Four Vedas

Rik, Yajus, Sama & Atharva

Englis Translation



Four Vedas

English Translation

1. **Rig Veda – RT Griffith**
2. **Yajur Veda – AB Keith**
3. **Hymns of Sama Veda – RT Griffith**
4. **Hymns of Atharva Veda – M Bloomfield**

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RIG VEDA

Translator

Ralph T.H. Griffith

RIG VEDA – BOOK THE FIRST

HYMN I. Agni.

1 I Laud Agni, the chosen Priest, God, minister of sacrifice,
The hotar, lavishest of wealth.
2 Worthy is Agni to be praised by living as by ancient seers.
He shall bring. hitherward the Gods.
3 Through Agni man obtaineth wealth, yea, plenty waxing day by day,
Most rich in heroes, glorious.
4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.
5 May Agni, sapient−minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.
6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.
7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son:
Agni, be with us for our weal.

HYMN II. Vayu.

1 BEAUTIFUL Vayu, come, for thee these Soma drops have been prepared:
Drink of them, hearken to our call.
2 Knowing the days, with Soma juice poured forth, the singers glorify
Thee, Vayu, with their hymns of praise.
3 Vayu, thy penetrating stream goes forth unto the worshipper,
Far−spreading for the Soma draught.
4 These, Indra−Vayu, have been shed; come for our offered dainties' sake:
The drops are yearning for you both.
5 Well do ye mark libations, ye Vayu and Indra, rich in spoil
So come ye swiftly hitherward.
6 Vayu and Indra, come to what the Soma. presser hath prepared:
Soon, Heroes, thus I make my prayer.
7 Mitra, of holy strength, I call, and foe−destroying Varuna,
Who make the oil−fed rite complete.
8 Mitra and Varuna, through Law, lovers and cherishers of Law,
Have ye obtained your might power
9 Our Sages, Mitra−Varuna, wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III. Asvins

1 YE Asvins, rich in treasure, Lords of splendour, having nimble hands,

Accept the sacrificial food.
2 Ye Asvins, rich in wondrous deeds, ye heroes worthy of our praise,
Accept our songs with mighty thought.
3 Nisatyas, wonder−workers, yours arc these libations with clipt grass:
Come ye whose paths are red with flame.
4 O Indra marvellously bright, come, these libations long for thee,
Thus by fine fingers purified.
5 Urged by the holy singer, sped by song, come, Indra, to the prayers,
Of the libation−pouring priest.
6 Approach, O Indra, hasting thee, Lord of Bay Horses, to the prayers.
In our libation take delight.
7 Ye Visvedevas, who protect, reward, and cherish men, approach
Your worshipper's drink−offering.
8 Ye Visvedevas, swift at work, come hither quickly to the draught,
As milch−kine hasten to their stalls.
9 The Visvedevas, changing shape like serpents, fearless, void of guile,
Bearers, accept the sacred draught
10 Wealthy in spoil, enriched with hymns, may bright Sarsavad desire,
With eager love, our sacrifice.
11 Inciter of all pleasant songs, inspirer o all gracious thought,
Sarasvati accept our rite

12 Sarasvati, the mighty flood,− she with be light illuminates, She brightens every pi
ous thought.

HYMN IV. Indri

1 As a good cow to him who milks, we call the doer of fair deeds,
To our assistance day by day.
2 Come thou to our libations, drink of Soma; Soma−drinker thou!
The rich One's rapture giveth kine.
3 So may we be acquainted with thine innermost benevolence:
Neglect us not, come hitherward.
4 Go to the wise unconquered One, ask thou of Indra, skilled in song,
Him who is better than thy friends.
5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else;
6 Or whether, God of wondrous deeds, all our true people call us blest,
Still may we dwell in Indra's care.
7 Unto the swift One bring the swift, man−cheering, grace of sacrifice,
That to the Friend gives wings and joy.
8 Thou, Satakratu, drankest this and wast the Vrtras' slayer; thou
Helpest the warrior in the fray.
9 We strengthen, Satakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.
10 To him the mighty stream of wealth, prompt friend ot'him who pours the juice,

yea, to this Indra sing your song.

HYMN V. Indra.

1 O COME ye hither, sit ye down: to Indra sing ye forth, your song,
companions, bringing hymns of praise.
2 To him the richest of the rich, the Lord of treasures excellent,
Indra, wi th Soma juice outpoured.
3 May he stand by us in our need and in abundance for our wealth:
May he come nigh us with his strength.
4 Whose pair of tawny horses yoked in battles foemen challenge not:
To him, to Indra sing your song.
5 Nigh to the Soma−drinker come, for his enjoyment, these pure drops,
The Somas mingled with the curd.
6 Thou, grown at once to perfect strength, wast born to drink the Soma juice,
Strong Indra, for preeminence.
7 O Indra, lover of the song, may these quick Somas enter thee:
May they bring bliss to thee the Sage.
8 Our chants of praise have strengthened thee, O Satakratu, and our lauds
So strengthen thee the songs we sing.
9 Indra, whose succour never fails, accept these viands thousandfold,
Wherein all manly powers abide.
10 O Indra, thou who lovest song, let no man hurt our bodies, keep
Slaughter far from us, for thou canst.

HYMN VI. Indra.

1 They who stand round him as he moves harness the bright, the ruddy Steed
The lights are shining in the sky.
2 On both sides to the car they yoke the two bay coursers dear to him,
Bold, tawny, bearers of the Chief.
3 Thou, making light where no light was, and form, O men: where form was not,
Wast born together with the Dawns.
4 Thereafter they, as is their wont, threw off the state of' babes unborn,
Assuming sacrificial names.
5 Thou, Indra, with the Tempest−Gods, the breakers down of what is firm '
Foundest the kine even in the cave.
6 Worshipping even as they list, singers laud him who findeth wealth,
The far−renowned, the mighty One.
7 Mayest thou verily be seen coming by fearless Indra's side:
Both joyous, equal in your sheen.
8 With Indra's well beloved hosts, the blameless, hastening to heaven,
The sacrificer cries aloud.
9 Come from this place, O Wanderer, or downward from the light of heaven:
Our songs of praise all yearn for this.
10 Indra we seek to give us help, from here, from heaven above the earth,
Or from the spacious firmament.

HYMN VII. Indra.

1 INDRA the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2 Indra hath ever close to him his two bay steeds and word−yoked car,
Indra the golden, thunder−armed.
3 Indra hath raised the Sun on high in heaven, that he may see afar:
He burst the mountain for the kine.
4 Help us, O Indra, in the frays, yea, frays, where thousand spoils are gained,
With awful aids, O awful One.
5 In mighty battle we invoke Indra, Indra in lesser fight,
The Friend who bends his bolt at fiends.
6 Unclose, our manly Hero, thou for ever bounteous, yonder cloud,
For us, thou irresistible.
7 Still higher, at each strain of mine, thunder−armed Indra's praises rise:
I find no laud worthy of him.
8 Even as the bull drives on the herds, he drives the people with his might,
The Ruler irresistible:
9 Indra who rules with single sway men, riches, and the fivefold race
Of those who dwell upon the earth.
10 For your sake from each side we call Indra away from other men:
Ours, and none others', may he be.

HYMN VIII. Indra.

1 INDRA, bring wealth that gives delight, the victor's ever−conquering wealth, Most excellent, to be ou
r aid;
2 By means of which we may repel our foes in battle hand to hand,
By thee assisted with the car.
3 Aided by thee, the thunder−armed, Indra, may we lift up the bolt,
And conquer all our foes in fight.
4 With thee, O India, for ally with missile−darting heroes, may
We conquer our embattled foes.
5 Mighty is Indra, yea supreme; greatness be his, the Thunderer:
Wide as the heaven extends his power
6 Which aideth those to win them sons, who come as heroes to the fight,
Or singers loving holy thoughts.
7 His belly, drinking deepest draughts of Soma, like an ocean swells,
Like wide streams from the cope of heaven.
8 So also is his excellence, great, vigorous, rich in cattle, like
A ripe branch to the worshipper.
9 For verily thy mighty powers, Indra, are saving helps at once
Unto a worshipper like me.
10 So are his lovely gifts; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX. Indra.

1 COME, Indra, and delight thee with the juice at all the Soma feasts,
Protector, mighty in thy strength.
2 To Indra pour ye forth thejuice, the active gladdening juice to him
Ile gladdening, oinnific God.
3 O Lord of all men, fair of cheek, rejoice thee in the gladdening lauds,
Present at these drink−offerings.
4 Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And raised themselves unsatisfied.
5 Send to us bounty manifold, O Indra, worthy of' our wish,
For power supreme is only thine.
6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.
7 Give, Indra, wide and lofty fame, wealthy in cattle and in strength,
Lasting our life−time, failing not.
8 Grant us high fame, O Indra, grant riches bestowing thousands, those
Fair fruits of earth borne home in wains.
9 Praising with songs the praise−worthy who cometh to our aid, we call
Indra, the Treasure−Lord of wealth.
10 To lofty Indra, dweller by each libation, the pious man
Sings forth aloud a strengthening hymn.

HYMN X. Indra.

1 THE chanters hymn thee, they who say the word of praise magnify thee.
The priests have raised thee up on high, O Satakratu, like a pole.
2 As up he clomb from ridge to ridge and looked upon the toilsome task,
Indra observes this wish of his, and the Rain hastens with his troop.
3 Harness thy pair of strong bay steeds, long−maned, whose bodies fill the girths,
And, Indra, Soma−drinker, come to listen to our songs of praise.

4 Come hither, answer thou the song, sing in approval, cry aloud.
Good Indra, make our prayer succeed, and prosper this our sacrifice.
5 To Indra must a laud be said, to strengthen him who freely gives,
That Sakra may take pleasure in our friendship and drink−offerings.
6 Him, him we seek for friendship, him for riches and heroic might.
For Indra, he is Sakra, he shall aid us while he gives us wealth.
7 Easy to turn and drive away, Indra, is spoil bestowed by thee.
Unclose the stable of the kine, and give us wealth O Thunder−armed
8 The heaven and earth contain thee not, together, in thy wrathful mood.
Win us the waters of the sky, and send us kine abundantly.
9 Hear, thou whose ear is quick, my call; take to thee readily my songs
O Indra, let this laud of mine come nearer even than thy friend.
10 We know thee mightiest of all, in battles hearer of our cry.
Of thee most mighty we invoke the aid that giveth thousandfold.
11 O Indra, Son of Kusika, drink our libation with delight.
Prolong our life anew, and cause the seer to win a thousand gifts.

12 Lover of song, may these our songs on every side encompass thee:
Strengthening thee of lengthened life, may they be dear delights to thee.

HYMN XI. Indra.

1 ALL sacred songs have magnified Indra expansive as the sea,
The best of warriors borne on cars, the Lord, the very Lord of strength.
2 Strong in thy friendship, Indra, Lord of power and might, we have no fear.
We glorify with praises thee, the never−conquered conqueror.
3 The gifts of Indra from of' old, his saving succours, never fail,
When to the praise−singers he gives the boon of substance rich in kine.
4 Crusher of forts, the young, the wise, of strength unmeasured, was he born
Sustainer of each sacred rite, Indra, the Thunderer, much−extolled.
5 Lord of the thunder, thou didst burst the cave of Vala rich in cows.
The Gods came pressing to thy side, and free from terror aided thee,
6 I, Hero, through thy bounties am come to the flood addressing thee.
Song−lover, here the singers stand and testify to thee thereof.
7 The wily Susna, Indra! thou o'er−threwest with thy wondrous powers.
The wise beheld this deed of thine: now go beyond their eulogies.
8 Our songs of praise have glorified Indra who ruleth by his might,
Whose precious gifts in thousands come, yea, even more abundantly.

HYMN XII. Agni.

I WE choose Agni the messenger, the herald, master of all wealth,
Well skilled in this our sacrifice.
2 With callings ever they invoke Agni, Agni, Lord of the House,
Oblation−bearer, much beloved.
3 Bring the Gods hither, Agni, born for him who strews the sacred grass:
Thou art our herald, meet for praise.
4 Wake up the willing Gods, since thou, Agni, performest embassage:
Sit on the sacred grass with Gods.
5 O Agni, radiant One, to whom the holy oil is poured, bum up
Our enemies whom fiends protect.

6 By Agni Agni is inflamed, Lord of the House, wise, young, who bears
The gift: the ladle is his mouth.
7 Praise Agni in the sacrifice, the Sage whose ways are ever true,
The God who driveth grief away.
8 God, Agni, be his strong defence who lord of sacrificial gifts,
Worshippeth thee the messenger.
9 Whoso with sacred gift would fain call Agni to the feast of Gods,
O Purifier, favour him.
10 Such, Agni, Purifier, bright, bring hither to our sacrifice,
To our oblation bring the Gods.
11 So lauded by our newest song of praise bring opulence to us,
And food, with heroes for our sons.

12 O Agni, by effulgent flame, by all invokings of the Gods,
Show pleasure in this laud of ours.

HYMN XIII. Agni

1 AGNI, well−kindled, bring the Gods for him who offers holy gifts.
Worship them, Purifier, Priest.
2 Son of Thyself, present, O Sage, our sacrifice to the Gods today.
Sweet to the taste, that they may feast.
3 Dear Narasamsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.
4 Agni, on thy most easy car, glorified, hither bring the Gods:
Manu appointed thee as Priest.
5 Strew, O ye wise, the sacred grass that drips with oil, in order due,
Where the Immortal is beheld.
6 Thrown open be the Doors Divine, unfailing, that assist the rite,
For sacrifice this day and now.
7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.
8 The two Invokers I invite, the wise, divine and sweet of tongue,
To celebrate this our sacrifice.
9 Ila, Sarasvati, Mahi, three Goddesses who bring delight,
Be seated, peaceful, on the grass.
10 Tvastar I call, the earliest born, the wearer of all forms at will:
May he be ours and curs alone.
11 God, Sovran of the Wood, present this our oblation to the Gods,
And let the giver be renowned.
12 With Svaha. pay the sacrifice to Indra in the offerer's house:
Thither I call the Deities.

HYMN X1V. Visvedevas.

1 To drink the Soma, Agni, come, to our service and our songs.
With all these Gods; and worship them.
2 The Kanvas have invoked thee; they, O Singer, sing thee songs of praise
Agni, come hither with the Gods;
3 Indra, Vayu, Brhaspati, Mitra, Agni, Pusan, Bhaga,
Adityas, and the Marut host.

4 For you these juices are poured forth that gladden and exhilarate,
The meath−drops resting in the cup.
5 The sons of Kanva fain for help adore thee, having strewn the grass,
With offerings and all things prepared.
6 Let the swift steeds who carry thee, thought−yoked and dropping holy oil,
Bring the Gods to the Soma draught.
7 Adored, the strengtheners of Law, unite them, Agni, with their Dames:
Make them drink meath, O bright of tongue.

8 Let them, O Agni, who deserve worship and praise drink with thy tongue
Tle meath in solemn sacrifice.
9 Away, from the Sun's realm of light, the wise invoking Priest shall bring
All Gods awaking with the dawn.
10 With all the Gods, with Indra, with Vayu, and Mitra's splendours, drink,
Agni, the pleasant Soma juice.
11 Ordained by Manu as our Priest, thou sittest, Agni, at each rite:
Hallow thou this our sacrifice.
12 Harness the Red Mares to thy car, the Bays, O God, the flaming ones:
With those bring hitherward the Gods.

HYMN XV. RTU.

1 O INDRA drink the Soma juice with Rtu; let the cheering drops
Sink deep within, which settle there.
2 Drink from the Purifier's cup, Maruts, with Rtu; sanctify
The rite, for ye give precious gifts.
3 O Nestar, with thy Dame accept our sacrifice; with Rtu drink,
For thou art he who giveth wealth.
4 Bring the Gods, Agni; in the three appointed places set them down:
Surround them, and with Rtu drink.
5 Drink Soma after the Rtus, from the Brahmana's bounty: undissolved,
O Indra, is thy friendship's bond.
6 Mitra, Varuna, ye whose ways are firm − a Power that none deceives−,
With Rtu ye have reached the rite.
7 The Soma−pressers, fain for wealth, praise the Wealth−giver in the rite,
In sacrifices praise the God.
8 May the Wealth−giver grant to us riches that shall be far renowned.
These things we gain, among the Gods.
9 He with the Rtu fain would drink, Wealth−giver, from the Nestar's bowl.
Haste, give your offering, and depart.
10 As we this fourth time, Wealth−giver, honour thee with the Rtus, be
A Giver bountiful to us.
11 Drink ye the meath, O Asvins bright with flames, whose acts are pure. who with
Rtus accept the sacrifice.
12 With Rtu, through the house−fire, thou, kind Giver, guidest sacrifice:
Worship the Gods for the pious man.

HYMN XVI. Indra.

1 LET thy Bay Steeds bring thee, the Strong, hither to drink the Soma draught− Those, Indra, who are bright as suns.
2 Here are the grains bedewed with oil: hither let the Bay Coursers bring
Indra upon his easiest car.
3 Indra at early morn we call, Indra in course of sacrifice,

Indra to drink the Soma juice.
4 Come hither, with thy long−maned Steeds, O Indra, to− the draught we pour
We call thee wher, the juice is shed.
5 Come thou to this our song of praise, to the libation poured for thee
Drink of it like a stag athirst.
6 Here are the drops of Soma juice expressed on sacred grass: thereof
Drink, Indra, to increase thy might.
7 Welcome to thee be this our hymn, reaching thy heart, most excellent:
Then drink the Soma juice expressed.
8 To every draught of pressed−out juice Indra, the Vrtra−slayer, comes,
To drink the Soma for delight.
9 Fulfil, O Satakratu, all our wish with horses and with kine:
With holy thoughts we sing thy praise.

HYMN XVII Indra−Varuna

1 I CRAVE help from the Imperial Lords, from Indra−Varuna; may they
Both favour one of us like me.
2 Guardians of men, ye ever come with ready succour at the call
Of every singer such as I.
3 Sate you, according to your wish, O Indra−Varuna, with wealth:
Fain would we have you nearest us.
4 May we be sharers of the powers, sharers of the benevolence
Of you who give strength bounteously.
5 Indra and Varuna, among givers of thousands, meet for praise,
Are Powers who merit highest laud.
6 Through their protection may we gain great store of wealth, and heap it up
Enough and still to spare, be ours.
7 O Indra−Varuna, on you for wealth in many a form I call:
Still keep ye us victorious.
8 O Indra−Varuna, − through our songs that seek to win you to ourselves,
Give us at once your sheltering help.
9 O Indra−Varuna, to you may fair praise which I offer come,
joint eulogy which ye dignify.

HYMN XVIII. Brahmanaspati.

1 O BRAHMANAPSATI, make him who presses Soma glorious,
Even Kaksivan Ausija.
2 The rich, the healer of disease, who giveth wealth, increaseth store,
The prompt,−may he be with us still.
3 Let not the foeman's curse, let not a mortal's onslaught fall on us
Preserve us, Brahmanaspati.
4 Ne'er is the mortal hero harmed whom Indra, Brahmanaspati,
And Soma graciously inspire.
5 Do, thou, O Brahmanaspati, and Indra, Soma, Daksina,
Preserve that mortal from distress.

6 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives
Wisdom, have I drawn near in prayer.
7 He without whom no sacrifice, e'en of the wise man, prospers; he
Stirs up the series of thoughts.
8 He makes the oblation prosper, he promotes the course of sacrifice:
Our voice of praise goes to the Gods.
9 I have seen Narasamsa, him most resolute, most widely famed,
As 'twere the Household Priest of heaven.

HYMN XIX. Agni, Maruts.

1 To this fair sacrifice to drink the milky draught thou art invoked:
O Agni, with the Maruts come.
2 No mortal man, no God exceeds thy mental power, O Mighty one −
O Agni, with the Maruts come
3 All Gods devoid of guile, who know the mighty region of mid−air:
O Agni, with those Maruts come.
4 The terrible, who sing their song, not to be overcome by might:
O Agni, with those Maruts come.
5 Brilliant, and awful in their form, mighty, devourers of their foes':
O Agni, with those Maruts come.
6 Who sit as Deities in heaven, above the sky−vault's luminous sphere:
O Agni, with those Maruts come.
7 Who scatter clouds about the sky, away over the billowy sea:
O Agni, with those Maruts come.
8 Who with their bright beams spread them forth over the ocean in their might
O Agni, with those Maruts come.
9 For thee, to be thine early draught, I pour the Soma−mingled meath:
O Agni, with the Maruts come.

HYMN XX Rbhus.

1 FOR the Celestial Race this song of praise which gives wealth lavishly
Was made by singers with their lips.
2 They who for Indra, with their mind, formed horses harnessed by a word,
Attained by works to sacrifice.
3 They for the two Nasatyas wrought a light car moving every way:
They formed a nectar−yielding cow.
4 The Rbhus with effectual prayers, honest, with constant labour, made
Their Sire and Mother young again.
5 Together came your gladdening drops with Indra by the Maruts girt,
With the Adityas, with the Kings.
6 The sacrificial ladle, wrought newly by the God Tvastar's hand−
Four ladles have ye made thereof.
7 Vouchsafe us wealth, to him who pours thrice seven libations, yea, to each
Give wealth, pleased with our eulogies.

8 As ministering Priests they held, by pious acts they won themselves,
A share in sacrifice with Gods.

HYMN XXI. Indra−Agni.

1 INDRA and Agni I invoke fain are we for their song of praise
Chief Soma−drinkers are they both.
2 Praise ye, O men, and glorify Indra−Agni in the holy rites:
Sing praise to them in sacred songs.
3 Indra and Agni we invite, the Soma−drinkers, for the fame
Of Mitra, to the Soma−draught.
4 Strong Gods, we bid them come to this libation that stands ready here:
Indra and Agni, come to us.
5 Indra and Agni, mighty Lords of our assembly, crush the fiends:
Childless be the devouring ones.
6 Watch ye, through this your truthfulness, there in the place of spacious view
Indra and Agni, send us bliss.

HYMN XXII Asvins and Others

1 WAKEN the Asvin Pair who yoke their car at early morn: may they
Approach to drink this Soma juice.
2 We call the Asvins Twain, the Gods borne in a noble car, the best
Of charioteers, who reach the heavens.
3 Dropping with honey is your whip, Asvins, and full of pleasantness
Sprinkle therewith the sacrifice.
4 As ye go thither in your car, not far, O Asvins, is the home
Of him who offers Soma juice.
5 For my protection I invoke the golden−handed Savitar.
He knoweth, as a God, the place.
6 That he may send us succour, praise the Waters' Offspring Savitar:
Fain are we for his holy ways.
7 We call on him, distributer of wondrous bounty and of wealth,
On Savitar who looks on men.
8 Come hither, friends, and seat yourselves Savitar, to be praised by us,
Giving good gifts, is beautiful.
9 O Agni, hither bring to us the willing Spouses of the Gods,
And Tvastar, to the Soma draught.
10 Most youthful Agni, hither bring their Spouses, Hotra, Bharati,
Varutri, Dhisana, for aid.
11 Spouses of Heroes, Goddesses, with whole wings may they come to us
With great protection and with aid.
12 Indrani, Varunani, and Agnayi hither I invite,
For weal, to drink the Soma juice.
13 May Heaven and Earth, the Mighty Pair, bedew for us our sacrifice,
And feed us full with nourishments.
14 Their water rich with fatness, there in the Gandharva's steadfast place,

The singers taste through sacred songs.
15 Thornless be thou, O Earth, spread wide before us for a dwelling−place:
Vouchsafe us shelter broad and sure.
16 The Gods be gracious unto us even from the place whence Visnu strode
Through the seven regions of the earth!
17 Through all this world strode Visnu; thrice his foot he planted, and the whole

Was gathered in his footstep's dust.
18 Visnu, the Guardian, he whom none deceiveth, made three steps; thenceforth
Establishing his high decrees.
19 Look ye on Visnu's works, whereby the Friend of Indra, close−allied,
Hath let his holy ways be seen.
20 The princes evermore behold that loftiest place where Visnu is,
Laid as it were an eye in heaven.
21 This, Vishnu's station most sublime, the singers, ever vigilant,
Lovers of holy song, light up.

HYMN XXIII. Vayu and Others.

1 STRONG are the Somas; come thou nigh; these juices have been mixt with milk:
Drink, Vayu, the presented draughts.
2 Both Deities who touch the heaven, Indra and Vayu we invoke
To drink of this our soma juice.
3 The singers' for their aid, invoke Indra and Vayu, swift as mind,
The thousand−eyed, the Lords of thought.
4 Mitra and Varupa, renowned as Gods of consecrated might,
We call to drink the Soma juice.
5 Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuna.
6 Let Varuna be our chief defence, let Mitra guard us with all aids
Both make us rich exceedingly.
7 Indra, by Maruts girt, we call to drink the Soma juice: may he
Sate him in union with his troop.
8 Gods, Marut hosts whom Indra leads, distributers of Pusan's gifts,
Hearken ye all unto my cry.
9 With conquering Indra for ally, strike Vrtra down, ye bounteous Gods
Let not the wicked master us.
10 We call the Universal Gods, and Maruts to the Soma draught,
For passing strong are Prsni's Sons.
11 Fierce comes the Maruts' thundering voice, like that of conquerors, when ye go
Forward to victory, O Men.
12 Born of the laughing lightning. may the Maruts guard us everywhere
May they be gracious unto Us.
13 Like some lost animal, drive to us, bright Pusan, him who bears up heaven,
Resting on many−coloured grass.
14 Pusan the Bright has found the King, concealed and bidden in a cave,
Who rests on grass of many hues.

15 And may he. duly bring to me the six bound closely, through these drops,
As one who ploughs with steers brings corn.
16 Along their paths the Mothers go, Sisters of priestly ministrants,
Mingling their sweetness with the milk.
17 May Waters gathered near the Sun, and those wherewith the Sun is joined,
Speed forth this sacrifice of ours.
18 I call the Waters, Goddesses, wherein our cattle quench their thirst;
Oblations to the Streams be given.
19 Amrit is in the Waters in the Waters there is healing balm
Be swift, ye Gods, to give them praise.

20 Within the Waters−Soma thus hath told me−dwell all balms that heal,
And Agni, he who blesseth all. The Waters hold all medicines.
21 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.
22 Whatever sin is found in me, whatever evil I have wrought.
If I have lied or falsely sworn, Waters, remove it far from me.
23 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.
24 Fill me with splendour, Agni; give offspring and length of days; the Gods
Shall know me even as I am, and Indra with the Rsis, know.

HYMN XXIV. Varuna and Others.

1 WHO now is he, what God among Immortals, of whose auspicious name we may bethink us?
Who shall to mighty Aditi restore us, that I may see my Father and my Mother?
2 Agni the God the first among the Immortals, − of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my Father and my Mother.
3 To thee, O Savitar, the Lord of precious things, who helpest us
Continually, for our share we come−
4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands
5 Through thy protection may we come to even the height of affluence
Which Bhaga hath dealt out to us.
6 Ne'er have those birds that fly through air attained to thy high dominion or thy might or spirit;
Nor these the waters that flow on for ever, nor hills, abaters of the wind's wild fury.
7 Varuna, King, of hallowed might, sustaineth erect the Tree's stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep may they sink within us, and be hidden.
8 King Varuna hath made a spacious pathway, a pathway for the Sun wherein to travel.
Where no way was he made him set his footstep, and warned afar whate'er afflicts the spirit.
9 A hundred balms are thine, O King, a thousand; deep and wide−reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us e'en the sin we have committed.
10 Whither by day depart the constellations that shine at night, set high in heaven above us?
Varuna's holy laws remain unweakened, and through the night the Moon moves on in splendor
11 I ask this of thee with my prayer adoring; thy worshipper craves this with his oblation.
Varuna, stay thou here and be not angry; steal not our life from us, O thou Wide−Ruler.
12 Nightly and daily this one thing they tell me, this too the thought of mine own heart repeateth.

May he to whom prayed fettered Sunahsepa, may he the Sovran Varuna release us.
13 Bound to three pillars captured Sunahsepa thus to the Aditya made his supplication.
Him may the Sovran Varuna deliver, wise, ne'er deccived, loosen the bonds that bind him.
14 With bending down, oblations, sacrifices, O Varuna, we deprecate thine anger:
Wise Asura, thou King of wide dominion, loosen the bonds of sins by us committed.
15 Loosen the bonds, O Varuna, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Aditya.

HYMN XXV. Varuna.

I WHATEVER law of thine, O God, O Varurna, as we are men,
Day after day we violate.
2 give us not as a prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased.

3 To gain thy mercy, Varuna, with hymns we bind thy heart, as binds
The charioteer his tethered horse.
4 They flee from me dispirited, bent only on obtaining wealths
As to their nests the birds of air.
5 When shall we bring, to be appeased, the Hero, Lord of warrior might,
Him, the far−seeing Varuna?
6 This, this with joy they both accept in common: never do they fail
The ever−faithful worshipper.
7 He knows the path of birds that fly through heaven, and, Sovran of the sea,
He knows the ships that are thereon.
8 True to his holy law, he knows the twelve moons with their progeny:
He knows the moon of later birth.
9 He knows the pathway of the wind, the spreading, high, and mighty wind
He knows the Gods who dwell above.
10 Varuna, true to holy law, sits down among his people; he,
Most wise, sits there to govern. all.
11 From thence percerving he beholds all wondrous things, both what hath been,
And what hereafter will be done.
12 May that Aditya, very −wise, make fair paths for us all our days:
May lie prolong our lives for us.
13 Varuna, wearing golden mail, hath clad him in a shining robe.
His spies are seated found about.
14 The God whom enemies threaten not, nor those who tyrannize o'er men,
Nor those whose minds are bent on wrong.
15 He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.
16 Yearning for the wide−seeing One, my thoughts move onward unto him,
As kine unto their pastures move.
17 Once more together let us speak, because my meath is brought: priest−like
Thou eatest what is dear to thee.
18 Now saw I him whom all may see, I saw his car above the earth:
He hath accepted these my songs.

19 Varuna, hear this call of mine: be gracious unto us this day
Longing for help I cried to thee.
20 Thou, O wise God, art Lord of all, thou art the King of earth and heaven
Hear, as thou goest on thy way.
21 Release us from the upper bond, untie the bond between, and loose
The bonds below, that I may live.

HYMN XXVI. Agni.

1 O WORTHY of oblation, Lord of prospering powers, assume thy robes,
And offer this our sacrifice.
2 Sit ever to be chosen, as our Priest., most youthful, through our hymns,
O Agni, through our heavenly word.
3 For here a Father for his son, Kinsman for kinsman worshippeth,
And Friend, choice−worthy, for his friend.
4 Fiere let the foe−destroyers sit, Varuna, Mitra, Aryaman,
Like men, upon our sacred grass.
5 O ancient Herald, be thou glad in this our rite and fellowship:

Hearken thou well to these our songs.
6 Whate'er in this perpetual course we sacrifice to God and God,
That gift is offered up in thee
7 May he be our dear household Lord, Priest, pleasant and, choice−worthy may
We, with bright fires, be dear to him.
8 The Gods, adored with brilliant fires. have granted precious wealth to us
So, with bright fires, we pray to thee.
9 And, O Immortal One, so may the eulogies of mortal men
Belong to us and thee alike.
10 With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O Son of Strength.

HYMN XXVII. Agni.

1 WITH worship will I glorify thee, Agni, like a long−tailed steed,
Imperial Lord of sacred rites.
2 May the far−striding Son of Strength, bringer of great felicity,
Who pours his gifts like rain, be ours.
3 Lord of all life, from near; from far, do thou, O Agni evermore
Protect us from the sinful man.
4 O Agni, graciously announce this our oblation to the Gods,
And this our newest song of praise.
5 Give us a share of strength most high, a share of strength that is below,
A share of strength that is between.
6 Thou dealest gifts, resplendent One; nigh, as with waves of Sindhu, thou
Swift streamest to the worshipper.
7 That man is lord of endless strength whom thou protectest in the fight,
Agni, or urgest to the fray.

8 Him, whosoever he may be, no man may vanquish, mighty One:
Nay, very glorious power is his.
9 May he who dwells with all mankind bear us with war−steeds through the fight,
And with the singers win the spoil.
10 Help, thou who knowest lauds, this work, this eulogy to Rudra, him
Adorable in every house.
11 May this our God, great, limitless, smoke−bannered excellently bright,
Urge us to strength and holy thought.
12 Like some rich Lord of men may he, Agni the banner of the Gods,
Refulgent, hear us through our lauds.
13 Glory to Gods, the mighty and the lesser glory to Gods the younger and the elder!
Let us, if we have power, pay the God worship: no better prayer than this, ye Gods, acknowledge.

HYMN XXVIII Indra, Etc.

1 THERE where the broad−based stone raised on high to press the juices out,
O Indra, drink with eager thirst the droppings which the mortar sheds.
2 Where, like broad hips, to hold the juice the platters of the press are laid,
O Indra, drink with eager thirst the droppings which the mortar sheds.
3 There where the woman marks and leans the pestle's constant rise and fall,
O Indra, drink with eager thirst the droppings which the mortar sheds.
4 Where, as with reins to guide a horse, they bind the churning−staff with cords,

O Indra, drink with eager thirst the droppings which the mortar sheds.
5 If of a truth in every house, O Mortar thou art set for work,
Here give thou forth thy clearest sound, loud as the drum of conquerors.
6 O Sovran of the Forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma juice that he may drink.
7 Best strength−givers, ye stretch wide jaws, O Sacrificial Implements,
Like two bay horses champing herbs.
8 Ye Sovrans of the Forest, both swift, with swift pressers press to−day
Sweet Soma juice for Indra's drink.
9 Take up in beakers what remains: the Soma on the filter pour,
and on the ox−hide set the dregs.

HYMN XXIX. Indra.

1 O SOMA DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
2 O Lord of Strength, whose jaws are strong, great deeds are thine, the powerful:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
3 Lull thou asleep, to wake no more, the pair who on each other look
Do thou, O Indra, give us, help of beauteous horses and of kine,
In thousands, O most wealthy One.
4 Hero, let hostile spirits sleep, and every gentler genius wake:

Do thou, O Indra,. give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
5 Destroy this ass, O Indra, who in tones discordant brays to thee:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
6 Far distant on the forest fall the tempest in a circling course!
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
7 Slay each reviler, and destroy him who in secret injures us:
Do thou, O Indra, give us hope of beauteous horses and of kine
In thousands, O most wealthy One.

HYMN XXX. Indra.

1 WE seeking strength with Soma−drops fill full your Indra like a well,
Most liberal, Lord of Hundred Powers,
2 Who lets a hundred of the pure, a thousand of the milk−blent draughts
Flow, even as down a depth, to him;
3 When for the strong, the rapturous joy he in this manner hath made room
Within his belly, like the sea.
4 This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest too for this our prayer.
5 O Hero, Lord of Bounties, praised in hymns, may power and joyfulness
Be his who sings the laud to thee.
6 Lord of a Hundred Powers, stand up to lend us succour in this fight
In others too let us agree.

7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.
8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.
9 I call him mighty to resist, the Hero of our ancient home,
Thee whom my sire invoked of old.
10 We pray to thee, O much−invoked, rich in all prccious gifts, O Friend,
Kind God to those who sing thy praise.
11 O Soma−drinker, Thunder−armed, Friend of our lovely−featured dames
And of our Soma−drinking friends.
12 Thus, Soma−drinker, may it be; thus, Friend, who wieldest thunder, act
To aid each wish as we desire.
13 With Indra splendid feasts be ours, rich in all strengthening things wherewith,
Wealthy in food, we may rejoice.
14 Like thee, thyself, the singers' Friend, thou movest, as it were, besought,
Bold One, the axle of the car.
15 That, Satakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength.
16 With champing, neighing loudly−snorting horses Indra hath ever won himself great treasures
A car of gold hath he whose deeds are wondrous received from us, and let us too receive it.

17 Come, Asvins, with enduring strength wealthy in horses and in kine,
And gold, O ye of wondrous deeds.
18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Aivins, in the sea.
19 High on the forehead of the Bull one chariot wheel ye ever keep,
The other round the sky revolves.
20 What mortal, O immortal Dawn, enjoyeth thee? Where lovest thou?
To whom, O radiant, dost thou go?
21 For we have had thee in our thoughts whether anear or far away,
Red−hued and like a dappled mare.
22 Hither, O Daughter of the Sky, come thou with these thy strengthenings,
And send thou riches down to us.

HYMN XXXI. Agni.

1 Thou, Agni, wast the earliest Angiras, a Seer; thou wast, a God thyself, the Gods' auspicious Friend.
After thy holy ordinance the Maruts, sage, active through wisdom, −with their glittering spears, were born
.
2 O Agni, thou, the best and earliest Angiras, fulfillest as a Sage the holy law of Gods.
Sprung from two mothers, wise, through all existence spread, resting in many a place for sake of living m
an.
3 To Matarisvan first thou, Agni, wast disclosed, and to Vivasvan through thy noble inward power.
Heaven and Earth, Vasu! shook at the choosing of the Priest: the burthen thou didst bear, didst worship
mighty Gods.
4 Agni thou madest heaven to thunder for mankind; thou, yet more pious, for pious Pururavas.
When thou art rapidly freed from thy parents, first eastward they bear thee round, and, after, to the west.
5 Thou, Agni, art a Bull who makes our store increase, to be invoked by him who lifts the ladle up.
Well knowing the oblation with the hallowing word, uniting all who live, thou lightenest first our folk
6 Agni, thou savest in the synod when pursued e'en him, farseeing One! who walks in evil ways.
Thou, when the heroes fight for spoil which men rush, round, slayest in war the many by the hands of few
.
7 For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,
Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food.

8 O Agni, highly lauded, make our singer famous that he may win us store of riches:
May we improve the rite with new performance. O Earth and Heaven, with all the Gods, protect us.
9 O blameless Agni lying in thy Parents' lap, a God among the Gods, be watchful for our good.
Former of bodies, be the singer's Providence: all good things hast thou sown for him, auspicious One!
10 Agni, thou art our Providence, our Father thou − we are thy brethren and thou art our spring of life. in
thee, rich in good heroes, guard of high decrees, meet hundred, thousand treasures, O infallible!
11 Thee, Agni, have the Gods made the first living One for living man, Lord of the house of Nahusa.
Ila they made the teacher of the sons of men, what time a Son was born to the father of my race.
12 Worthy to be revered, O Agni, God, preserve our wealthy patrons with thy succours, and ourselves.
Guard of our seed art thou, aiding our cows to bear, incessantly protecting in thy holy way.
13 Agni, thou art a guard close to the pious man; kindled art thou, four−eyed! for him who is unarmcd.
With fond heart thou acceptest e'en the poor man's prayer, when he hath brought his gift to gain security.
14 Thou, Agni gainest for the loudly−praising priest the highest wealth, the object of a man's desire.

Thou art called Father, caring even for the weak, and wisest, to the simple one thou teachest lore.
15 Agni, the man who giveth guerdon to the priests, like well−sewn armour thou guardest on every side.
He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.
16 Pardon, we pray, this sin of ours, O Agni, −− the path which we have trodden, widely straying,
Dear Friend and Father, caring for the pious, who speedest nigh and who inspirest mortals.
17 As erst to Manus, to Yayiti, Angiras, so Angiras! pure Agni! come thou to our hall
Bring hither the celestial host and seat them here upon the sacred grass, and offer what they love.
18 By this our prayer be thou, O Agni, strengthened, prayer made by us after our power and knowledge.
Lead thou us, therefore, to increasing riches; endow us with thy strength−bestowing favour.

HYMN XXXII. Indra.

1 I WILL declare the manly deeds of Indra, the first that he achieved, the Thunder−wielder.
He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.
2 He slew the Dragon lying on the mountain: his heavenly bolt of thunder Tvastar fashioned.
Like lowing kine in rapid flow descending the waters glided downward to the ocean.
3 Impetuous as a bull, he chose the Soma and in three sacred beakers drank the juices.
Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.
4 When, Indra, thou hadst slain the dragon's firstborn, and overcome the charms of the enchanters,
Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.
5 Indra with his own great and deadly thunder smote into pieces Vrtra, worst of Vrtras.
As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.
6 He, like a mad weak warrior, challenged Indra, the great impetuous many−slaying Hero.
He. brooking not the clashing of the weapons, crushed−Indra's foe−the shattered forts in falling.
7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
Emasculate yet claiming manly vigour, thus Vrtra lay with scattered limbs dissevered.
8 There as he lies like a bank−bursting river, the waters taking courage flow above him.
The Dragon lies beneath the feet of torrents which Vrtra with his greatness had encompassed.
9 Then humbled was the strength of Vrtra's mother: Indra hath cast his deadly bolt against her.
The mother was above, the son was under and like a cow beside her calf lay Danu.
10 Rolled in the midst of never−ceasing currents flowing without a rest for ever onward.
The waters bear off Vrtra's nameless body: the foe of Indra sank to during darkness.
11 Guarded by Ahi stood the thralls of Dasas, the waters stayed like kine held by the robber.
But he, when he had smitten Vrtra, opened the cave wherein the floods had been imprisoned.
12 A horse's tail wast thou when he, O Indra, smote on thy bolt; thou, God without a second,
Thou hast won back the kine, hast won the Soma; thou hast let loose to flow the Seven Rivers.
13 Nothing availed him lightning, nothing thunder, hailstorm or mist which had spread around him:

When Indra and the Dragon strove in battle, Maghavan gained the victory for ever.
14 Whom sawest thou to avenge the Dragon, Indra, that fear possessed thy heart when thou hadst slain hi
m;
That, like a hawk affrighted through the regions, thou crossedst nine−and−ninety flowing rivers?
15 Indra is King of all that moves and moves not, of creatures tame and horned, the Thunder−wielder.
Over all living men he rules as Sovran, containing all as spokes within the felly.

HYMN XXXIII. Indra.

1 Come, fain for booty let us seek to Indra: yet more shall he increase his care that guides us.
Will not the Indestructible endow us with perfect knowledge of this wealth, of cattle?
2 I fly to him invisible Wealth−giver as flies the falcon to his cherished eyrie,
With fairest hymns of praise adoring Indra, whom those who laud him must invoke in battle.
3 Mid all his host, he bindeth on the quiver he driveth cattle from what foe he pleaseth:
Gathering up great store of riches, Indra. be thou no trafficker with us, most mighty.
4 Thou slewest with thy bolt the wealthy Dasyu, alone, yet going with thy helpers, Indra!
Far from the floor of heaven in all directions, the ancient riteless ones fled to destruction.
5 Fighting with pious worshippers, the riteless turned and fled, Indra! with averted faces.
When thou, fierce Lord of the Bay Steeds, the Stayer, blewest from earth and heaven and sky the godless.
6 They met in fight the army of the blameless. then the Navagvas put forth all their power.
They, like emasculates with men contending, fled, conscious, by steep paths from Indra, scattered.
7 Whether they weep or laugh, thou hast o'erthrown them, O Indra, on the sky's extremest limit.
The Dasyu thou hast burned from heaven, and welcomed the prayer of him who pours the juice and lauds thee.
8 Adorned with their array of gold and jewels, they o'er the earth a covering veil extended.
Although they hastened, they o'ercame not Indra: their spies he compassed with the Sun of morning.
9 As thou enjoyest heaven and earth, O Indra, on every side surrounded with thy greatness,
So thou with priests bast blown away the Dasyu, and those who worship not with those who worship.
10 They who pervaded earth's extremest limit subdued not with their charms the Wealth−bestower:
Indra, the Bull, made his ally the thunder, and with its light milked cows from out the darkness.
11 The waters flowed according to their nature; he raid the navigable streams waxed mighty.
Then Indra, with his spirit concentrated, smote him for ever with his strongest weapon.
12 Indra broke through Ilibisa's strong castles, and Suspa with his horn he cut to pieces:
Thou, Maghavan, for all his might and swiftness, slewest thy fighting foeman with thy thunder
13 Fierce on his enemies fell Indra's weapon: with. his sharp bull he rent their forts in pieces.
He with his thunderbolt dealt blows on Vrtra; and conquered, executing all his purpose.
14 Indra, thou helpest Kutsa whom thou lovedst, and guardedst brave Dagadyu when he battled,
The dust of trampling horses rose to heaven, and Svitri's son stood up again for conquest.
15 Svitra's mild steer, O Maghavan thou helpest in combat for the land, mid Tugra's houses.
Long stood they there before the task was ended: thou wast the master of the foemen's treasure.

HYMN XXXIV. Asvins.

1 Ye who observe this day be with us even thrice: far−stretching is you bounty, Asvins and your course.
To you, as to a cloak in winter, we cleave close: you are to be drawn nigh unto us by the wise.
2 Three are the fellies in your honey−bearing car, that travels after Soma's loved one, as all know.
Three are the pillars set upon it for support: thrice journey ye by night, O Asvins, thrice by day.
3 Thrice in the self−same day, ye Gods who banish want, sprinkle ye thrice to−day our sacrifice with meath;
And thrice vouchsafe us store of food with plenteous strength, at evening, O ye Asvins, and at break of day.
4 Thrice come ye to our home, thrice to the righteous folk, thrice triply aid the man who well deserves your
help.

Thrice, O ye Asvins, bring us what shall make us glad; thrice send us store of food as nevermore to fail.
5 Thrice, O ye Asvins, bring to us abundant wealth: thrice in the Gods' assembly, thrice assist our thought
s.
Thrice, grant ye us prosperity, thrice grant us fame; for the Sun's daughter hath mounted your three−whee
led
car.
6 Thrice, Asvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters
hold,
Favour and health and strength bestow upon my son; triple protection, Lords of Splendour, grant to him.
7 Thrice are ye to be worshipped day by day by us: thrice, O ye Asvins, ye travel around the earth.
Car−borne from far away, O ye Nasatyas, come, like vital air to bodies, come ye to the three.
8 Thrice, O ye Asvins, with the Seven Mother Streams; three are the jars, the triple offering is prepared.
Three are the worlds, and moving on above the sky ye guard the firm−set vault of heaven through days an
d
nights.
9 Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice. Nasatyas?
10 Nasatyas, come: the sacred gift is offered up; drink the sweet juice with lips that know the sweetness w
ell.
Savitar sends, before the dawn of day, your car, fraught with oil, various−coloured, to our sacrifice.
11 Come, O Nasatyas, with the thrice−eleven Gods; come, O ye Asvins, to the drinking of the meath.
Make long our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.
12 Borne in your triple car, O Asvins, bring us present prosperity with noble offspring.
I cry to you who hear me for protection be ye our helpers where men win the booty.

HYMN XXXV. Savitar.

1 AGNI I first invoke for our prosperity; I call on Mitra, Varuna, to aid us here.
I call on Night who gives rest to all moving life; I call on Savitar the God to lend us help.
2 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh, Savitar, God who looks on every creature.
3 The God moves by the upward path, the downward; with two bright Bays, adorable, he journeys.
Savitar comes, the God from the far distance, and chases from us all distress and sorrow.
4 His chariot decked with pearl, of various colours, lofty, with golden pole, the God hath mounted,
The many−rayed One, Savitar the holy, bound, bearing power and might, for darksome regions.
5 Drawing the gold−yoked car his Bays, white−footed, have manifested light to all the peoples.
Held in the lap of Savitar, divine One, all men, all beings have their place for ever.
6 Three heavens there are; two Savitar's, adjacent: in Yama's world is one, the home of heroes,
As on a linch−pin, firm, rest things immortal: he who hath known it let him here declare it.
7 He, strong of wing, hath lightened up the regions, deep−quivering Asura, the gentle Leader.
Where now is Surya, where is one to tell us to what celestial sphere his ray hath wandered?
8 The earth's eight points his brightness hath illumined, three desert regions and the Seven Rivers.
God Savitar the gold−eyed hath come hither, giving choice treasures unto him who worships.
9 The golden−handed Savitar, far−seeing, goes on his way between the earth and heaven,
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the darksome region.
10 May he, gold−handed Asura, kind Leader, come hither to us with his help and favour.
Driving off Raksasas and Yatudhanas, the God is present, praised in hymns at evening.

11 O Savitar, thine ancient dustless pathways are well established in the air's midregion:
O God, come by those paths so fair to travel, preserve thou us from harm this day, and bless us.

HYMN XXXVI. Agni.

1 WITH words sent forth in holy hymns, Agni we supplicate, the Lord Of
many families who duly serve the Gods, yea, him whom others also praise.

2 Men have won Agni, him who makes their strength abound: we, with oblations, worship thee.
Our gracious−minded Helper in our deeds of might, be thou, O Excellent, this day.
3 Thee for our messenger we choose, thee, the Omniscient, for our Priest.
The flames of thee the mighty are spread wide around: thy splendour reaches to the sky.
4 The Gods enkindle thee their ancient messenger, − Varuna, Mitra, Aryaman.
That mortal man, O Agni, gains through thee all wealth, who hath poured offerings unto thee.
5 Thou, Agni, art a cheering Priest, Lord of the House, men's messenger:
All constant high decrees established by the Gods, gathered together, meet in thee.
6 In thee, the auspicious One, O Agni, youthfullest, each sacred gift is offered up:
This day, and after, gracious, worship thou our Gods, that we may have heroic sons.
7 To him in his own splendour bright draw near in worship the devout.
Men kindle Agni with their sacrificial gifts, victorious o'er the enemies.
8 Vrtra they smote and slew, and made the earth and heaven and firmament a wide abode.
The glorious Bull, invoked, hath stood at Kanva's side: loud neighed the Steed in frays for kine.
9 Seat thee, for thou art mighty; shine, best entertainer of the Gods.
Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.
10 Bearer of offerings, whom, best sacrificing Priest, the Gods for Manu's sake ordained;
Whom Kanva, whom Medhyatithi made the source of wealth, and Vrsan and Upastuta.
11 Him, Agni, whom Medhyatithi, whom Kanva kindled for his rite,
Him these our songs of praise, him, Agni, we extol: his powers shine out preeminent.
12 Make our wealth perfect thou, O Agni, Lord divine: for thou hast kinship with the Gods.
Thou rulest as a King o'er widely−famous strength: be good to us, for thou art great.
13 Stand up erect to lend us aid, stand up like Savitar the God:
Erect as strength−bestower we call aloud, with unguents and with priests, on thee.
14 Erect, preserve us from sore trouble; with thy flame burn thou each ravening demon dead.
Raise thou us up that we may walk and live. so thou shalt find our worship mid the Gods.
15 Preserve us, Agni, from the fiend, preserve us from malicious wrong.
Save us from him who fain would injure us or slay, Most Youthful, thou with lofty light.
16 Smite down as with a club, thou who hast fire for teeth, smite thou the wicked, right and left.
Let not the man who plots against us in the night, nor any foe prevail o'er us.
17 Agni hath given heroic might to Kainva, and felicity:
Agni hath helped our friends, hath helped Medhyitithi, hath helped Upastuta to win.
18 We call on Ugradeva, Yadu, Turvasa, by means of Agni, from afar;
Agni, bring Navavastva and Brhadratba, Turviti, to subdue the foe.
19 Manu hath stablished thee a light, Agni, for all the race of men:
Sprung from the Law, oil−fed, for Kanva hast thou blazed, thou whom the people reverence.
20 The flames of Agni full of splendour and of might are fearful, not to be approached.
Consume for ever all demons and sorcerers, consume thou each devouring fiend.

HYMN XXXVII. Maruts.

1 SING forth, O Kanvas, to your band of Maruts unassailable,
Sporting, resplendent on their car
2 They who, self−luminous, were born together, with the spotted deer,
Spears, swords, and glittering ornaments.
3 One hears, as though 'twere close at hand, the cracking of the whips they hold
They gather glory on their way.
4 Now sing ye forth the God−given hymn to your exultant Marut host,
The fiercely−vigorous, the strong.
5 Praise ye the Bull among the cows; for 'tis the Maruts' sportive band:

It strengthened as it drank the rain.
6 Who is your mightiest, Heroes, when, O shakers of the earth and heaven,
Ye shake them like a garment's hem?
7 At your approach man holds him down before the fury of your wrath:
The rugged−jointed mountain yields.
8 They at whose racings forth the earth, like an age−weakened lord of men,
Trembles in terror on their ways.
9 Strong is their birth: vigour have they to issue from their Mother; strength,
Yea, even twice enough, is theirs.
10 And these, the Sons, the Singers, in their racings have enlarged the bounds,
So that the kine must walk knee−deep.
11 Before them, on the ways they go, they drop this offspring of the cloud,
Long, broad, and inexhaustible.
12 O Maruts, as your strength is great, so have ye cast men down on earth,
So have ye made the mountains fall.
13 The while the Maruts pass along, they talk together on the way:
Doth any hear them as they speak?
14 Come quick with swift steeds, for ye have worshippers among Kanva's sons
May you rejoice among them well.
15 All is prepared for your delight. We are their servants evermore,
To live as long as life may last.

HYMN XXXVIII. Maruts.

I WHAT now? When will ye take us by both hands, as a dear sire his son,
Gods, for whom sacred grass is clipped?
2 Now whither? To what goal of yours go ye in heaven, and not on earth?
Where do your cows disport themselves?
3 Where are your newest favours shown? Where, Maruts, your prosperity?
Where all your high felicities?
4 If, O ye Maruts, ye the Sons whom Prsni bore, were mortal, and
Immortal he who sings your praise.
5 Then never were your praiser loathed like a wild beast in pasture−land,
Nor should he go on Yama's path.
6 Let not destructive plague on plague hard to be conquered, strike its down:
Let each, with drought, depart from us.

7 Truly, they the fierce and mighty Sons of Rudra send their windless
Rain e'en on the desert places.
8 Like a cow the lightning lows and follows, motherlike, her youngling,
When their rain−flood hath been loosened.
9 When they inundate the earth they spread forth darkness e'en in day time,
With the water−laden rain−cloud.
10 O Maruts, at your voice's sound this earthly habitation shakes,
And each man reels who dwells therein.
11 O Maruts, with your strong−hoofed steeds, unhindered in their courses, haste
Along the bright embanked streams.
12 Firm be the fellies of your wheels, steady your horses and your cars,
And may your reins be fashioned well.
13 Invite thou hither with this song, for praise, Agni the Lord of Prayer,
Him who is fair as Mitra is.

14 Form in thy mouth the hymn of praise expand thee like, a rainy cloud
Sing forth the measured eulogy.
15 Sing glory to the Marut host, praiseworthy, tuneful, vigorous:
Here let the Strong Ones dwell with us.

HYMN XXXIX Maruts.

1 WHEN thus, like flame, from far away, Maruts, ye cast your measure forth,
To whom go Ye, to whom, O shakers of the earth, moved by whose wisdom, whose design?
2 Strong let your weapons be to drive away your foes, firm for resistance let them be.
Yea, passing glorious must be your warrior might, not as a guileful mortal's strength.
3 When what is strong ye overthrow, and whirl about each ponderous thing,
Heroes, your course is through the forest trees of earth, and through the fissures of the rocks.
4 Consumers of your foes, no enemy of yours is found in heaven or on the earth:
Ye Rudras, may the strength, held in this bond, be yours, to bid defiance even now.
5 They make the mountains rock and reel, they rend the forest−kings apart.
onward, ye Maruts, drive, like creatures drunk with wine, ye, Gods with all your company.
6 Ye to your chariot have yoked the spotted deer: a red deer, as a leader, draws.
Even the Earth herself listened as ye came near, and men were sorely terrified.
7 O Rudras, quickly we desire your succour for this work of ours.
Come to us with your aid as in the days of old, so now for frightened Kanva's sake.
8 Should any monstrous foe, O Maruts, sent by you or sent by mortals threaten us,
Tear ye him from us with your power and with your might, and with the succours that are yours.
9 For ye, the worshipful and wise, have guarded Kanva perfectly.
O Maruts, come to us with full protecting help, as lightning flashes seek the rain.
10 Whole strength have ye, O Bounteous Ones; perfect, earth−shakers, is your might.
Maruts, against the poet's wrathful enemy send ye an enemy like a dart.

HYMN XL. Brahmanaspati

1 O BRAMANASPATI, stand up: God−serving men we pray to thee.
May they who give good gifts, the Maruts, come to us. Indra, most swift, be thou with them.

2 O Son of Strength, each mortal calls to thee for aid when spoil of battle waits for him.
O Maruts, may this man who loves you well obtain wealth of good steeds and hero might.
3 May Brahmanaspati draw nigh, may Sunrta the Goddess come,
And Gods bring to this rite which gives the five−fold gift the Hero, lover of mankind.
4 He who bestows a noble guerdon on the priest wins fame that never shall decay.
For him we offer sacred hero−giving food, peerless and conquering easily.
5 Now Brahmanaspati speaks forth aloud the solemn hymn of praise,
Wherein Indra and Varuna, Mitra, Aryaman, the Gods, have made their dwelling place.
6 May we in holy synods, Gods! recite that hymn, peerless, that brings felicity.
If you, O Heroes, graciously accept this word, may it obtain all bliss from you.
7 Who shall approach the pious? who the man whose sacred grass is trimmed?
The offerer with his folk advances more and more: he fills his house with precious things.
8 He amplifies his lordly might, with kings he slays: e'en mid alarms he dwells secure
In great or lesser fight none checks him, none subdues,−the wielder of the thunderbolt.

HYMN XLI. Varuna, Mitra, Aryaman.

1 NE'ER is he injured whom the Gods Varuna, Mitra, Aryaman,
The excellently wise, protect.
2 He prospers ever, free from scathe, whom they, as with full hands, enrich,
Whom they preserve from every foe.
3 The Kings drive far away from him his troubles and his enemies,
And lead him safely o'er distress.
4 Thornless, Adityas, is the path, easy for him who seeks the Law:
With him is naught to anger you.
5 What sacrifice, Adityas, ye Heroes guide by the path direct,−
May that come nigh unto your thought.
6 That mortal, ever unsubdued, gains wealth and every precious thing,
And children also of his own.
7 How, my friends, shall we prepare Aryaman's and Mitra's laud,
Glorious food of Varuna?
8 I point not out to you a man who strikes the pious, or reviles:
Only with hymns I call you nigh.
9 Let him not love to speak ill words: but fear the One who holds all four
Within his hand, until they fall.

HYMN XLII. Pusan.

I SHORTEN our ways, O Pusan, move aside obstruction in the path:
Go close before us, cloud−born God.
2 Drive, Pusan, from our road the wolf, the wicked inauspicious wolf,
Who lies in Wait to injure us.
3 Who lurks about the path we take, the robber with a guileful heart:
Far from the road chase him away.
4 Tread with thy foot and trample out the firebrand of the wicked one,
The double−tongued, whoe'er he be.
5 Wise Pusan, Wonder−Worker, we claim of thee now the aid wherewith

Thou furtheredst our sires of old.
6 So, Lord of all prosperity, best wielder of the golden sword,
Make riches easy to be won.
7 Past all pursuers lead us, make pleasant our path and fair to tread:
O Pusan, find thou power for this.
8 Lead us to meadows rich in grass: send on our way no early heat:
O Pusan, find thou power for this.
9 Be gracious to us, fill us full, give, feed us, and invigorate:
O Pusan, find thou power for this.
10 No blame have we for Pusan; him we magnify with songs of praise:
We seek the Mighty One for wealth.

HYMN XLIII. Rudra.

1 WHAT shall we sing to Rudra, strong, most bounteous, excellently wise,
That shall be dearest to his heart?
2 That Aditi may grant the grace of Rudra to our folk, our kine,
Our cattle and our progeny;

3 That Mitra and that Varuna, that Rudra may remember us,
Yea, all the Gods with one accord.
4 To Rudra Lord of sacrifice, of hymns and balmy medicines,
We pray for joy and health and strength.
5 He shines in splendour like the Sun, refulgent as bright gold is he,
The good, the best among the Gods.
6 May he grant health into our steeds, wellbeing to our rams and ewes,
To men, to women, and to kine.
7 O Soma, set thou upon us the glory of a hundred men,
The great renown of mighty chiefs.
8 Let not malignities, nor those who trouble Soma, hinder us.
Indu, give us a share of strength.
9 Soma! head, central point, love these; Soma! know these as serving thee,
Children of thee Immortal, at the highest place of holy law.

HYMN XLIV. Agni.

I IMMORTAL Jatavedas, thou many–hued fulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn.
2 For thou art offering–bearer and loved messenger, the charioteer of sacrifice:
Accordant with the Asvins and with Dawn grant us heroic strength and lofty fame.
3 As messenger we choose to–day Agni the good whom many love,
Smoke–bannered spreader of the light, at break of day glory of sacrificial rites.
4 Him noblest and most youthful, richly worshipped guest, dear to the men who offer gifts,
Him, Agni Jatavedas, I beseech at dawn that he may bring the Gods to us.
5 Thee, Agni, will I glorify, deathless nourisher of the world,
Immortal, offering–bearer, meet for sacred food, preserver, best at sacrifice.
6 Tell good things to thy praiser, O most youthful God, as richly worshipped, honey–tongued,

And, granting to Praskanva lengthened days of life, show honour to the Heavenly Host.
7 For the men, Agni, kindle thee as all possessor and as Priest;
So Agni, much−invoked, bring hither with all speed the Gods, the excellently wise,
8 At dawn of day, at night, Usas and Savitar, the Asvins, Bhaga, Agni's self:
Skilled in fair rites, with Soma poured, the Kanvas light thee, the oblation−wafting God.
9 For, Agni, Lord of sacrifice and messenger of men art thou:
Bring thou the Gods who wake at dawn who see the light, this day to drink the Soma juice.
10 Thou shonest forth, O Agni, after former dawns, all visible, O rich in light.
Thou art our help in battle−strife, the Friend of inan, the great high priest in sacrifice.
11 Like Manu, we will stablish thee, Agni, performer of the rite,
Invoker, ministering Priest, exceeding wise, the swift immortal messenger.
12 When as the Gods' High Priest, by many loved, thou dost their mission as their nearest Friend,
Then, like the far−resounding billows of the flood, thy flames, O Agni, roar aloud.
13 Heat−, Agni, who hast ears to hear, with all thy train of escort Gods;
Let Mitra, Aryaman,− seeking betimes our rite, seat them upon the sacred grass.
14 Let those who strengthen Law, who bountiUly give, the life−tongued Maruts, hear our praise.
May Law−supporting Varuna with the Asvins twain and Usas, drink the Soma juice.

HYMN XLV Agni.

I WORSHIP the Vasus, Agni! here, the Rudras, the Adityas, all Who spring from Manu, those who know fair rites, who pour their blessings down.
2 Agni, the Gods who understand give ear unto the worshipper:
Lord of Red Steeds, who lovest song, bring thou those Three−and−Thirty Gods.
3 O Jatavedas, great in act, hearken thou to Praskanva's call,
As Priyamedha erst was heard, Atri, Virupa, Angiras.
4 The sons of Priyamedha skilled in lofty praise have called for help
On Agni who with fulgent flame is Ruler of all holy rites.
5 Hear thou, invoked withholy oil, bountiful giver of rewards,
These eulogies, whereby the sons of Kanva call thee to their aid.
6 O Agni, loved by many, thou of fame most wondrous, in their homes
Men call on thee whose hair is flame, to be the bearer of their gifts.
7 Thee, Agni, best to find out wealth, most widely famous, quick to hear,
Singers have stablished in their rites Herald and ministering Priest.
8 Singers with Soma pressed have made thee, Agni, hasten to the feast,
Great light to mortal worshipper, what time they bring the sacred gift.
9 Good, bounteous, Son of Strength, this day seat here on sacred grass the Gods
Who come at early morn, the host of heaven, to drink the Soma juice
10 Bring with joint invocations thou, O Agni, the celestial host:
Here stands the Soma, bounteous Gods drink this expressed ere yesterday.

HYMN XLVI. Asvins.

1 Now Morning with her earliest light shines forth, dear Daughter of the Sky:
High, Asvins, I extol your praise,
2 Sons of the Sea, mighty to save discoverers of riches, ye
Gods with deep thought who find out wealth.

3 Your giant coursers hasten on over the region all in flames, −
When your car flies with winged steeds.
4 He, liberal, lover of the flood, Lord of the House, the vigilant,
Chiefs! with oblations feeds you full.
5 Ye have regard unto our hymns, Nasatyas, thinking of our words:
Drink boldly of the Soma juice.
6 Vouchsafe to us, O Asvin Pair, such strength as, with attendant light,
May through the darkness carry us.
7 Come in the ship of these our hymns to bear you to the hither shore
O Asvins, harness ye the car.
8 The heaven's wide vessel is your own on the flood's shore your chariot waits
Drops, with the hymn, have been prepared.
9 Kanvas, the drops are in the heaven; the wealth is at the waters' place:
Where will ye manifest your form?
10 Light came to lighten up the branch, the Sun appeared as it were gold:
And with its−tongue shone forth the dark.
11 The path of sacrifice was made to travel to the farther goal:
The road of heaven was manifest.
12 The singer of their praise awaits whatever grace the Asvins give,
who save when Soma gladdens them.
13 Ye dwellers with Vivasvan come, auspicious, as to Manu erst;
come to the Soma and our praise.
14 O circumambient Asvins, Dawn follows the brightness of your way:
Approve with beams our solemn rites.
15 Drink ye of our libations, grant protection, O ye Asvins Twain,

With aids which none may interrupt.

HYMN XLVII. Asvins.

1 ASVINS, for you who strengthen Law this sweetest Soma hath been shed.
Drink this expressed ere yesterday and give riches to him who offers it.
2 Come, O ye Asvins, mounted on your triple car three−seated, beautiful of form
To you at sacrifice the Kanvas send the prayer: graciously listen to their call.
3 O Asvins, ye who strengthen Law, drink ye this sweetest Soma juice.
Borne on your wealth−fraught car come ye this day to him who offers, ye of wondrous deeds.
4 Omniscient Asvins, on the thrice−heaped grass bedew with the sweet juice the sacrifice.
The sons of Kanva, striving heavenward, call on you with draughts of Soma juice out−poured.
5 O Asvins, with those aids wherewith ye guarded Kanva carefully,
Keep us, O hords of Splendour: drink the Soma juice, ye strengtheners of holy law.
6 O Mighty Ones, ye gave Sudas abundant food, brought on your treasure−laden car;
So now vouchsafe to us the wealth which many crave, either from heaven or from the sea.
7 Nasatyas, whether ye be far away or close to Turvasa,
Borne on your lightly−rolling chariot come to us, together with the sunbeams come.
8 So let your coursers, ornaments of sacrifice, bring you to our libations here.
Bestowing food on him who acts and gives aright, sit, Chiefs, upon the sacred grass.

9 Come, O Nasatyas, on your car decked with a sunbright canopy,
Whereon ye ever bring wealth to the worshipper, to drink the Soma's pleasant juice.
10 With lauds and songs of praise we call them down to us, that they, most rich, may succour us;
For ye have ever in the Kanvas' well−loved house, O Asvins, drunk the Soma juice.

HYMN XLVIII. Dawn.

1 DAWN on us with prosperity, O Usas, Daughter of the Sky,
Dawn with great glory, Goddess, Lady of the Light, dawn thou with riches, Bounteous One.
2 They, bringing steeds and kine, boon−givers of all wealth, have oft sped forth to lighten us.
O Usas, waken up for me the sounds of joy: send us the riches of the great.
3 Usas hath dawned, and now shall dawn, the Goddess, driver forth of cars
Which, as she cometh nigh, have fixed their thought on her, like glory−seekers on the flood.
4 Here Kanva, chief of Kanva's race, sings forth aloud the glories of the heroes' names,−
The. princes who, O Usas, as thou comest near, direct their thoughts to liberal gifts.
5 Like a good matron Usas comes carefully tending everything:
Rousing all life she stirs all creatures that have feet, and makes the birds of air fly up.
6 She sends the busy forth, each man to his pursuit: delay she knows not as she springs.
O rich in opulence, after thy dawning birds that have flown forth no longer rest.
7 This Dawn hath yoked her steeds afar, beyond the rising of the Sun:
Borne on a hundred chariots she, auspicious Dawn, advances on her way to Men.
8 To meet her glance all living creatures bend them down: Excellent One, she makes the light.
Usas, the Daughter of the Sky, the opulent, shines foes and enmities away.
9 Shine on us with thy radiant light, O Usas, Daughter of the Sky,
Bringing to us great store of high felicity, and bearning on our solemn rites.
10 For in thee is each living creature's breath and life, when, Excellent! thou dawnest forth.
Borne on thy lofty car, O Lady of the Light, hear, thou of wondrous wealth, our call.
11 O Usas, win thyself the strength which among men is wonderful.
Bring thou thereby the pious unto holy rites, those who as priests sing praise to thee.
12 Bring from the firmament, O Usas, all the Gods, that they may drink our Soma juice,

And, being what thou art, vouchsafe us kine and steeds, strength meet for praist and hero might.
13 May Usas whose auspicious rays are seen resplendent round about,
Grant us great riches, fair in form, of all good things, wealth which light labour may attain.
14 Mighty One, whom the Rsis of old time invoked for their protection and their help,
O Usas, graciously answer our songs of praise with bounty and with brilliant
light.
15 Usas, as thou with light to day hast opened the twin doors of heaven,
So grant thou us a dwelling wide and free from foes. O Goddess, give us food with kine.
16 Bring us to wealth abundant, sent in every shape, to plentiful refreshing food,
To all−subduing splendour, Usas, Mighty One, to strength, thou rich in spoil and wealth.

HYMN XLIX. Dawn.

1 E'EN from above the sky's bright realm come, Usas, by auspicious ways:
Let red steeds bear thee to the house of him who pours the Soma, juice.
2 The chariot which thou mountest, fair of shape, O Usas light to move,−

Therewith, O Daughter of the Sky, aid men of noble fame today.
3 Bright Usas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all theboundaries of heaven.
4 Thou dawning with thy beams of light illumest all the radiant realm.
Thee, as thou art, the Kanvas, fain for wealth, have called with sacred songs.

HYMN L. Surya.

1 HIS bright rays bear him up aloft, the God who knoweth all that lives,
Surya, that all may look on him.
2 The constellations pass away, like thieves, together with their beams,
Before the all−beholding Sun'
3 His herald rays are seen afar refulgent o'er the world of men,
Like flames of fire that burn and blaze.
4 Swift and all beautiful art thou, O Surya, maker of the light,
Illuming all the radiant realm.
5 Thou goest to the hosts of Gods, thou comest hither to mankind,
Hither all light to be belield.
6 With that same eye of thine wherewith thou lookest brilliant Varuna,
Upon the busy race of men,
7 Traversing sky and wide mid−air, thou metest with thy beams our days,
Sun, seeing all things that have birth.
8 Seven Bay Steeds harnessed to thy car bear thee, O thou farseeing One,
God, Surya, with the radiant hair.
9 Surya hath yoked the pure bright Seven, the daughters of the car; with these,
His own dear team, he goeth forth.
10 Looking upon the loftier light above the darkness we have come
To Surya, God among the Gods, the light that is most excellent.
11 Rising this day, O rich in friends, ascending to the loftier heaven,
Surya remove my heart's disease, take from me this my yellow hue.
12 To parrots and to starlings let us give away my yellowness,
Or this my yellowness let us transfer to Haritala trees.
13 With all his conquering vigour this Aditya hath gone up on high,
Giving my foe into mine hand: let me not be my foeman's prey.

HYMN LI. Indra.

1 MAKE glad with songs that Ram whom many men invoke, worthy of songs of praise, Indra, the sea of wealth;
Whose gracious deeds for men spread like the heavens abroad: sing praise to him the Sage, most liberal fo
r
our good.
2 As aids the skilful Rbhus yearned to Indra strong to save, who fills mid−air, encompassed round with might,
Rushing in rapture; and −o'er Satakratu came the gladdening shout that urged him on to victory.
3 Thou hast disclosed the kine's stall for the Angirases, and made a way for Atri by a hundred doors.
On Vimada thou hast bestowed both food and wealth, making thy bolt dance in the sacrificer's fight.

4 Thou hast unclosed the prisons of the waters; thou hast in the mountain seized the treasure rich in gifts.
When thou hadst slain with might the dragon Vrtra, thou, Indra, didst raise the Sun in heaven for all to see
.
5 With wondrous might thou blewest enchanter fiends away, with powers celestial those who called on th
ee
in jest.
Thou, hero−hearted, hast broken down Pipru's forts, and helped Rjisvan when the Dasyus were struck dea
d.
6 Thou savedst Kutsa when Susna was smitten down; to Atithigva gavest Sambara for a prey.
E'en mighty Arbuda thou troddest under foot: thou from of old wast born to strike the Dasyus dead.
7 All power and might is closely gathered up in thee; thy bounteous spirit joys in drinking Soma juice.
Known is the thunderbolt that lies within thine arms: rend off therewith all manly prowess of our foe.
8 Discern thou well Aryas and Dasyus; punishing the lawless give them up to him whose grass is strewn.
Be thou the sacrificer's strong encourager all these thy deeds are my delight at festivals.
9 Indra gives up the lawless to the pious man, destroying by the Strong Ones those who have no strength.
Vamra when glorified destroyed the gathered piles of the still waxing great one who would reach the heav
en.
10 The might which Usana hath formed for thee with might rends in its greatness and with strength both
worlds apart.
O Hero−souled, the steeds of Vata, yoked by thought, have carried thee to fame while thou art filled with
power.
11 When Indra hath rejoiced with Kavya Usana, he mounts his steeds who swerve wider and wider yet.
The Strong hath loosed his bolt with the swift rush of rain, and he hath rent in pieces Susna's firm−built fo
rts.
12 Thou mountest on thy car amid strong Soma draughts: Saryata brought thee those in which thou hast
delight.
Indra, when thou art pleased with men whose Soma flows thou risest to unchallenged glory in the sky.
13 To old Kaksivin, Soma−presser, skilled in song, O Indra, thou didst give the youthful Vrcaya.
Thou, very wise, wast Mena, Vrsanaiva's child: those deeds of thine must all be told at Soma feasts.
14 The good man's refuge in his need is Indra, firm as a doorpost, praised among the Pajras.
Indra alone is Lord of wealth, the Giver, lover of riches, chariots, kine, and horses.
15 To him the Mighty One, the self−resplendent, verily strong and great, this praise is uttered.
May we and all the heroes, with the princes, be, in this fray, O Indra, in thy keeping.

HYMN LII. Indra.

1 I GLORIFY that Ram who finds the light of heaven, whose hundred nobly−natured ones go forth with h
im. With hymns may I turn hither Indra to mine aid,−the Car which like a strong steed hasteth to the call.
2 Like as a mountain on firm basis, unremoved, he, thousandfold protector, waxed in mighty strength, Wh
en Indra, joying in the draughts of Soma juice, forced the clouds, slaying Vrtra stayer of their flow. 3 For
he stays e'en the stayers, spread o'er laden cloud, rooted in light, strengthened in rapture by the wise. Indra
with thought, with skilled activity, I call, most liberal giver, for he sates him with the juice. 4 Whom thos
e that flow in heaven on sacred grass, his own assistants, nobly−natured, fill full like the sea,− Beside that
Indra when he smote down Vrtra stood his helpers, straight in form, mighty, invincible.
5 To him, as in wild joy he fought with him who stayed the rain, his helpers sped like swift streams down
a
slope,

When Indra, thunder−armed, made bold by Soma draughts, as Trta cleaveth Vala's fences, cleft him throu gh.
6 Splendour encompassed thee, forth shone thy warrior might: the rain−obstructer lay in mid−air's lowest deep,
What time, O Indra, thou didst cast thy thunder down upon the jaws of Vritra hard to be restrained.
7 The hymns which magnify thee, Indra, reach to thee even as water−brooks flow down and fill the lake.
Tvastar gave yet more force to thine appropriate strength, and forged thy thunderbolt of overpowering mi ght.
8 When, Indra, thou whose power is linked with thy Bay Steeds hadst smitten Vrtra, causing floods to flo w
for man,
Thou heldst in thine arms the metal thunderbolt, and settest in the heaven the Sun for all to see.
9 In fear they raised the lofty self−resplendent hymn, praise giving and effectual, leading up to heaven,
When Indra's helpers fighting for the good of men, the Maruts, faithful to mankind, joyed in the light.
10 Then Heaven himself, the mighty, at that Dragon's roar reeled back in terror when, Indra, thy thunderb olt
In the wild joy of Soma had struck off with might the head of Vrtra, tyrant of the earth and heaven.
11 O Indra, were this earth extended forth tenfold, and men who dwell therein multiplied day by day,
Still here thy conquering might, Maghavan, would be famed: it hath waxed vast as heaven in majesty and power.
12 Thou, bold of heart, in thine own native might, for help, upon the limit of this mid−air and of heaven,
Hast made the earth to be the pattern of thy strength: embracing flood and light thou reachest to the sky.
13 Thou art the counterpart of earth, the Master of lofty heaven with all its mighty Heroes:
Thou hast filled all the region with thy greatness: yea, of a truth there is none other like thee.
14 Whose amplitude the heaven and earth have not attained, whose bounds the waters of mid−air have ne ver
reached,−
Not, when in joy he fights the stayer of the rain: thou, and none else, hast made all things in order due.
15 The Maruts sang thy praise in this encounter, and in thee all the Deities delighted,
What time thou, Indra, with thy spiky weapon, thy deadly bolt, smotest the face of Vrtra.

HYMN LIII. Indra.

I WE will present fair praise unto the Mighty One, our hymns to Indra in Vivasvdn's dwelling−place;
For he hath ne'er found wealth in those who seem to sleep: those who give wealth to men accept no paltry praise.
2 Giver of horses, Indra, giver, thou, of kine, giver of barley, thou art Lord and guard of wealth:
Man's helper from of old, not disappointing hope, Friend of our friends, to thee ,as such we sing this prais e.
3 Indra, most splendid, powerful, rich in mighty deeds, this treasure spread around is known to be thine o wn.
Gather therefrom, O Conqueror, and bring to us: fail not the hope of him who loves and sings to thee.
4 Well pleased with these bright flames and with these Soma drops, take thou away our poverty with seed s
and kine.
With Indra scattering the Dasyu through these drops, freed from their hate may we obtain abundant food.
5 Let us obtain, O Indra, plenteous wealth and food, with strength exceeding glorious, shining to the sky:

May we obtain the Goddess Providence, the strength of heroes, special source of cattle, rich in steeds.
6 These our libations strength−inspiring, Soma draughts, gladdened thee in the fight with Vrtra, Hero Lor
d,
What time thou slewest for the singer with trimmed grass ten thousand Vrtras, thou resistless in thy might
.
7 Thou goest on from fight to fight intrepidly, destroying castle after castle here with strength.
Thou, Indra, with thy friend who makes the foe bow down, slewest from far away the guileful Namuci.
8 Thou hast struck down in death Karanja, Parnaya, in Atithigva's very glorious going forth.
Unyielding, when Rjisvan compassed them with siege, thou hast destroyed the hundred forts of Vangrida.

9 With all−outstripping chariot−wheel, O Indra, thou far−famed, hast overthrown the twice ten Kings of
men,
With sixty thousand nine−and−ninety followers, who came in arms to fight with friendless Susravas.

10 Thou hast protected Susravas with succour, and Turvayana with thine aid, O Indra
. Thou madest Kutsa, Atithigva, Ayu, subject unto this King, the young, the mighty.
11 May we protected by the Gods hereafter remain thy very prosperous friends, O In
dra. Thee we extol, enjoying through thy favour life long and joyful and with store of
heroes.

HYMN LIV. Indra.

1 URGE us not, Maghavan, to this distressful fight, for none may comprehend the limit of thy strength.
Thou with fierce shout hast made the woods and rivers roar: did not men run in crowds together in their fe
ar?
2 Sing hymns of praise to Sakra, Lord of power and might; laud thou and magnify Indra who hearcth thee
,
Who with his daring might, a Bull exceeding strong in strength, maketh him master of the heaven and eart
h.
3 Sing forth to lofty Dyaus a strength−bestowing song, the Bold, whose resolute mind hath independent
sway.
High glory hath the Asura, compact of strength, drawn on by two Bay Steeds: a Bull, a Car is he.
4 The ridges of the lofty heaven thou madest shake; thou, daring, of thyself smotest through Sambara,
When bold with gladdening juice, thou warredst with thy bolt, sharp and twoedged, against the banded
sorcerers.
5 When with a roar that fills the woods, thou forcest down on wind's head the stores which 8usga kept
confined,
Who shall have power to stay thee firm and eager−souled from doing still this day what thou of old hast
done?
6 Thou helpest Narya, Turvasa, and Yadu, and Vayya's son Turviti, Satakratu!
Thou helpest horse and car in final battle thou breakest down the nine−and−ninety castles.
7 A hero−lord is he, King of a mighty folk, who offers free oblations and promotes the Law,
Who with a bounteous guerdon welcomes hymns of praise: for him flows down the abundant stream belo
w
the sky.
8 His power is matchless, matchless is his wisdom; chief, through their work, be some who drink the Som

a,
Those, Indra, who increase the lordly power, the firm heroic strength of thee the Giver.
9 Therefore for thee are these abundant beakers Indra's drink, stone−pressed juices held in ladles.
Quaff them and satisfy therewith thy longing; then fix thy mind upon bestowing treasure.
10 There darkness stood, the vault that stayed the waters' flow: in Vrtra's hollow side the rain−cloud lay concealed.
But Indra smote the rivers which the obstructer stayed, flood following after flood, down steep declivitics.

11 So give us, Indra, bliss−increasing glory give us great sway and strength that conquers people.
Preserve our wealthy patrons, save our princes; vouchsafe us wealth and food with noble offspring.

HYMN LV. Indra.

1 THOUGH e'en this heaven's wide space and earth have spread them out, nor heaven nor earth may be in greatness Indra's match.
Awful and very mighty, causing woe to men, he whets his thunderbolt for sharpness, as a bull.
2 Like as the watery ocean, so doth he receive the rivers spread on all sides in their ample width.
He bears him like a bull to drink of Soma juice, and will, as Warrior from of old, be praised for might.
3 Thou swayest, Indra, all kinds of great manly power, so as to bend, as't were, even that famed mountain down.
Foremost among the Gods is he through hero might, set in the van, the Strong One, for each arduous deed .
4 He only in the wood is praised by worshippers, when he shows forth to men his own fair Indra−power.
A friendly Bull is he, a Bull to be desired when Maghavan auspiciously sends forth his voice.
5 Yet verily the Warrior in his vigorous strength stirreth up with his might great battles for mankind;
And men have faith in Indra, the respIendent One, what time he hurleth down his bolt, his dart of death.

6 Though, fain for glory, and with strength increased on earth, he with great might destroys the dwellings made with art,
He makes the lights of heaven shine forth secure, he bids, exceeding wise, the floods flow for his worshipper.
7 Drinker of Soma, let thy heart incline to give; bring thy Bays hitherward, O thou who hearest praise.
Those charioteers of' thine, best skilled to draw the rein, the rapid sunbeams, Indra, lead thee not astray.
8 Thou bearest in both hands treasure that never fails; the famed One in his body holds unvanquished might.
O Indra, in thy members many powers abide, like wells surrounded by the ministering priests.

HYMN LVI. Indra.

I FOR this man's full libations held in ladles, he hath roused him, eager, as a horse to meet the mare.
He stays his golden car, yoked with Bay Horses, swift, and drinks the Soma juice which strengthens for great deeds.
2 To him the guidance−following songs of praise flow full, as those who seek gain go in company to the flood.
To him the Lord of power, the holy synod's might, as to a hill, with speed, ascend the loving ones.
3 Victorious, great is he; in manly battle shines, unstained with dust, his might, as shines a mountain peak

;
Wherewith the iron one, fierce e'en against the strong, in rapture, fettered wily Sushna fast in bonds.
4 When Strength the Goddess, made more strong for help by thee, waits upon Indra as the Sun attends the Dawn,
Then. he who with his might unflinching kills the gloom stirs up the dust aloft, with joy and triumphing.
5 When thou with might, upon the framework of the heaven, didst fix, across, air's region firmly, unremoved,
In the light−winning war, Indra, in rapturous joy, thou smotest Vrtra dead and broughtest floods of rain.
6 Thou with thy might didst grasp,the holder−up of heaven, thou who art mighty also in the seats of earth.

Thou, gladdened by the juice, hast set the waters free, and broken Vrtra's stony fences through and through.

HYMN LVII. Indra.

I To him most liberal, lofty Lord of lofty wealth, verily powerful and strong, I bring my hymn,−
Whose checkless bounty, as of waters down a slope, is spread abroad for all that live, to give them strength.
2 Now all this world, for worship, shall come after thee−the offerer's libations like floods to the depth,
When the well−loved one seems to rest upon the hill, the thunderbolt of Indra, shatterer wrought of gold.
3 To him the terrible, most meet for lofty praise, like bright Dawn, now bring gifts with reverence in this rite,
Whose being, for renown, yea, Indra−power and light, have been created, like bay steeds, to move with speed.
4 Thine, Indra, praised by many, excellently rich! are we who trusting in thy help draw near to thee.
Lover of praise, none else but thou receives our laud: as earth loves all her creatures, love thou this our hymn.
5 Great is thy power, O Indra, we are thine. Fulfil, O Maghavan, the wish of this thy worshipper.
After thee lofty heaven hath measured out its strength: to thee and to thy power this earth hath bowed itself.
6 Thou, who hast thunder for thy weapon, with thy bolt hast shattered into pieces this broad massive cloud.
Thou hast sent down the obstructed floods that they may flow: thou hast, thine own for ever, all victorious might.

HYMN LVIII., Agni.

I NE'ER waxeth faint the Immortal, Son of Strength, since he, the Herald, hath become Vivasvan's messenger.
On paths most excellent he measured out mid−air: he with oblation calls to service of the Gods.
2 Never decaying, seizing his appropriate food, rapidly, eagerly through the dry wood he spreads.
His back, as he is sprinkled, glistens like a horse: loud hath he roared and shouted like the heights of heaven?

3 Set high in place o'er all that Vasus, Rudras do, immortal, Lord of riches, seated as High Priest;
Hastening like a car to men, to those who live, the God without delay gives boons to be desired.
4 Urged by the wind be spreads through dry wood as he lists, armed with his tongues for sickles, with a

mighty roar.
Black is thy path, Agni, changeless, with glittering waves! when like a bull thou rushest eager to the trees.

5 With teeth of flame, wind−driven, through the wood he speeds, triumphant like a bull among the herd of cows,
With bright strength roaming to the everlasting air: things fixed, things moving quake before him as he fli es.
6 The Bhrgus established thee among mankind for men, like as a treasure, beauteous, easy to invoke;
Thee, Agni, as a herald and choice−worthy guest, as an auspicious Friend to the Celestial Race.
7 Agni, the seven tongues' deftest Sacrificer, him whom the priests elect at solemn worship,
The Herald, messenger of all the Vasus, I serve with dainty food, I ask for riches.
8 Grant, Son of Strength, thou rich in friends, a refuge without a flaw this day to us thy praisers.
O Agni, Son of Strength, with forts of iron preserve thou from distress the man who lauds thee.
9 Be thou a refuge, Bright One, to the singer, a shelter, Bounteous Lord, to those who worship.
Preserve the singer from distress, O Agni. May he, enriched with prayer, come soon and early.

HYMN LIX. Agni.

1 THE other fires are, verily, thy branches; the Immortals all rejoice in thee, O Agni.
Centre art thou, Vaigvdnara, of the people, sustaining men like a deep−founded pillar.
2 The forehead of the sky, earth's centre, Agni became the messenger of earth and heaven.
Vaisvanara, the Deities produced thee, a God, to be a light unto the Arya.
3 As in the Sun firm rays are set for ever, treasures are in Vaisvanara, in Agni.
Of all the riches in the hills, the waters, the herbs, among mankind, thou art the Sovran.
4 As the great World−halves, so are their Son's praises; skilled, as a man, to act, is he the Herald.
Vaisvanara, celestial, truly mighty, most manly One, hath many a youthful consort.
5 Even the lofty heaven, O Jatavedas Vaisvanara, hath not attained thy greatness.
Thou art the King of lands where men are settled, thou hast brought comfort to the Gods in battle.
6 Now will I tell the greatness of the Hero whom Prarti's sons follow as Vrtra's slayer:
Agni Vaisvanara struck down the Dasyu, cleave Sambara through and shattered down his fences.
7 Vaisvanara, dwelling by his might with all men, far−shining, holy mid the Bharadvajas,
Is lauded, excellent, with hundred praises by Purunitha, son of Satavani.

HYMN LX. Agni.

I As 'twere Some goodly treasure Matarisvan brought, as a gift, the glorious Priest to Bhrgu,
Banner of sacrifice, the good Protector, child of two births, the swiftly moving envoy.
2 Both Gods and men obey this Ruler's order, Gods who are worshipped, men who yearn and worship.
As Priest he takes his seat ere break of morning, House−Lord, adorable with men, Ordainer.
3 May our fair praise, heart−born, most recent, reach him whose tongue, e'en at his birth, is sweet as hone y;
Whom mortal priests, men, with their strong endeavour, supplied with dainty viands, have created.
4 Good to mankind, the yearning Purifier hath among men been placed as Priest choice−worthy.
May Agni be our Friend, Lord of the Household, protector of the riches in the dwelling.
5 As such we Gotamas with hymns extol thee, O Agni, as the guardian Lord of riches,
Decking thee like a horse, the swift prizewinner. May he, enriched with prayer, come soon and early.

HYMN LXI Indra.

1 EVEN to him, swift, strong and high. exalted, I bring my song of praise as dainty viands,
My thought to him resistless, praise−deserving, prayers offered most especially to Indra.
2 Praise, like oblation, I present, and utter aloud my song, my fair hymn to the Victor.
For Indra, who is Lord of old, the singers have decked their lauds with heart and mind and spirit.
3 To him then with my lips mine adoration, winning heaven's light, most excellent, I offer,
To magnify with songs of invocation and with fair hymns the Lord, most bounteous Giver.
4 Even for him I frame a laud, as fashions the wright a chariot for the man who needs it,−
Praises to him who gladly hears our praises, a hymn well−formed, all−moving, to wise Indra.
5 So with my tongue I deck, to please that Indra, my hymn, as 'twere a horse, through love of glory,
To reverence the Hero, bounteous Giver, famed far and wide, destroyer of the castles.
6 Even for him hath Tvastar forged the thunder, most deftly wrought, celestial, for the battle,
Wherewith he reached the vital parts of Vrtra, striking−the vast, the mighty with the striker.
7 As soon as, at libations of his mother, great Visnu had drunk up the draught, he plundered.
The dainty cates, the cooked mess; but One stronger transfixed the wild boar, shooting through the mount ain.
8 To him, to Indra, when he slew the Dragon, the Dames, too, Consorts of the Goda, wove praises.
The mighty heaven and earth hath he encompassed: thy greatness heaven and earth, combined, exceed not .
9 Yea, of a truth, his magnitude surpasseth the magnitude of earth, mid−air, and heaven.
Indra, approved by all men, self−resplendent, waxed in his home, loud−voiced and strong for battle.
10 Through his own strength Indra with bolt of thunder cut piece−meal Vrtra, drier up of waters.
He let the floods go free, like cows imprisoned, for glory, with a heart inclined to bounty.
11 The rivers played, through his impetuous splendour, since with his bolt he compassed them on all sides .
Using his might and favouring him who worshipped, he made a ford, victorious, for Turviti.
12 Vast, with thine ample power, with eager movement, against this Vrtra cast thy bolt of thunder.
Rend thou his joints, as of an ox, dissevered, with bolt oblique, that floods of rain may follow.
13 Sing with new lauds his exploits wrought aforetime, the deeds of him, yea, him who moveth swiftly,
When, hurling forth his weapons in the battle, he with impetuous wrath lays low the foemen.
14 When he, yea, he, comes forth the firm. Set mountains and the whole heaven and earth, tremble for terr or.
May Nodhas, ever praising the protection of that dear Friend, gain quickly strength heroic.
15 Now unto him of these things hath been given what he who rules alone o'er much, electeth.
Indra hath helped Etasa, Soma−presser, contending in the race of steeds with Sarya.
16 Thus to thee, Indra, yoker of Bay Coursers, the Gotamas have brought their prayers to please thee.
Bestow upon them thought, decked with all beauty. May he, enriched with prayer, come soon and early.

HYMN LXII. Indra.

1. LIKE Angiras a gladdening laud we ponder to him who loveth song, exceeding mighty.
Let us sing glory to the far−famed Hero who must be praised with fair hymns by the singer.
2 Unto the great bring ye great adoration, a chant with praise to him exceeding mighty,
Through whom our sires, Angirases, singing praises and knowing well the places, found the cattle.
3 When Indra and the Angirases desired it, Sarama found provision for her offipring.
Brhaspati cleft the mountain, found the cattle: the heroes shouted with the kine in triumph.
4 Mid shout, loud shout, and roar, with the Navagvas, seven singers, hast thou, heavenly, rent the mountai

n;
Thou hast, with speeders, with Dasagvas, Indra, Sakra, with thunder rent obstructive Vala.
5 Praised by Angirases, thou, foe−destroyer, hast, with the Dawn, Sun, rays, dispellcd the darkness.
Thou Indra, hast spread out the earths high ridges, and firmly fixed the region under heaven.
6 This is the deed most worthy of all honour, the fairest marvel of the Wonder−Worker,
That, nigh where heaven bends down, he made four rivers flow full with waves that carry down sweet water.
7 Unwearied, won with lauding hymns, he parted of old the ancient Pair, united ever.

In highest sky like Bhaga, he the doer of marvels set both Dames and earth and heaven.
8 Still born afresh, young Dames, each in her manner, unlike in hue, the Pair in alternation
Round heaven and earth from ancient time have travelled, Night with her dark limbs, Dawn with limbs of splendour.
9 Rich in good actions, skilled in operation, the Son with might maintains his perfect friendship.
Thou in the raw cows, black of hue or ruddy, storest the ripe milk glossy white in colour.
10 Their paths, of old connected, rest uninjured; they with great might preserve the immortal statutes.
For many thousand holy works the Sisters wait on the haughty Lord like wives and matrons.
11 Thoughts ancient, seeking wealth, with adoration, with newest lauds have sped to thee, O Mighty.
As yearning wives cleave to their yearning husband, so cleave our hymns to thee, O Lord most potent.
12 Strong God, the riches which thy hands have holden from days of old have perished not nor wasted.
Splendid art thou, O Indra, wise, unbending:strengthen us with might, O Lord of Power.
13 O mighty Indra, Gotama's son Nodhas hath fashioned this new prayer to thee Eternal,
Sure leader, yoker of the Tawny Coursers. May he, enriched with prayer, come soon and early.

HYMN LXIII. Indra.

1. THOU art the Mighty One; when born, O Indra, with power thou tcrrifiedst earth and heaven −
When, in their fear of thee, all firm−set mountains and monstrous creatures shook like dust before thee.
2 When thy two wandering Bays thou drawest hither, thy praiser laid within thine arms the thunder,
Wherewith, O Much−invoked, in will resistless, thou smitest foemen down and many a castle.
3 Faithful art thou, these thou defiest, Indra; thou art the Rbhus' Lord, heroic, victor.
Thou, by his side, for young and glorious Kutsa, with steed and car in battle slewest Susna,
4 That, as a friend, thou furtheredst, O Indra, when, Thundcrer, −strong in act, thou crushedst Vrtra;
When, Hero, thou, great−souled, with easy conquest didst rend the Dasyus in their
distant dwelling.
5 This doest thou, and art not harmed, O Indra, e'en in the anger of the strongest mortal.
Lay thou the race−course open for our horses: as with a club, slay, Thunderarmed 1 our foemen.
6 Hence men invoke thee, Indra, in the tumult of battle, in the light−bestowing conflict.
This aid of thine, O Godlike One, was ever to be implored in deeds of might in combat.
7 Warring for Purukutsa thou, O Indra, Thunder−armed I breakest down the seven castles;
Easily, for Sudis, like grass didst rend them, and out of need, King, broughtest gain to Puru.
8 O Indra, God who movest round about us, feed us with varied food plenteous as water−
Food wherewithal, O Hero, thou bestowest vigour itself to flow to us for ever.
9 Prayers have been made by Gotamas, O Indra, addressed to thee, with laud for thy Bay Horses.
Bring us in noble shape abundant riches. May he, enriched with prayer, come soon and early.

HYMN LXIV. Maruts.

1. BRING for the manly host, wise and majestical, O Nodhas, for the Maruts bring thou a pure gift.
I deck my songs as one deft−handed, wise in mind prepares the water that hath power in solemn rites.
2 They spring to birth, the lofty Ones, the Bulls of Heaven, divine, the youths of Rudra, free from spot and stain;
The purifiers, shining brightly even as suns, awful of form like giants, scattering rain−drops down.
3 Young Rudras, demon−slayers, never growing old, they have waxed, even as mountains, irresistible.
They make all beings tremble with their mighty strength, even the very strongest, both of earth and heaven.
4 With glittering ornaments they deck them forth for show; for beauty on their breasts they bind their chains of gold.
The lances on their shoulders pound to pieces; they were born together, of themselves, the Men of Heaven.
5 Loud roarers, giving strength, devourers of the foe, they make the winds, they make the lightnings with their powers.
The restless shakers drain the udders of the sky, and ever wandering round fill the earth full with milk.
6 The bounteous Maruts with the fatness dropping milk fill full the waters which avail in solenm rites.
They lead, as 'twere, the Strong Horse forth, that it may rain: they milk the thundering, the never−failing spring.
7 Mighty, with wondrous power and marvellously bright, selfstrong like mountains, ye glide swiftly on your way.
Like the wild elephants ye eat the forests up when ye assume your strength among the bright red flames.
8 Exceeding wise they roar like lions mightily, they, all−possessing, are beauteous as antelopes;
Stirring the darkness with lances and spotted deer, combined as priests, with serpents' fury through their might.
9 Heroes who march in companies, befriending man, with serpents' ire through strength, ye greet the earth and heaven.
Upon the seats, O Maruts, of your chariots, upon the cars stands lightning visible as light.
10 Lords of all riches, dwelling in the home of wealth, endowed with mighty vigour, singers loud of voice,
Heroes, of powers infinite, armed with strong men's rings, the archers, they have laid the arrow on their arms.
11 They who with golden fellies make the rain increase drive forward the big clouds like wanderers on the way.
Self−moving, brisk, unwearied, they o'erthrow the firm; the Maruts with bright lances make all things to reel.
12 The progeny of Rudra we invoke with prayer, the brisk, the bright, the worshipful, the active Ones
To the strong band of Maruts cleave for happiness, the chasers of the sky, impetuous, vigorous.
13 Maruts, the man whom ye have guarded with your help, he verily in strength surpasseth all mankind.
Spoil with his steeds he gaineth, treasure with his men; he winneth honourable strength and prospereth.
14 O Maruts, to the worshippers give glorious strength invincible in battle, brilliant, bringing wealth,
Praiseworthy, known to all men. May we foster well, during a hundred winters, son and progeny.

15 Will ye then, O ye Maruts, grant us riches, durable, rich in men, defying onslaught.
A hundred, thousandfold, ever increasing? May he, enriched with prayer, come soon and early.

HYMN LXV. Agni.

1 ONE−MINDED, wise, they tracked thee like a thief lurking in dark cave with a stolen cow:
Thee claiming worship, bearing it to Gods −. there nigh to thee sate all the Holy Ones.
2 The Gods approached the ways of holy Law; there was a gathering vast as heaven itself.
The waters feed with praise the growing Babe, born nobly in the womb, the seat of Law.
3 Like grateful food, like some wide dwelling place, like a fruit−bearing hill, a wholesome stream.
Like a steed urged to run in swift career, rushing like Sindhu, who may check his course?
4 Kin as a brother to his sister floods, he cats the woods as a King eats the rich.
When through the forest, urged by wind, he spreads, verily Agni shears the hair of earth.
5 Like a swan sitting in the floods he pants wisest in mind mid men he wakes at morn.
A Sage like Soma, sprung from Law, he grew like some young creature, mighty, shining far.

HYMN LXVI. Agni.

1. LIKE the Sun's glance, like wealth of varied sort, like breath which is the life, like one's own son,
Like a swift bird, a cow who yields her milk, pure and refulgent to the wood he speeds.
2 He offers safety like a pleasant home, like ripened corn, the Conqueror of men.
Like a Seer lauding, famed among the folk; like a steed friendly he vouchsafes us power.
3 With flame insatiate, like eternal might; caring for each one like a dame at home;
Bright when he shines forth, whitish mid the folk, like a car, gold−decked, thundering to the fight.
4 He strikes with terror like a dart shot forth, e'en like an archer's arrow tipped with flame;

Master of present and of future life, the maidens' lover and the matrons' Lord.
5 To him lead all your ways: may we attain the kindled God as cows their home at eve.
He drives the flames below as floods their swell: the rays rise up to the fair place of heaven.

HYMN LXVII. Agni.

1. VICTORIOUS in the wood, Friend among men, ever he claims obedience as a King.
Gracious like peace, blessing like mental power, Priest was he, offering−bearer, full of thought.
2 He, bearing in his hand all manly might, crouched in the cavern, struck the Gods with fear.
Men filled with understanding find him there, when they have sting prayers formed within their heart.
3 He, like the Unborn, holds the broad earth up; and with effective utterance fixed the sky.
O Agni, guard the spots which cattle love: thou, life of all, hast gone from lair to lair.
4 Whoso hath known him dwelling in his lair, and hath approached the stream of holy Law,−
They who release him, paying sacred rites, −truly to such doth he announce great wealth.
5 He who grows mightily in herbs, within each fruitful mother and each babe she bears,
Wise, life of all men, in the waters' home,−for him have sages built as 'twere a seat.

HYMN LXVIII. Agni.

1. COMMINGLING, restless, he ascends the sky, unveiling nights and all that stands or moves,

As he the sole God is preeminent in great. ness among all these other Gods.
2 All men are joyful in thy power, O God, that living from the dry wood thou art born.
All truly share thy Godhead while they keep, in their accustomed ways, eternal Law.
3 Strong is the thought of Law, the Law's behest; all works have they performed; he quickens all.
Whoso will bring oblation, gifts to thee, to him, bethinking thee, vouchsafe thou wealth.
4 Seated as Priest with Manu's progeny, of all these treasures he alone is Lord.
Men yearn for children to prolong their line, and are not disappointed in their hope.
5 Eagerly they who hear his word fulfil his wish as sons obey their sire's behest.
He, rich in food, unbars his wealth like doors: he, the House−Friend, bath decked heaven's vault with stars
.

HYMN LXIX. Agni.

1. BRIGHT, splendid, like Dawn's lover, he bath filled the two joined worlds as with the light of heaven.
When born, with might thou hast encompassed them: Father of Gods, and yet their Son wast thou.
2 Agni, the Sage, the humble, who discerns like the cow's udder, the sweet taste of food,
Like a bliss−giver to be drawn to men, sits gracious in the middle of the house.
3 Born in the dwelling like a lovely son, pleased, like a strong steed, he bears on the folk.
What time the men and I, with heroes, call, may Agni then gain all through Godlike power.
4 None breaks these holy laws of thine when thou hast granted audience to these chieftains here.
This is thy boast, thou smotest with thy peers, and joined with heroes dravest off disgrace.
5 Like the Dawn's lover, spreading light, well−known as hued like morn, may he remember me.
They, bearing of themselves, unbar the doors: they all ascend to the fair place of heaven.

HYMN LXX. Agni.

1. MAY we, the pious, win much food by prayer, may Agni with fair light pervade each act,−
He the observer of the heavenly laws of Gods, and of the race of mortal man.
2 He who is germ of waters, germ of woods, germ of all things that move not and that move,−
To him even in the rock and in the house: Immortal One, he cares for all mankind.
3 Agni is Lord of riches for the man who serves him readily with sacred songs.

Protect these beings thou with careful thought, knowing the races both of Gods and men.
4 Whom many dawns and nights, unlike, make strong, whom, born in Law, all things that move and stand
,−
He bath been won, Herald who sits in light, making effectual all our holy works.
5 Thou settest value on our cows and woods: all shall bring tribute to us to the light.
men have served thee in many and sundry spots, parting, as 'twere, an aged father's wealth.
6 Like a brave archer, like one skilled and bold, a fierce avenger, so he shines in fight.

HYMN LXXI. Agni.

1. LOVING the loving One, as wives their husband, the sisters of one home have urged him forward,
Bright−coloured, even, as the cows love morning, dark, breaking forth to view, and redly beaming.
2 Our sires with lauds burst e'en the firmset fortress, yea, the Angirases, with roar, the mountain.
They made for us a way to reach high heaven, they found us day, light, day's sign, beams of morning.

3 They stablished order, made his service fruitful; then parting them among the longing faithful,
Not thirsting after aught, they come, most active, while with sweet food the race of Gods they strengthen.
4 Since Matarisvan, far−diffused, bath stirred him, and he in every house grown bright and noble,
He, Bhrgu−like I hath gone as his companion, as on commission to a greater Sovran.
5 When man poured juice to Heaven, the mighty Father, he knew and freed himself from close embracem
ent.
The archer boldly shot at him his arrow, and the God threw his splendour on his Daughter.
6 Whoso, bath flames for thee within his dwelling, or brings the worship which thou lovest daily,
Do thou of double might increase his substance: may he whom thou incitest meet with riches.
7 All sacrificial viands wait on Agni as the Seven mighty Rivers seek the ocean.
Not by our brethren was our food discovered: find with the Gods care for us, thou who knowest.
8 When light bath filled the Lord of men for increase, straight from the heaven descends the limpid moist
ure.
Agni bath brought to light and filled with spirit the youthful host blameless and well providing.
9 He who like thought goes swiftly on his journey, the Sun, alone is ever Lord of riches.
The Kings with fair hands, Varuna and Mitra, protect the precious nectar in our cattle.
10 O Agni, break not our ancestral friendship, Sage as thou art, endowed with deepest knowledge.
Old age, like gathering cloud, impairs the body: before that evil be come nigh protect me.

HYMN LXXII. Agni.

1. THOUGH holding many gifts for men, he humbleth the higher powers of each wise ordainer.
Agni is now the treasure−lord of treasures, for ever granting all immortal bounties.
2 The Gods infallible all searching found not him, the dear Babe who still is round about us.
Worn weary, following his track, devoted, they reached the lovely highest home of Agni.
3 Because with holy oil the pure Ones, Agni, served thee the very pure three autumn seasons,
Therefore they won them holy names for worship, and nobly born they dignified their bodies.
4 Making them known to spacious earth and heaven, the holy Ones revealed the powers of Rudra.
The mortal band, discerning in the distance, found Agni standing in the loftiest station.
5 Nigh they approached, one−minded, with their spouses, kneeling to him adorable paid worship.
Friend finding in his own friend's eye protection, they made their own the bodies which they chastened.
6 Soon as the holy beings had discovered the thrice−seven mystic things contained within thee,
With these, one−minded., they preserve the Amrta: guard thou the life of all their plants and cattle.
7 Thou, Agni, knower of men's works, hast sent us good food in constant course for our subsistence:
Thou deeply skilled in paths of Gods becamest an envoy never wearied, offeringbearer.
8 Knowing the Law, the seven strong floods from heaven, full of good thought, discerned the doors of ric
hes.
Sarama found the cattle's firm−built prison whereby the race of man is still supported.
9 They who approached all noble operations making a path that leads to life immortal,
To be the Bird's support, the spacious mother, Aditi, and her great Sons stood in power.

10 When Gods immortal made both eyes of heaven, they gave to him the gift of beauteous glory. No
w they flow forth like rivers set in motion: they knew the Red Steeds coming down, O Agni.

HYMN LXXIII. Agni.

I. HE who gives food, like patrimonial riches and guides aright like some wise man's instruction,
Loved like a guest who lies in pleasant lodging,−may he, as Priest, prosper his servant's dwelling.
2 He who like Savitar the God, true−minded protecteth with his power. all acts of vigour,
Truthful, like splendourr, glorified by many, like breath joy−giving,−all must strive to win him.
3 He who on earth dwells like a king surrounded by faithful friends, like a God all−sustaining,
Like heroes who preside, who sit in safety: like as a blameless dame dear to her husband.
4 Thee, such, in settlements secure, O Agni, our men serve ever kindled in each dwelling.
On him have they laid splendour in abundance: dear to all men, bearer be he of riches.
5 May thy rich worshippers win food, O Agni, and princes gain long life who bring oblation.
May we get booty from jur foe in battle, presenting to the Gods their share for glory.
6 The cows of holy law, sent us by Heaven, have swelled with laden udders, loudly lowing;
Soliciting his favour, from a distance the rivers to the rock have flowed together.
7 Agni, with thee, soliciting thy favour, the holy Ones have gained glory in heaven.
They made the Night and Dawn of different colours, and set the black and purple hues together.
8 May we and those who worship be the mortals whom thou, O Agni, leadest on to riches.
Thou hast filled earth and heaven and air's mid−region, and followest the whole world like a shadow.
9 Aided by thee, O Agni, may we conquer steeds with steeds, men with men, heroes with heroes,
Lords of the wealth transmitted by our fathers: and may our princes live a hundred winters.
10 May these our hymns of praise, Agni, Ordainer, be pleasant to thee in thy heart and spirit.
May we have power to hold thy steeds of riches, laying on thee the God−sent gift of glory.

HYMN LXXIV. Agni.

1. As forth to sacrifice we go, a hymn to a hymn let us say, Who hears us even when afar;
2 Who, from of old, in carnage, when the people gathered, hath preserved
His household for the worshipper.
3 And let men say, Agni is born, e'en he who slayeth Vrtra, he
Who winneth wealth in every fight.
4 Him in whose house an envoy thou lovest to taste his offered gifts,
And strengthenest his sacrifice,
5 Him, Angiras, thou Son of Strength, all men call happy in his God,
His offerings, and his sacred grass.
6 Hitherward shalt thou bring these Gods to our laudation and to taste.
These offered gifts, fair−shining One.
7 When, Agni, on thine embassage thou goest not a sound is heard of steed or straining of thy car.
8 Aided by thee uninjured, strong, one after other, goes he forth:
Agni, the ofterer forward steps.
9 And splendid strength, heroic, high, Agni, thou grantest from the Gods,
Thou God, to him who offers gifts.

HYMN LXXV. Agni.

1. ACCEPT our loudest−sounding hymn, food most delightful to the Gods, Po
uring our offerings in thy mouth.
2 Now, Agni, will we say to thee, O wisest and best Afigiras,

Our precious, much−availing prayer.
3 Who, Agni, is thy kin, of men? who is thy worthy worshipper?
On whom dependent? who art thou?
4 The kinsman, Agni, of mankind, their well beloved Friend art thou,
A Friend whom friends may supplicate.
5 Bring to us Mitra, Varuna, bring the Gods to mighty sacrifice.
Bring them, O Agni, to thine home.

HYMN LXXVI. Agni.

1. How may the mind draw nigh to please thee, Agni? What hymn of praise shall bring us greatest blessin g?
Or who hath gained thy power by sacrifices? or with what mind shall we bring thee oblations?
2 Come hither, Agni; sit thee down as Hotar; be thou who never wast deceived our leader.
May Heaven and Earth, the all−pervading, love thee: worship the Gods to win for us their favour.
3 Burn thou up all the Riksasas, O Agni; ward thou off curses from our sacrifices.
Bring hither with his Bays the Lord of Soma: here is glad welcome for the Bounteous Giver.
4 Thou Priest with lip and voice that bring us children hast been invoked. Here with the Gods be seated.
Thine is the task of Cleanser and Presenter: waken us, Wealth−bestower and Producer.
5 As with oblations of the priestly Manus thou worshippedst the Gods, a Sage with sages,
So now, O truthfullest Invoker Agni, worship this day with joy−bestowing ladle.

HYMN LXXVII. Agni.

1. How shall we pay oblation unto Agni? What hymn, Godloved, is said to him refulgent?
Who, deathless, true to Law, mid men a herald, bringeth the Gods as best of sacrificers?
2 Bring him with reverence hither, most propitious in sacrifices, true to Law, the herald;
For Agni, when he seeks the Gods for mortals, knows them full well and worships them in spirit.
3 For he is mental power, a man, and perfect; he is the bringer, friend−,like, of the wondrous.
The pious Aryan tribes at sacrifices address them first to him who doeth marvels.
4 May Agni, foe−destroyer, manliest Hero, accept with love our hymns and our devotion.
So may the liberal lords whose strength is strongest, urged by their riches, stir our thoughts with vigour.
5 Thus Agni Jatavedas, true to Order, hath by the priestly Gotamas been lauded.
May he augment in them splendour and vigour: observant, as he lists, he gathers increase.

HYMN LXXVIII. Agni.

1. O JATAVEDAS, keen and swift, we Gotamas with sacred song exalt thee for thy glories' sake.
2 Thee, as thou art, desiring wealth Gotama worships with his song:
We laud thee for thy glories' sake.
3 As such, like Angiras we call on thee best winner of the spoil:
We laud thee for thy glories' sake.
4 Thee, best of Vrtra−slayers, thee who shakest off our Dasyu foes:
We laud thee for thy glories' sake.
5 A pleasant song to Agni we, sons of Rahugana, have sung:
We laud thee for thy glories' sake.

HYMN LXXIX. Agni.

1. HE in mid−air's expanse hath golden tresses; a raging serpent, like the rushing tempest:
Purely refulgent, knowing well the morn. ing; like honourable dames, true, active workers.
2 Thy well−winged flashes strengthen in their manner, when the black Bull hath bellowed round about us.

With drops that bless and seem to smile he cometh: the waters fall, the clouds utter their thunder.
3 When he comes streaming with the milk of worship, conducting by directest paths of Order
Aryaman, Mitra, Varuna, Parijman fill the hide full where lies the nether press−stone.
4 O Agni, thou who art the lord of wealth in kine, thou Son of Strength,
Vouchsafe to us, O Jatavetlas, high renown.
5 He, Agni, kindled, good and wise, must be exalted in our song:
Shine, thou of many forms, shine radiantly on us.
6 O Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Raksasas.
7 Adorable in all our rites, favour us, Agni, with thine.aid,
When the great hymn is chanted forth.
8 Bring to us ever−conquering wealth, wealth, Agni, worthy of our choice,
In all our frays invincible.
9 Give us, O Agni, through thy grace wealth that supporteth all our life,
Thy favour so that we may live.
10 O Gotama, desiring bliss present thy songs composed with care
To Agni of the pointed flames.
11 May the man fall, O Agni, who near or afar assaileth us:
Do thou increase and prosper us.
12 Keen and swift Agni, thousand−eyed, chaseth the Raksasas afar:
He singeth, herald meet for lauds.

HYMN LXXX. Indra.

1. THUS in the Soma, in wild joy the Brahman hath exalted thee: Thou, mightiest It thunder−armed, hast driven by force he Dragon from the earth, lauding thine own imperial
sway.
2 The mighty flowing Soma−draught, brought by the Hawk, hath gladdened thee,
That in thy strength, O Thunderer, thou hast struck down Vrtra from the floods, lauding thine own imperi al
sway.
3 Go forward, meet the foe, be bold; thy bolt of thunder is not checked.
Manliness, Indra, is thy might: stay Vrtra, make the waters thine, lauding thine own imperial sway.
4 Thou smotest Vrtra from the earth, smotest him, Indra, from the sky.
Let these life−fostering waters flow attended by the Marut host, lauding thine own imperial sway.
5 The wrathful Indra with his bolt of thunder rushing on the foe,
Smote fierce on trembling Vrtra's back, and loosed the waters free to run, lauding his own imperial sway.
6 With hundred−jointed thunderbolt Indra hath struck him on the back,
And, while rejoicing in the juice, seeketh prosperity for friends, lauding his own imperial sway.
7 Indra, unconquered might is thine, Thunderer, Caster of the Stone;

For thou with thy surpassing power smotest to death the guileful beast, lauding thine own imperial sway.
8 Far over ninety spacious floods thy thunderbolts were cast abroad:
Great, Indra, is thy hero might, and strength is seated in thine arms, lauding thine own imperial sway.
9 Laud him a thousand all at once, shout twenty forth the hymn of praise.
Hundreds have sung aloud to him, to Indra hath the prayer been raised, lauding his own imperial sway.
10 Indra hath smitten down the power of Vrtra,−might with stronger might.

This was his manly exploit, he slew Vrtra and let loose the floods, lauding his own imperial sway.
11 Yea, even this great Pair of Worlds trembled in terror at thy wrath,
When, Indra, Thunderer, Marut−girt, thou slewest Vrtra in thy strength, lauding thine own imperial sway.
12 But Vrtra scared not Indra with his shaking or his thunder roar.
On him that iron thunderbolt fell fiercely with its thousand points, lauding his own imperial sway.
13 Whenwith the thunder thou didst make thy dart and Vrtra meet in war,
Thy might, O Indra, fain to slay the Dragon, was set firm in heaven, lauding thine own imperial sway.
14 When at thy shout, O Thunder−armed, each thing both fixed and moving shook,
E'en Tvastar trembled at thy wrath and quaked with fear because of thee, lauding thine own imperial sway
.
15 There is not, in our knowledge, one who passeth Indra in his strength:
In him the Deities have stored manliness, insight, power and might, lauding his own imperial sway.
16 Still as of old, whatever rite Atharvan, Manus sire of all,
Dadhyach performed, their prayer and praise united in that Indra meet, lauding his own imperial sway.

HYMN LXXXI. Indra.

1. THE men have lifted Indra up, the Vrtra slayer, to joy and strength: Him, verily, we invocate in battles whether great or small: be he our aid in deeds of might.
2 Thou, Hero, art a warrior, thou art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest the offerer ample wealth.
3 When war and battles are on foot, booty is laid before the bold.
Yoke thou thy wildly−rushing Bays. Whom wilt thou slay and whom enrich? Do thou, O Indra, make us r
ich.
4 Mighty through wisdom, as he lists, terrible, he hath waxed in strength.
Lord of Bay Steeds, strong−jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.
5 He filled the earthly atmosphere and pressed against the lights in heaven.
None like thee ever hath been born, none, Indra, will be born like thee. Thou hast waxed mighty over all.
6 May he who to the offerer gives the foeman's man−sustaining food,
May Indra lend his aid to us. Deal forth −abundant is thy wealth−that in thy bounty 1 may share.
7 He, righteous−hearted, at each time of rapture gives us herds of kine.
Gather in both thy hands for us treasures of many hundred sorts. Sharpen thou us, and bring us wealth.
8 Refresh thee, Hero, with the juice outpoured for bounty and for strength.
We know thee Lord of ample store, to thee have sent our hearts' desires: be therefore our Protector thou.
9 These people, Indra, keep for thee all that is worthy of thy choice.
Discover thou, as Lord, the wealth of men who offer up no gifts: bring thou to us this wealth of theirs.

HYMN LXXXII. Indra.

1. GRACIOUSLY listen to our songs, Maghavan, be not negligent. As thou hast made us full of joy and l
ettest us solicit thee, now, Indra, yoke thy two Bay Steeds.
2 Well have they eaten and rejoiced; the friends have risen and passed away.
The sages luminous in themselves have. praised thee with their latest hymn. Now, Indra, yoke thy two Ba
y
Steeds.
3 Maghavan, we will reverence thee who art so fair to look upon.
Thus praised, according to our wish come now with richly laden car. Now, Indra, yoke thy two Bay Steed
s.
4 He will in very truth ascend the powerful car that finds the kine,
Who thinks upon the well−filled bowl, the Tawny Coursers' harnesser. Now, Indra, yoke thy two Bay Ste
eds.
5 Let, Lord of Hundred Powers, thy Steeds be harnessed on the right and left.
Therewith in rapture of the juice, draw near to thy beloved Spouse. Now, Indra, yoke thy two Bay Steeds.
6 With holy prayer I yoke thy long−maned pair of Bays: come hitherward; thou holdest them in both thy

hands.
The stirring draughts of juice outpoured have made thee glad: thou, Thunderer, hast rejoiced with Pusan a
nd
thy Spouse.

HYMN LXXXIII. Indra.

1. INDRA, the mortal man well guarded by thine aid goes foremost in the wealth of horses and of kine.
With amplest wealth thou fillest him, as round about the waters clearly seen afar fill Sindhu full.
2 The heavenly Waters come not nigh the priestly bowl: they but look down and see how far mid−air is
spread:
The Deities conduct the pious man to them: like suitors they delight in him who loveth prayer.
3 Praiseworthy blessing hast thou laid upon the pair who with uplifted ladle serve thee, man and wife.
Unchecked he dwells and prospers in thy law: thy power brings blessing to the sacrificer pouring gifts.
4 First the Angirases won themselves vital power, whose fires were kindled through good deeds and sacri
fice.
The men together found the Pani's hoarded wealth, the cattle, and the wealth in horses and in kine.
5 Atharvan first by sacrifices laid the paths then, guardian of the Law, sprang up the loving Sun.
Usana Kavya straightway hither drove the kine. Let us with offerings honour Yama's deathless birth.
6 When sacred grass is trimmed to aid the auspicious work, or the hymn makes its voice of praise sound t
o
the sky.
Where the stone rings as'twere a singer skilled in laud, −−Indra in truth delights when these come near to
him.

HYMN LXXXIV. Indra.

1. The Soma hath been pressed for thee, O Indra; mightiest, bold One, come.
May Indra−vigour fill thee full, as the Sun fills mid−air with rays.

2 His pair of Tawny Coursers bring Indra of unresisted might
Hither to Rsis' songs of praise and sacrifice performed by men.
3 Slayer of Vrtra, mount thy car; thy Bay Steeds have been yoked by prayer.
May, with its voice, the pressing−stone draw thine attention hitherward.
4 This poured libation, Indra, drink, immortal, gladdening, excellent.
Streams of the bright have flowed to thee here at the seat of holy Law.
5 Sing glory now to Indra, say to him your solemn eulogies.
The drops poured forth have made him glad: pay reverence to his might supreme.
6 When, Indra, thou dost yoke thy Steeds, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.
7 He who alone bestoweth on mortal man who offereth gifts,
The ruler of resistless power, is Indra, sure.
8 When will he trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?
9 He who with Soma juice prepared amid the many honours thee,−
Verily Indra gains thereby tremendous might.
10 The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who for the sake of splendour close to mighty Indra's side rejoice, good in their own supremacy.
11 Craving his touch the dappled kine mingle the Soma with their milk.
The milch−kine dear to Indra send forth his death−dealing thunderbolt, good in their own supremacy.
12 With veneration, passing wise, honouring his victorious might,
They follow close his many laws to win them due preeminence, good in their
own supremacy.
13 With bones of Dadhyac for his arms, Indra, resistless in attack,

Struck nine−and−ninety Vrtras dead.
14 He, searching for the horse's head, removed among the mountains, found
At Suryanavan what he sought.
15 Then verily they recognized the essential form of Tvastar's Bull,
Here in the mansion of the Moon.
16 Who yokes to−day unto the pole of Order the strong and passionate steers of checkless spirit,
With shaft−armed mouths, heart−piercing, health−bestowing?
Long shall he live who richly pays their service.
17 Who fleeth forth? who suffereth? who feareth? Who knoweth Indra present, Indra near us?
Who sendeth benediction on his offspring, his household, wealth and person, and the People?
18 Who with poured oil and offering honours Agni, with ladle worships at appointed seasons?
To whom to the Gods bring oblation quickly? What offerer, God−favoured, knows him thoroughly?
19 Thou as a God, O Mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
20 Let not thy bounteous gifts, let not thy saving help fail us, good Lord, at any time;
And measure out to us, thou lover of mankind, all riches hitherward from men.

HYMN LXXXV. Maruts.

1. THEY who are glancing forth, like women, on their way, doers of mighty deeds, swift racers, Rudra's Sons,
The Maruts have made heaven and earth increase and grow: in sacrifices they delight, the strong and wild.

2 Grown to their perfect strength greatness have they attained; the Rudras have established their abode in heaven.
Singing their song of praise and generating might, they have put glory on, the Sons whom Prani bare.
3 When, Children of the Cow, they shine in bright attire, and on their fair limbs lay their golden ornament s,
They drive away each adversary from their path, and, following their traces, fatness floweth down,
4 When, mighty Warriors, ye who glitter with your spears, o'erthrowing with your strength e'en what is ne 'er
o'erthrown,
When, O ye Maruts, ye the host that send the rain, had harnessed to your cars the thought−fleet spotted de er.
5 When ye have harnessed to your cars the spotted deer, urging the thunderbolt, O Maruts, to the fray,
Forth rush the torrents of the dark red stormy cloud, and moisten, like a skin, the earth with water−floods.
6 Let your swift−gliding coursers bear you hitherward with their fleet pinions. Come ye forward with you r
arms.
Sit on the grass; a wide scat hath been made for you: delight yourselves, O Maruts, in the pleasant food.
7 Strong in their native strength to greatness have they grown, stepped to the firmament and made their dwelling wide.
When Visnu saved the Soma bringing wild delight, the Maruts sate like birds on their dear holy grass.
8 In sooth like heroes fain for fight they rush about, like combatants fame−seeking have they striven in w ar.
Before the Maruts every creature is afraid: the men are like to Kings, terrible to behold.
9 When Tyastar deft of hand had turned the thunderbolt, golden, with thousand edges, fashioned more skilfully,
Indra received it to perform heroic deeds. Vrtra he slew, and forced the flood of water forth.
10 They with their vigorous strength pushed the well up on high, and clove the cloud in twain though it w as
passing strong.
The Maruts, bounteous Givers, sending forth their voice, in the wild joy of Soma wrought their glorious deeds.
11 They drave the cloud transverse directed hitherward, and poured the fountain forth for thirsting Gotam a.
Shining with varied light they come to him with help: they with their might fulfilled the longing of the sag e.
12 The shelters which ye have for him who lauds you, bestow them threefold on the man who offers.

Extend the same boons unto us, ye Maruts. Give us, O Heroes, wealth with noble offipring.

HYMN LXXXVI. Maruts.

1. THE best of guardians hath that man within whose dwelling place ye drink,
O Maruts, giants of the sky.
2 Honoured with sacrifice or with the worship of the sages' hymns,
O Maruts, listen to the call.

3 Yea, the strong man to whom ye have vouchsafed to give a sage, shall move
Into a stable rich in kine.
4 Upon this hero's sacred grass Soma is poured in daily rites:
Praise and delight are sung aloud.
5 Let the strong Maruts hear him, him surpassing all men: strength be his
That reaches even to the Sun.
6 For, through the swift Gods' loving help, in many an autumn, Maruts, we
Have offered up our sacrifice.
7 Fortunate shall that mortal be, O Maruts most adorable,
Whose offerings ye bear away.
8 O Heroes truly strong, ye know the toil of him who sings your praise,
The heart's desire of him who loves.
9 O ye of true strength, make this thing manifest by your greatness − strike
The demon with your thunderbolt.
10 Conceal the horrid darkness, drive far from us each devouring fiend.
Create the light for which we long.

HYMN LXXXVII Maruts.

1. LOUD Singers, never humbled, active, full of strength, immovable, impetuous, manliest, best−beloved,

They have displayed themselves with glittering ornaments, a few in number only, like the heavens with st ars.
2 When, Maruts, on the steeps ye pile the moving cloud, ye are like birds on whatsoever path it be.
Clouds everywhere shed forth the rain upon your cars. Drop fatness, honey−hued, for him who sings your praise.
3 Earth at their racings trembles as if weak and worn, when on their ways they yoke their cars for victory.
They, sportive, loudly roaring, armed with glittering spears, shakers of all, themselves admire their mightiness.
4 Self−moving is that youthful band, with spotted steeds; thus it hath lordly sway, endued with power and might.
Truthful art thou, and blameless, searcher out of sin: so thou, Strong Host, wilt be protector of this prayer.

5 We speak by our descent from our primeval Sire; our tongue, when we behold the Soma, stirs itself.
When, shouting, they had joined Indra in toil of fight, then only they obtained their sacrificial names.
6 Splendours they gained for glory, they who wear bright rings; rays they obtained, and men to celebrate t heir
praise.
Armed with their swords, impetuous and fearing naught, they have possessed the Maruts' own beloved ho me.

HYMN LXXXVIII. Maruts.

1. COME hither, Maruts, on your lightning laden cars, sounding with sweet songs, armed with lances, wi nged
with steeds.

Fly unto us with noblest food, like birds, O ye of mighty power.
2 With their red−hued or, haply, tawny coursers which speed their chariots on, they come for glory.

Brilliant like gold is he who holds the thunder. Earth have they smitten with the chariot's felly.
3 For beauty ye have swords upon your bodies. As they stir woods so may they stir our spirits.
For your sake, O ye Maruts very mighty and well−born, have they set the stone, in motion.
4 The days went round you and came back O yearners, back, to this prayer and to this solemn worship.
The Gotamas making their prayer with singing have pushed the well's lid up to drink the water.
5 No hymn way ever known like this aforetime which Gotama sang forth for you, O Maruts,
What time upon your golden wheels he saw you, wild boars rushing about with tusks of iron.
6 To you this freshening draught of Soma rusheth, O Maruts, like the voice of one who prayeth.
It rusheth freely from our hands as these. libations wont to flow.

HYMN LXXXIX. Visvedevas.

1. MAY powers auspicious come to us from every side, never deceived, unhindered, and victorious,
That the Gods ever may be with us for our gain, our guardians day by day unceasing in their care.
2 May the auspicious favour of the Gods be ours, on us descend the bounty of the righteous Gods.
The friendship of the Gods have we devoutly sought: so may the Gods extend our life that we may live.
3 We call them hither with a hymn of olden time, Bhaga, the friendly Daksa, Mitra, Aditi,
Aryaman, Varuna, Soma, the Asvins. May Sarasvati, auspicious, grant felicity.
4 May the Wind waft to us that pleasant medicine, may Earth our Mother give it, and our Father Heaven,
And the joy−giving stones that press the Soma's juice. Asvins, may ye, for whom our spirits long, hear thi
s.
5 Him we invoke for aid who reigns supreme, the Lord of all that stands or moves, inspirer of the soul,
That Pusan may promote the increase of our wealth, our keeper and our guard infallible for our good.
6 Illustrious far and wide, may Indra prosper us: may Pusan prosper us, the Master of all wealth.
May Tarksya with uninjured fellies prosper us: Brhaspati vouchsafe to us prosperity.
7 The Maruts, Sons of Prani, borne by spotted steeds, moving in glory, oft visiting holy rites,
Sages whose tongue is Agni, brilliant as the Sun,−hither let all the Gods for our protection come.
8 Gods, may we with our ears listen to what is good, and with our eyes see what is good, ye Holy Ones.
With limbs and bodies firm may we extolling you attain the term of life appointed by the Gods.
9 A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay;
Within whose space our sons become fathers in turn. Break ye not in the midst our course of fleeting life.
10 Aditi is the heaven, Aditi is mid−air, Aditi is the Mother and the Sire and Son.
Aditi is all Gods, Aditi five−classed men, Aditi all that hath been bom and shall be born.

HYMN XC. Visvedevas.

1. MAY Varuna with guidance straight, and Mitra lead us, he who knows, And Aryaman in accord with Gods.
2 For they are dealers forth of wealth, and, not deluded, with their might
Guard evermore the holy laws.
3 Shelter may they vouchsafe to us, Immortal Gods to mortal men,
Chasing our enemies away.
4 May they mark out our paths to bliss, Indra, the Maruts, Pusan,
and Bhaga, the Gods to be adored.

5 Yea, Pusan, Visnu, ye who run your course, enrich our hymns with kine;
Bless us with all prosperity.
6 The winds waft sweets, the rivers pour sweets for the man who keeps the Law
So may the plants be sweet for us.
7 Sweet be the night and sweet the dawns, sweet the terrestrial atmosphere;
Sweet be our Father Heaven to us.
8 May the tall tree be full of sweets for us, and full of sweets the Sun:

May our milch−kine be sweet for us.
9 Be Mitra gracious unto us, and Varuna and Aryaman:
Indra, Brhaspati be kind, and Visnu of the mighty stride.

HYMN XCI Soma.

1. Thou, Soma, art preeminent for wisdom; along the straightest path thou art our leader.
Our wise forefathers by thy guidance, Indu, dealt out among the Gods their share of treasure.
2 Thou by thine insight art most wise, O Soma, strong by thine energies and all possessing,
Mighty art thou by all thy powers and greatness, by glories art thou glorious, guide of mortals.
3 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.
All−pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.
4 With all thy glories on the earth, in heaven, on mountains, in the plants, and in the waters,−
With all of these, well−pleased and not in anger, accept, O royal Soma, our oblations.
5 Thou, Soma, art the Lord of heroes, King, yea, Vrtra−slayer thou:
Thou art auspicious energy.
6 And, Soma, let it be thy wish that we may
live and may not die:
Praise−loving Lord of plants art thou.
7 To him who keeps the law, both old and young, thou givest happiness,
And energy that he may live.
8 Guard us, King Soma, on all sides from him who threatens us: never let
The friend of one like thee be harmed.
9 With those delightful aids which thou hast, Soma, for the worshipper,−
Even with those protect thou us.
10 Accepting this our sacrifice and this our praise, O Soma, come,
And be thou nigh to prosper us.
11 Well−skilled in speech we magnify thee, Soma, with our sacred songs:
Come thou to us, most gracious One.
12 Enricher, healer of disease, wealth−finder, prospering our store,
Be, Soma, a good Friend to us.
13 Soma, be happy in our heart, as milch−kine in the grassy meads,
As a young man in his own house.
14 O Soma, God, the mortal man who in thy friendship hath delight,
Him doth the mighty Sage befriend.
15 Save us from slanderous reproach, keep us., O Soma, from distress:
Be unto us a gracious Friend.
16 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering−place of strength.

17 Wax, O most gladdening Soma, great through all thy rays of light, and be
A Friend of most illustrious fame t6 prosper us.
16 In thee be juicy nutriments united, and powers and mighty foe−subduing vigour,
Waxing to immortality, O Soma: win highest glories for thyself in heaven.
19 Such of thy glories as with poured oblations men honour, may they all invest our worship.
Wealth−giver, furtherer with troops of heroes, sparing the brave, come, Soma, to our houses.
20 To him who worships Soma gives the milchcow, a fleet steed and a man of active knowledge,
Skilled in home duties, meet for holy synod, for council meet, a glory to his father.
21 Invincible in fight, saver in battles, guard of our camp, winner of light and water,
Born amid hymns, well−housed, exceeding famous, victor, in thee will we rejoice, O Soma.
22 These herbs, these milch−kine, and these running waters, all these, O Soma, thou hast generated.

The spacious firmament bast thou expanded, and with the light thou hast dispelled the darkne
ss. 23 Do thou, God Soma, with thy Godlike spirit, victorious, win for us a share of riches. L
et none prevent thee: thou art Lord of valour. Provide for both sides in the fray for booty.

HYMN XCII. Dawn.

1. THESE Dawns have raised their banner; in the eastern half of the mid−air they spread abroad their shin ine
light.
Like heroes who prepare their weapons for the war, onward they come bright red in hue, the Mother Cow s.
2 Readily have the purple beams of light shot up; the Red Cows have they harnessed, easy to be yoked.
The Dawns have brought distinct perception as before: red−hued, they have attained their fulgent brillianc y.
3 They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.
4 She, like a dancer, puts her broidered garments on: as a cow yields her udder so she bares her breast.
Creating light for all the world of life, the Dawn hath laid the darkness open as the cows their stall.
5 We have beheld the brightness of her shining; it spreads and drives away the darkiorne monster.
Like tints that deck the Post at sacrifices, Heaven's Daughter hath attained her wondrous splendour.
6 We have o'erpast the limit of this darkness; Dawn breaking forth again brings clear perception.
She like a flatterer smiles in light for glory, and fair of face hath wakened to rejoice
us.
7 The Gotamas have praised Heaven's radiant Daughter, the leader of the charm of pleasant voices.
Dawn, thou conferrest on us strength with offspring and men, conspicuous with kine and horses.
8 O thou who shinest forth in wondrous glory, urged onward by thy strength, auspicious Lady,
Dawn, may I gain that wealth, renowned and ample, in brave sons, troops of slaves, far−famed for horses.

9 Bending her looks on all the world, the Goddess shines, widely spreading with her bright eye westward.

Waking to motion every living creature, she understands the voice of each adorer.
10 Ancient of days, again again born newly, decking her beauty with the self−same raiment.
The Goddess wastes away the life of mortals, like a skilled hunter cutting birds in pieces.
11 She hath appeared discovering heaven's borders: to the far distance she drives off her Sister.

Diminishing the days of human creatures, the Lady shines with all her lover's splendour.
12 The bright, the blessed One shines forth extending her rays like kine, as a flood rolls his waters.
Never transgressing the divine commandments, she is beheld visible with the sunbeams.
13 O Dawn enriched with ample wealth, bestow on us the wondrous gift
Wherewith we may support children and children's sons.
14 Thou radiant mover of sweet sounds, with wealth of horses and of kine
Shine thou on us this day, O Dawn auspiciously.
15 O Dawn enriched with holy rites, yoke to thy car thy purple steeds,
And then bring thou unto us all felicities.
16 O Asvins wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold.
17 Ye who brought down the hymn from heaven, a light that giveth light to man,
Do ye, O Asvius, bring strength bither unto us.
18 Hither may they who wake at dawn bring, to drink Soma both the Gods
Health−givers Wonder−Workers, borne on paths of gold.

HYMN XCIII. Agni−Sona.

1 AGNI and Soma, mighty Pair, graciously hearken to my call, A
ccept in friendly wise my hymn, and prosper him who offers gifts.
2 The man who honours you to−day, Agni and Soma, with this h
ymn,
Bestow on him heroic strength, increase of kine, and noble steeds.
3 The man who offers holy oil and burnt oblations unto you,
Agni and Soma, shall enjoy great strength, with offspring, all his life.
4 Agni and Soma, famed is that your. prowess wherewith ye stole the kine, his food, from Pani.
Ye caused the brood of Brsaya to perish; ye found the light, the single light for many.
5 Agni and Soma, joined in operation ye have set up the shining lights in heaven.
From curse and from reproach, Agni and Soma, ye freed the rivers that were bound in fetters.
6 One of you Mitarisvan brought from heaven, the Falcon rent the other from the mountain.
Strengthened by holy prayer Agni and Soma have made us ample room for sacrificing.
7 Taste, Agni, Soma, this prepared oblation; accept it, Mighty Ones, and let it please you.
Vouchsafe us good protection and kind favour: grant to the sacrificer health and riches.
8 Whoso with oil and poured oblation honours, with God−devoted heart, Agni and Soma,−
Protect his sacrifice, preserve him from distress, grant to the sacrificer great felicity.
9 Invoked together, mates in wealth, AgniSoma, accept our hymns:
Together be among the Gods.
10 Agni and Soma, unto him who worships you with holy oil
Shine forth an ample recompense.
11 Agni and Sonia, be ye pleased with these oblations brought to you,
And come, together, nigh to us.
12 Agni and Soma, cherish well our horses, and let our cows be fat who yield oblations.
Grant power to us and to our wealthy patrons, and cause our holy rites to be successful.

HYMN XCIV. Agni

1 FOR Jatavedas worthy of our praise will we frame with our mind this eulogy as 'twere a car.

For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm.
2 The man for whom thou sacrificest prospereth, dwelleth without a foe, gaineth heroic might.
He waxeth strong, distress never approacheth him. Let us riot, in thy friendship, Agni, suffer harm.
3 May we have power to kindle thee. Fulfil our thoughts. In thee the Gods eat the presented offering,
Bring hither the Adityas, for we long for them. Let us not in thy friendship, Agni, suffer harm.
4 We will bring fuel and prepare burnt offerings, reminding thee at each successive festival.
Fulfil our thought that so we may prolong our lives. Let us not in thy friendship, Agni, suffer harm.
5 His ministers move forth, the guardians of the folk, protecting quadruped and biped with their rays.
Mighty art thou, the wondrous herald of the Dawn. Let us not in thy friend. ship, Agni, suffer harm.
6 Thou art Presenter and the chief Invoker, thou Director, Purifier, great High Priest by birth.
Knowing all priestly work thou perfectest it, Sage. Let us not in thy friendship, Agni, suffer harm.
7 Lovely of form art thou, alike on every side; though far, thou shinest brightly
as if close at hand.
O God, thou seest through even the dark of night. Let us not in thy friendship, Agni, suffer harm.
8 Gods, foremost he his car who pours libations out, and let our hymn prevail o'er evil−hearted men.
Attend to this our speech and make it prosper well. Let us not in thy friendship, Agni, suffer harm.
9 Smite with thy weapons those of evil speech and thought, devouring demons, whether near or tar away.
Then to the singer give free way for sacrifice. Let us not in thy friendship, Agni, suffer harm.
10 When to thy chariot thou hadst yoked two red steeds and two ruddy steeds, wind−sped, thy roar was li
ke a
bull's.
Thou with smoke−bannered flame attackest forest trees. Let us not in thy friendship, Agni, suffer harm.
11 Then at thy roar the very birds are terrified, when, eating−up the grass, thy sparks fly forth abroad.
Then is it easy for thee and thy car to pass. Let us not in thy friendship, Agni, suffer harm.
12 He hath the Power to soothe Mitra and Varuna: wonderful is the Maruts' wrath when they descend.
Be gracious; let their hearts he turned to us again. Let us not in thy friendship, Agni, suffer harm.

13 Thou art a God, thou art the wondrous Friend of Gods, the Vasu of the Vasus, fair in sacrifice. Under, t
hine own most wide protection may we dwell. Let us not in thy friendship, Agni, suffer harm. 14 This is t
hy grace that, kindled in thine own abode, invoked with Soma thou soundest forth most benign, Thou giv
est wealth and treasure to the worshipper. Let us not in thy friendship, Agni, suffer harm. 15 To whom tho
u, Lord of goodly riches, grantest freedom from every sin with perfect wholeness, Whom with good stren
gth thou quikenest, with children and wealth−may we be they, Eternal Being. 16 Such, Agni, thou who kn
owest all good fortune, God, lengthen here the days of our existence. This prayer of ours may Varuna gra
nt, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCV. Agni

1. 1. To fair goals travel Two unlike in semblance: each in succession nourishes an infant.
One bears a Godlike Babe of golden colour; bright and fair−shining, is he with the other.
2 Tvastar's ten daughters, vigilant and youthful, produced this Infant borne to sundry quarters.
They bear around him whose long flames are pointed, fulgent among mankind with native splendour.

2. 3. Three several places of his birth they honour, in mid−air, in the heaven, and in the waters.
Governing in the cast of earthly regions, the seasons hath he stablished in their order.
4 Who of you knows this secret One? The Infant by his own nature hath brought forth his Mothers.
The germ of many, from the waters' bosom he goes forth, wise and great, of Godlike nature.

5 Visible, fair, he grows in native brightness uplifted in the lap of waving waters.
When he was born both Tvastar's worlds were frightened: they turn to him and reverence the Lion.
6 The Two auspicious Ones, like women, tend him: like lowing cows they seek him in their manner.
He is the Lord of Might among the mighty; him, on the right, they balm with their oblations.
7 Like Savitar his arms with might he stretches; awful, he strives grasping the world's two borders.
He forces out from all a brilliant vesture, yea, from his Mothers draws he forth new raiment.
8 He makes him a most noble form of splendour, decking him in his home with milk and waters.
The Sage adorns the depths of air with wisdom . this is the meeting where the Gods are worshipped.
9 Wide through the firmament spreads forth triumphant the far−resplendent strength of' thee the Mighty.
Kindled by us do thou preserve us, Agni, with all thy self−bright undiminished succours.
10 In dry spots he makes stream, and course, and torrent, and inundates the earth with floods that glisten.
All ancient things within his maw he gathers, and moves among the new fresh−sprouting grasses.
11 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVI. Agni.

1. HE in the ancient way by strength engendered, lo! straight hath taken to himself all wisdom.
The waters and the bowl have made him friendly. The Gods possessed the wealth bestowing Agni.
2 At Ayu's ancient call he by his wisdom gave all this progeny of men their being,
And, by refulgent light, heaven and the waters. The Gods possessed the wealth. bestowing Agni.
3 Praise him, ye Aryan folk, as chief performer of sacrifice adored and ever toiling,
Well−tended, Son of Strength, the Constant Giver. The Gods possessed the wealth bestowing Agni.
4 That Matarisvan rich in wealth and treasure, light−winner, finds a pathway for his offispring.
Guard of our folk, Father of earth and heaven. The Gods possessed the wealth bestowing Agni.
5 Night and Dawn, changing each the other's colour, meeting together suckle one same Infant:
Golden between the heaven and earth he shineth. The Gods possessed the wealth bestowing Agni.
6 Root of wealth, gathering−place of treasures, banner of sacrifice, who grants the suppliant's wishes:
Preserving him as their own life immortal, the Gods possessed the wealth−bestowing Agni.
7 Now and of old the home of wealth, the mansion of what is born and what was born aforetime,
Guard of what is and what will be hereafter,−the Gods possessed the wealth bestowing Agni.

8 May the Wealth−Giver grant us conquering riches; may the Wealth−Giver grant us wealth with heroes.
May the Wealth−Giver grant us food with offspring, and length of days may the Wealth−Giver send us.
9 Fed with our fuel, purifying Agni, so blaze to us auspiciously for glory.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVII. Agni.

1. CHASING with light our sin away, O Agni, shine thou wealth on us. May his light chase our sin away.
2 For goodly fields, for pleasant homes, for wealth we sacrifice to thee.
May his light chase our sin away.
3 Best praiser of all these be he; foremost, our chiefs who sacrifice.
May his light chase our sin away.
4 So that thy worshippers and we, thine, Agni, in our sons may live.
May his light chase our sin away.

5 As ever− conquering Agni's beams of splendour go to every side,
May his light chase our sin away.
6 To every side thy face is turned, thou art triumphant everywhere.
May his light chase our sin away.
7 O thou whose face looks every way, bear us past foes as in a ship.
May his light chase our sin away.
8 As in a ship, convey thou us for our advantage o'er the flood.
May his light chase our sin away.

HYMN XCVIII Agni.

1. STILL in Vaisvanara's grace may we continue: yea, he is King supreme o'er all things living.
Sprung hence to life upon this All he looketh. Vaisvanara hath rivalry with Surya.
2 Present in heaven, in earth, all−present Agni,−all plants that grow on ground hath he pervaded.
May Agni, may Vaisvanara with vigour, present, preserve us day and night from foemen.
3 Be this thy truth, Vaisvanara, to us−ward: let wealth in rich abundance gather round us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCIX. Agni.

1. FOR Jatavedas let us press the Soma: may he consume the wealth of the malignant.
May Agni carry us through all our troubles, through grief as in a boat across the river
.

HYMN C. Indra.

1. MAY he who hath his home with strength, the Mighty, the King supreme of earth and spacious heaven,

Lord of true power, to he invoked in battles,−may Indra, girt by Maruts, be our succour.
2 Whose way is unattainable like Surya's: he in each fight is the strong Vrtra−slayer,
Mightiest with his Friends in his own courses. May Indra, girt by Maruts, be our succour.
3 Whose paths go forth in their great might resistless, forthmilking, as it were, heaven's genial moisture.
With manly strength triumphant, foe−subduer,−may Indra, girt by Maruts, be our succour.
4 Among Angirases he was the chiefest, a Friend with friends, mighty amid the mighty.
Praiser mid praisers, honoured most of singers. May Indra, girt by Maruts, be our succour.
5 Strong with the Rudras as with his own children, in manly battle conquering his foemen '
With his close comrades doing deeds of glory,−may Indra, girt by Maruts, be our succour.

6 Humbler of pride, exciter of the conflict, the Lord of heroes, God invoked of many,
May he this day gain with our men the sunlight. May Indra, girt by Maruts, be oursuccour.
7 His help hath made him cheerer in the battle, the folk have made him guardian of their comfort.
Sole Lord is he of every holy service. May Indra, girt by Maruts, be our succour.
8 To him the Hero, on high days of prowess, heroes for help and booty shall betake them.
He hath found light even in the blinding darkness. May Indra, girt by Maruts, be our succour.
9 He with his left hand checketh even the mighty, and with his righthand gathereth up the booty.

Even with the humble he acquireth riches. May Indra, girt by Maruts, be our succour.
10 With hosts on foot and cars he winneth treasures: well is he known this day by all the people.
With manly might he conquereth those who hate him. May Indra, girt by Maruts, be our succour.
11 When in his ways with kinsmen or with strangers he speedeth to the fight, invoked of many,
For gain of waters, and of sons and grandsons, may Indra, girt by Maruts, be our succour.
12 Awful and fierce, fiend−slayer, thunder−wielder, with boundless knowledge, hymned by hundreds, mighty,
In strength like Soma, guard of the Five Peoples, may Indra, girt by Maruts, be our succour.
13 Winning the light, hitherward roars his thunder like the terrific mighty voice of Heaven.
Rich gifts and treasures evermore attend him. May Indra, girt by Maruts, be our succour.
14 Whose home eternal through his strength surrounds him on every side, his laud, the earth and heaven,
May he, delighted with our service, save us. May Indra, girt by Maruts, be our succour.
15 The limit of whose power not Gods by Godhead, nor mortal men have reached, nor yet the Waters.
Both Earth and Heaven in vigour he surpasseth. May Indra, girt by Maruts, he our succour.
16 The red and tawny mare, blaze−marked, high standing, celestial who, to bring Rjrasva riches,
Drew at the pole the chariot yoked with stallions, joyous, among the hosts of men was noted.
17 The Varsagiras unto thee, O Indra, the Mighty One, sing forth this laud to please thee,
Rjrasva with his fellows, Ambarisa, Suradhas, Sahadeva, Bhayamana.
18 He, much invoked, hath slain Dasyus and Simyus, after his wont, and laid them low with arrows.
The mighty Thunderer with his fair−complexioned friends won the land, the sunlight, and the waters.
19 May Indra evermore be our protector, and unimperilled may we win the booty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CI. Indra.

1. SING, with oblation, praise to him who maketh glad, who with Rjisvan drove the dusky brood away.
Fain for help, him the strong whose right hand wields the bolt, him girt by Maruts we invoke to be our Friend.
2 Indra, who with triumphant wrath smote Vyamsa down, and Sambara, and Pipru the unrighteous one;
Who extirpated Susna the insatiate, him girt by Maruts we invoke to be our Friend.
3 He whose great work of manly might is heaven and earth, and Varuna and Surya keep his holy law;
Indra, whose law the rivers follow as they flow,−him girt by Maruts we invoke to be our Friend.
4 He who is Lord and Master of the steeds and kine, honoured −the firm and sure− at every holy act;
Stayer even of the strong who pours no offering out, −him girt by Maruts we invoke to be our Friend.
5 He who is Lord of all the world that moves and breathes, who for the Brahman first before all found the Cows;
Indra who cast the Dasyus down beneath his feet,−him girt by Maruts we invoke to be our Friend.
6 Whom cowards must invoke and valiant men of war, invoked by those who conquer and by those who f lee;
Indra, to whom all beings turn their constant thought,−him girt by Maruts we invoke to be our Friend.
7 Refulgent in the Rudras' region he proceeds, and with the Rudras through the wide space speeds the Da me.
The hymn of praise extols Indra the far−renowned: him girt by Maruts we invoke to be our Friend.
8 O girt by Maruts, whether thou delight thee in loftiest gathering−place or lowly dwelling,
Come thence unto our rite, true boon−best−ower: through love of thee have we prepared oblations.

9 We, fain for thee, strong Indra, have pressed Soma, and, O thou sought with prayer, have made oblation

s.
Now at this sacrifice, with all thy Maruts, on sacred grass, O team−borne God, rejoice thee.
10 Rejoice thee with thine own Bay Steeds, O Indra, unclose thy jaws and let thy lips be open.
Thou with the fair cheek, let thy Bay Steeds bring thee: gracious to us, he pleased with our oblation.
11 Guards of the camp whose praisers are the Maruts, may we through Indra, get ourselves the booty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CII. Indra.

1. To thee the Mighty One I bring this mighty hymn, for thy desire hath been gratified by my laud.
In Indra, yea in him victorious through his strength, the Gods have joyed at feast and when the Soma flow
ed.
2 The Seven Rivers bear his glory far and wide, and heaven and sky and earth display his comely form.
The Sun and Moon in change alternate run their course, that we, O Indra, may behold and may have faith.

3 Maghavan, grant us that same car to bring us spoil, thy conquering car in which we joy in shock of fight
.
Thou, Indra, whom our hearts praise highly in the war, grant shelter, Maghavan, to us who love thee well.

4 Encourage thou our side in every fight: may we, with thee for our ally, conquer the foeman's host.
Indra, bestow on us joy and felicity break down, O Maghavan, the vigour of our foes.
5 For here in divers ways these men invoking thee, holder of treasures, sing hymns to win thine aid.
Ascend the car that thou mayest bring spoil to us, for, Indra, thy fixt winneth the victory.
6 His arms win kine, his power is boundless in each act best, with a hundred helps waker of battle's din
Is Indra: none may rival him in mighty strength. Hence, eager for the spoil the people call on him.
7 Thy glory, Maghavan, exceeds a hundred yea, more than a hundred, than a thousand mid the folk,
The great bowl hath inspirited thee boundlessly: so mayst thou slay the Vrtras breaker−down of forts!
8 Of thy great might there is a three counterpart, the three earths, Lord men and the three realms of light.
Above this whole world, Indra, thou hast waxen great: without a foe art thou, nature, from of old.
9 We invocate thee first among the Deities: thou hast become a mighty Conquer in fight.
May Indra fill with spirit this our singer's heart, and make our car impetuous, foremost in attack.
10 Thou hast prevailed, and hast not kept the booty back, in trifling battles in those of great account.
We make thee keen, the Mighty One, succour us: inspire us, Maghavan, when we defy the foe.
11 May Indra evermore be our Protector, and unimperilled may we win the booty.
This prayer of ours may Vartuna grant and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIII. Indra.

1. THAT highest Indra−power of thine is distant: that which is here sages possessed aforetime.
This one is on the earth, in heaven the other, and both unite as flag with flag in battle.
2 He spread the wide earth out and firmly fixed it, smote with his thunderbolt and loosed the waters.
Maghavan with his puissance struck down Ahi, rent Rauhipa to death and slaughtered Vyarnsa.
3 Armed with his bolt and trusting in his prowess he wandered shattering the forts of Dasas.
Cast thy dart, knowing, Thunderer, at the Dasyu; increase the Arya's might and glory, Indra.
4 For him who thus hath taught these human races, Maghavan, bearing a fame−worthy title,
Thunderer, drawing nigh to slay the Dasyus, hath given himself the name of Son for glory.
5 See this abundant wealth that he possesses, and put your trust in Indra's hero vigour.

He found the cattle, and he found the horses, he found the plants, the forests and the waters.
6 To him the truly strong, whose deeds are many, to him the strong Bull let us pour the Soma.
The Hero, watching like a thief in ambush, goes parting the possessions of the godless.
7 Well didst thou do that hero deed, O Indra, in waking with thy bolt the slumbering Ahi.
in thee, delighted, Dames divine rejoiced them, the flying Maruts and all Gods were joyful.
8 As thou hast smitten Susna, Pipru, Vrtra and Kuyava, and Sambara's forts O Indra.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIV. Indra.

1. THE altar hath been made for thee to rest on: come like a panting courser and be seated.
Loosen thy flying Steeds, set free thy Horses who bear thee swiftly nigh at eve and morning.
2 These men have come to Indra for assistance: shall he not quickly come upon these pathways?
May the Gods quell the fury of the Dasa, and may they lead our folk to happy fortune.
3 He who hath only wish as his possession casts on himself, casts foam amid the waters.
Both wives of Kuyava in milk have bathed them: may they be drowned within the depth of Sipha.
4 This hath his kinship checked who lives beside us: with ancient streams forth speeds and rules the Hero,
Anjasi, Kulisi, and Virapatni, delighting him, bear milk upon their waters.
5 Soon as this Dasyu's traces were discovered, as she who knows her home, he sought the dwelling.
Now think thou of us, Maghavan, nor cast us away as doth a profligate his treasure.
6 Indra, as such, give us a share of sunlight, of waters, sinlessness, and reputation.
Do thou no harm to our yet unborn offspring: our trust is in thy mighty Indra−power.
7 Now we, I think, in thee as such have trusted: lead us on, Mighty One, to ample riches.
In no unready house give us, O Indra invoked of many, food and drink when hungry.
8 Slay us not, Indra; do not thou forsake us: steal not away the joys which we delight in.
Rend not our unborn brood, strong Lord of Bounty! our vessels with the life that is within them.
9 Come to us; they have called thee Soma−lover: here is the pressed juice. Drink thereof for rapture.
Widely−capacious, pour it down within thee, and, invocated, hear us like a Father.

HYMN CV. Visvedevas.

1. WITHIN the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding−place. Mark this my woe, ye Earth and Heaven.
2 Surely men crave and gain their wish. Close to her husband clings the wife.
And, in embraces intertwined, both give and take the bliss of love. Mark this my woe, ye Earth and Heaven.
3 O never may that light , ye Gods, fall from its station in the sky.
Ne'er fail us one like Soma sweet, the spring of our felicity. Mark this my woe ye Earth and Heaven.
4 I ask the last of sacrifice. As envoy he shall tell it forth.
Where is the ancient law divine? Who is its new diffuser now? Mark this my woe, ye Earth and Heaven.
5 Ye Gods who yonder have your home in the three lucid realms of heaven,
What count ye truth and what untruth? Where is mine ancient call on you? Mark this my woe, ye Earth and Heaven.
6 What is your firm support of Law? What Varuna's observant eye?
How may we pass the wicked on the path of mighty Aryaman? Mark this my woe, ye Earth and Heaven.

7 1 am the man who sang of old full many a laud when Soma flowed.
Yet torturing cares consume me as the wolf assails the thirsty deer. Mark this my woe, ye Earth and Heav en.
8 Like rival wives on every side enclosing ribs oppress me sore.
O Satakratu, biting cares devour me, singer of thy praise, as rats devour the weaver's threads. Mark this m y
woe, ye Earth and Heaven.
9 Where those seven rays are shining, thence my home and family extend.
This Trta Aptya knoweth well, and speaketh out for brotherhood. Mark this my woe, ye Earth and Heaven .
10 May those five Bulls which stand on high full in the midst of mighty heaven,
Having together swiftly borne my praises to the Gods, return. Mark this my woe, ye Earth and Heaven.
11 High in the mid ascent of heaven those Birds of beauteous pinion sit.
Back from his path they drive the wolf as he would cross the restless floods. Mark this my woe, ye Earth and
Heaven.
12 Firm is this new−wrought hymn of praise, and meet to be told forth, O Gods.

The flowing of the floods is Law, Truth is the Sun's extended light. Mark this my woe, ye Earth and Heav en.
13 Worthy of laud, O Agni, is that kinship which thou hast with Gods.
Here seat thee like a man: most wise, bring thou the Gods for sacrifice. Mark this my woe, ye Earth and Heaven.
14 Here seated, man−like as a priest shall wisest Agni to the Gods
Speed onward our oblations, God among the Gods, intelligent. Mark this my woe, ye Earth and Heaven.
15 Varuna makes the holy prayer. To him who finds the path we pray.
He in the heart reveals his thought. Let sacred worship rise anew. Mark this my woe, ye Earth and Heaven .
16 That pathway of the Sun in heaven, made to be highly glorified,
Is not to be transgressed, O Gods. O mortals, ye behold it not. Mark this my woe, ye Earth and Heaven.
17 Trta, when buried in the well, calls on the Gods to succour him.
That call of his Brhaspati heard and released him from distress. Mark this my woe, ye Earth and Heaven.
18 A ruddy wolf beheld me once, as I was faring on my path.
He, like a carpenter whose back is aching crouched and slunk away. Mark this my woe, ye Earth and Hea ven.
19 Through this our song may we, allied with Indra, with all our heroes conquer in the battle.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVI. Visvedevas.

1. CALL we for aid on Indra, Mitra, Varuna and Agni and the Marut host and Aditi.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
2 Come ye Adityas for our full prosperity, in conquests of the foe, ye Gods, bring joy to us.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
3 May the most glorious Fathers aid us, and the two Goddesses, Mothers of the Gods, who strengthen La w.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.

4 To mighty Narasamsa, strengthening his might, to Pusan, ruler over men, we pray with hymns.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
5 Brhaspati, make us evermore an easy path: we crave what boon thou hast for men in rest and stir.
Like as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
6 Sunk in the pit the Rsi Kutsa called, to aid, Indra the Vrtra−slayer, Lord of power and might.
Even as a chariot from a difficult ravine, bountiful Vasus, rescue us from all distress.
7 May Aditi the Goddess guard us with the Gods: may the protecting God keep us with ceaseless care.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVII. Visvedevas.

1. THE sacrifice obtains the Gods' acceptance: be graciously inclined to us, Adityas. Hit
herward let your favour be directed, and be our best deliverer from trouble. 2 By praise
−songs of Angirases exalted, may!he Gods come to us with their protection. May Indra
with his powers, Maruts with Maruts, Aditi with Adityas grant us shelter. 3 This laud of
ours may Varuna and Indra, Aryaman Agni, Savitar find pleasant. This prayer' of ours
may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CVIII. Indra−Agni.

1. ON that most wondrous car of yours, O Indra and Agni, which looks round on all things living,
Take ye your stand and come to us together, and drink libations of the flowing Soma.
2 As vast as all this world is in its compass, deep as it is, with its far−stretching surface,
So let this Soma be, Indra and Agni, made for your drinking till your soul be sated.
3 For ye have won a blessed name together: yea, with one aim ye strove, O Vrtra−slayers.

So Indra−Agni, seated here together, pour in, ye Mighty Ones, the mighty Soma.
4 Both stand adorned, when fires are duly kindled, spreading the sacred grass, with lifted ladles.
Drawn by strong Soma juice poured forth around us, come, Indra−Agni, and display your favour.
5 The brave deeds ye have done, Indra and Agni, the forms ye have displayed and mighty exploits,
The ancient and auspicious bonds of friendship,−for sake of these drink of the flowing Soma.
6 As first I said when choosing you, in battle we must contend with Asuras for this Soma.
So came ye unto this my true conviction, and drank libations of the flowing Soma.
7 If in your dwelling, or with prince or Brahman, ye, Indra−Agni, Holy Ones, rejoice you,
Even frorn thence, ye mighty Lords, come hither, and drink libation of the flowing Soma.
8 If with, the Yadus, Turvasas, ye sojourn, with Druhyus, Anus, Purus, Indra−Agni!
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
9 Whether, O Indra−Agni, ye be dwelling in lowest earth, in central, or in highest.
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
10 Whether, O Indra−Agni, ye be dwelling in highest earth, in central, or in lowest,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
11 Whether ye be in heaven, O Indra−Agni, on earth, on mountains, in the herbs, or waters,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
12 If, when the Sun to the mid−heaven hath mounted, ye take delight in food, O Indra−Agni,
Even from thence, ye mighty Lords, come hither, and drink libations of the flowing Soma.
13 Thus having drunk your fill of our libation, win us all kinds of wealth, Indra and Agni.

This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CIX. Indra−Agni.

1. LONGING for weal I looked around, in spirit, for kinsmen, Indra−Agni, or for brothers.
No providence but yours alone is with me so have I wrought for you this hymn for succour.
2 For I have heard that ye give wealth more freely than worthless son−in−law or spouse's brother.
So offering to you this draught of Soma, I make you this new hymn, Indra and Agni,
3 Let us not break the cords: with this petition we strive to gain the powers of our forefathers.
For Indra−Agni the strong drops are joyful−, for here in the bowl's lap are both the press−stones.
4 For you the bowl divine, Indra and Agni, presses the Soma gladly to delight you.
With hands auspicious and fair arms, ye Asvins, haste, sprinkle it with sweetness in the waters.
5 You, I have heard, were mightiest, Indra−Agni, when Vrtra fell and when the spoil was parted.
Sit at this sacrifice, ye ever active, on the strewn grass, and with the juice delight you.
6 Surpassing all men where they shout for battle, ye Twain exceed the earth and heaven in greatness.
Greater are ye than rivers and than mountains, O Indra−Agni, and all things beside them.
7 Bring wealth and give it, ye whose arms wield thunder: Indra and Agni, with your powers protect us.
Now of a truth these be the very sunbeams wherewith our fathers were of old united.
8 Give, ye who shatter forts, whose hands wield thunder: Indra and Agni, save us in our battles.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CX. Rbhus.

1. THE holy work I wrought before is wrought again: my sweetest hymn is sung to celebrate your praise.
Here, O ye Rbhus, is this sea for all the Gods: sate you with Soma offered with the hallowing word.
2 When, seeking your enjoyment onward from afar, ye, certain of my kinsmen, wandered on your way,
Sons of Sudhanvan, after your long journeying, ye came unto the home of liberal Savitar.
3 Savitar therefore gave you immortality, because ye came proclaiming him whom naught can hide;
And this the drinking−chalice of the Asura, which till that time was one, ye made to be fourfold.
4 When they had served with zeal at sacrifice as priests, they, mortal as they were, gained immortality.

The Rbhus, children of Sudhanvan, bright as suns, were in a year's course made associate with prayers.
5 The Rbhus, with a rod measured, as 'twere a field, the single sacrificial chalice. wide of mouth,
Lauded of all who saw, praying for what is best, desiring glorious fame among Immortal Gods.
6 As oil in ladles, we through knowledge will present unto the Heroes of the firmament our hymn,−
The Rbhus who came near with this great Father's speed, and rose to heaven's high sphere to cat the strengthening food.
7 Rbhu to us is Indra freshest in his might, Rbhu with powers and wealth is giver of rich gifts.
Gods, through your favour may we on the happy day quell the attacks of those who pour no offerings fort h.
8 Out of a skin, O Rbhus, once ye formed a cow, and brought the mother close unto her calf again.
Sons of Sudhanvan, Heroes, with surpassing skill ye made your aged Parents youthful as before.
9 Help us with strength where spoil is won, O Indra: joined with the gbhus give us varied bounty.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXI. Rbhus.

1. WORKING with skill they wrought the lightly rolling car: they wrought the Bays who bear Indra and bring great gifts.
The Rbhus for their Parents made life young again; and fashioned for the calf a mother by its side.
2 For sacrifice make for us active vital power for skill and wisdom food with noble progeny.
Grant to our company this power most excellent, that with a family all−heroic we may dwell.
3 Do ye, O Rbhus, make prosperity for us, prosperity for car, ye Heroes, and for steed.
Grant us prosperity victorious evermore,
conquering foes in battle, strangers or akin.
4 Indra, the Rbhus' Lord, I invocate for aid, the Rbhus, Vajas, Maruts to the Soma draught.
Varuna, Mitra, both, yea, and the Asvins Twain: let them speed us to wealth, wisdom, and victory.
5 May Rbhu send prosperity for battle, may Vaja conquering in the fight protect us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXII. Asvins.

1 To give first thought to them, I worship Heaven and Earth, and Agni, fair bright glow, to hasten their approach.
Come hither unto us, O Asvins, with those aids wherewith in fight ye speed the war−cry to the spoil.
2 Ample, unfailing, they have mounted as it were an eloquent car that ye may think of us and give.
Come hither unto us, O Asvins, with those aids wherewith ye help our thoughts to further holy acts.
3 Ye by the might which heavenly nectar giveth you are in supreme dominion Lords of all these folk.
Come hither unto us, O Asvins, with those aids wherewith ye, Heroes, made the barren cow give milk.
4 The aids wherewith the Wanderer through his offipring's might, or the Two−Mothered Son shows swift est
mid the swift;
Wherewith the sapient one acquired his triple lore,−Come hither unto us, O Asvins, with those aids.
5 Wherewith ye raised from waters, prisoned and fast bound, Rebha, and Vandana to look upon the light;
Wherewith ye succoured Kapva as he strove to win,−Come hither unto us, O Asvins, with those aids.
6 Wherewith ye rescued Antaka when languishing deep in the pit, and Bhujyu with unfailing help.
And comforted Karkandhu, Vayya, in their woe,−Come hither unto us, O Asvins, with those aids.
7 Wherewith ye gave gucanti wealth and happy home, and made the fiery pit friendly for Atri's sake;
Wherewith ye guarded Purukutsa, Prsnigu, −Come hither unto us, O Agvin;, with those aids.
8 Mighty Ones, with what powers ye gave Paravrj aid what time ye made the blind and lame to see and w alk;
Wherewith ye set at liberty the swallowed quail,−Come hither unto us, O Asvins, with those aids.
9 Wherewith ye quickened the most sweet exhaustless flood, and comforted Vasistha, ye who ne'er decay;

And to Srutarya, Kutsa, Narya gave your help,−Come hither unto us, O Asvins, with those aids.

10 Wherewith ye helped, in battle of a thousand spoils, Vispala seeking booty, powerless to move.
Wherewith ye guarded friendly Vaga, Asva's son,−Come hither unto us, O Asvins, with those aids.
11 Whereby the cloud, ye Bounteous Givers, shed sweet rain for Dirghasravas, for the merchant Ausija,
Wherewith ye helped Kaksivan, singer of your praise,−Come hither unto us, O Asvins, with those aids.
12 Wherewith ye made Rasa swell full with water−floods, and urged to victory the car without a horse;
Wherewith Trisoka drove forth his recovered cows,−Come hither unto us, O Asvins, with those aids.
13 Wherewith ye, compass round the Sun when far away, strengthened Manddatar in his tasks as lord of

lands,
And to sage Bharadvija gave protecting help,−Come hither unto us, O Asvins, with those aids.
14 Wherewith, when Sambara was slain, ye guarded well great Atithigva, Divodisa, Kasoju,
And Trasadasyu when the forts were shattered down,−Come hither unto us, O Asvins, with those aids.
15 Wherewith ye honoured the great drinker Vamra, and Upastuta and Kali when he gained his wife,
And lent to Vyasva. and to Prthi favouring help,−Come hither unto us, O Asvins, with those aids.
16 Wherewith, O Heroes, ye vouchsafed deliverance to Sayu, Atri, and to Manu long ago;
Wherewith ye shot your shafts in Syumarasmi's cause.−Come hither unto us, O Asvins, with those aids.
17 Wherewith Patharva, in his majesty of form, shone in his course like to a gathered kindled fire;
Wherewith ye helped Suryata in the mighty fray,−Come hither unto us, O Asvins, with those aids.
18 Wherewith, Angirases! ye triumphed in your heart, and onward went to liberate the flood of milk;
Wherewith ye helped the hero Manu with new strength,−Come hither unto us, O Asvins, with those aids.
19 Wherewith ye brought awife for Vimada to wed, wherewith ye freely gave the ruddy cows away;
Wherewith ye brought the host of kind Gods to Sudas−Come hither unto us, O Asvins, with those aids.
20 Wherewith ye bring great bliss to him who offers gifts, wherewith ye have protected Bhujyu, Adhrigu,
And good and gracious Subhara and Rtastup,−Come hither unto us, O Asvins, with those aids.
21 Wherewith ye served Krsanu where the shafts were shot, and helped the young man's horse to swiftnes s in
the race;
Wherewith ye bring delicious honey to the bees,−Come hither unto us, O Asvins, with those aids.
22 Wherewith ye speed the hero as he fights for kine in hero battle, in the strife for land and sons,
Wherewith ye safely guard his horses and his car,−Come hither unto us, O Asvins with those aids.
23 Wherewith ye, Lords of Hundred Powers, helped Kutsa, son of Aduni, gave Turviti and Dabhiti streng th,
Favoured Dhvasanti and lent Purusanti help,−Come hither unto us, O Asvins, with those aids.
24 Make ye our speech effectual, O ye Asvins, and this our hymn, ye mighty Wonder−Workers.
In luckless game I call on you for succour . strengthen us also on the field of battle.
25 With, undiminished blessings, O ye Asvins, for evermore both night and day protect us.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIII. Dawn.

1. This light is come, amid all lights the fairest; born is the brilliant, far−extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birth−place for the Morning.
2 The Fair, the Bright is come with her white offspring; to her the Dark One hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.
3 Common, unending is the Sisters' pathway; taught by the Gods, alternately they travel.
Fair−formed, of different hues and yet one−minded, Night and Dawn clash not, neither do they travel.
4 Bright leader of glad sounds, our eyes behold her; splendid in hue she hath unclosed the portals.
She, stirring up the world, hath shown us riches: Dawn hath awakened every living creature.
5 Rich Dawn, she sets afoot the coiled−up sleeper, one for enjoyment, one for wealth or worship,
Those who saw little for extended vision. All living creatures hath the Dawn awakened.
6 One to high sway, one to exalted glory, one to pursue his gain, and one his labour:
All to regard their different vocations, all moving creatures hath the Dawn awakened.
7 We see her there, the Child of Heaven apparent, the young Maid, flushing in her shining raiment.

Thou soyran Lady of all earthly treasure, flush on us here, auspicious Dawn, this morning.

8 She first of endless morns to come hereafter, follows the path of morns that have departed.
Dawn, at her rising, urges forth the living him who is dead she wakes not from his slumber.
9 As thou, Dawn, hast caused Agni to be kindled, and with the Sun's eye hast revealed creation.
And hast awakened men to offer worship, thou hast performed, for Gods, a noble service.
10 How long a time, and they shall be together,−Dawns that have shone and Dawns to shine hereafter?
She yearns for former Dawns with eager longing, and goes forth gladly shining with the others.
11 Gone are the men who in the days before us looked on the rising of the earlier Morning.
We, we the living, now behold her brightness and they come nigh who shall hereafter see her.
12 Foe−chaser, born of Law, the Law's protectress, joy−giver waker of all pleasant voices,
Auspicious, bringing food for Gods' enjoyment, shine on us here, most bright, O Dawn, this morning.
13 From days eternal hath Dawn shone, the Goddess, and shows this light to−day, endowed with riches.
So will she shine on days to come immortal she moves on in her own strength, undecaying.
14 In the sky's borders hath she shone in splendour: the Goddess hath thrown off the veil of darkness.
Awakening the world with purple horses, on her well−harnessed chariot Dawn approaches.
15 Bringing all life−sustaining blessings with her, showing herself she sends forth brilliant lustre.
Last of the countless mornings that have vanished, first of bright morns to come hath Dawn arisen.
16 Arise! the breath, the life, again hath reached us: darkness hath passed away and light approacheth.
She for the Sun hath left a path to travel we have arrived where men prolong existence.
17 Singing the praises of refulgent Mornings with his hymn's web the priest, the poet rises.
Shine then to−day, rich Maid, on him who lauds thee, shine down on us the gift of life and offipring.
18 Dawns giving sons all heroes, kine and horses, shining upon the man who brings oblations,−
These let the Soma−presser gain when ending his glad songs louder than the voice of Vayu.
19 Mother of Gods, Aditi's forui of glory, ensign of sacrifice, shine forth exalted.
Rise up, bestowing praise on our devotion all−bounteous, niake us chief among the people.
20 Whatever splendid wealth the Dawns bring with them to bless the man who offers praise and worship,
Even that may Mitra, Varuna vouchsafe us, and Aditi and Sindhu, Earth and Heaven.

HYMN CXIV. Rudra.

1. To the strong Rudra bring we these our songs of praise, to him the Lord of Heros with the braided hair,
That it be well with all our cattle and our men, that in this village all he healthy and well−fed.
2 Be gracious unto us, O Rudra, bring us joy: thee, Lord of Heroes, thee with reverence will we serve.
Whatever health and strength our father Manu won by sacrifice may we, under thy guidance, gain.
3 By worship of the Gods may we, O Bounteous One, O Rudra, gain thy grace, Ruler of valiant men.
Come to our families, bringing them bliss: may we, whose heroes are uninjured, bring thee sacred gifts,
4 Hither we call for aid the wise, the wanderer, impetuous Rudra, perfecter of sacri fice.
May he repel from us the anger of the Gods: verily we desire his favourable grace.
5 Him with the braided hair we call with reverence down, the wild−boar of the sky, the red, the dazzling shape.
May he, his hand filled full of sovran medicines, grant us protection, shelter, and a home secure.
6 To him the Maruts' Father is this hymn addressed, to strengthen Rudra's might, a song more sweet than sweet.
Grant us, Immortal One, the food which mortals eat: be gracious unto me, my seed, my progeny.
7 O Rudra, harm not either great or small of us, harm not the growing boy, harm not the full−grown man.
Slay not a sire among us, slay no mother here, and to our own dear bodies, Rudra, do not harm.
8 Harm us not, Rudra, in our seed and progeny, harm us not in the living, nor in cows or steeds,
Slay not our heroes in the fury of thy wrath. Bringing oblations evermore we call to thee.

9 Even as a herdsman I have brought thee hymns of praise: O Father of the Maruts, give us happiness,
Blessed is thy most favouring benevolence, so, verily, do we desire thy saving help.

10 Far be thy dart that killeth men or cattle: thy bliss be with us, O thou Lord of Heroes. Be graci
ous unto us, O God, and bless us, and then vouchsafe us doubly−strong protection.
11 We, seekin
g help, have spoken and adored him: may Rudra, girt by Maruts, hear our calling. This prayer of
ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXV. Surya.

1. THE brilliant presence of the Gods hath risen, the eye of Mitra, Varuna and Agni.
The soul of all that moveth not or moveth, the Sun hath filled the air and earth and heaven.
2 Like as a young man followeth a maiden, so doth the Sun the Dawn, refulgent Goddess:
Where pious men extend their generations, before the Auspicious One for happy fortune.
3 Auspicious are the Sun's Bay−coloured Horses, bright, changing hues, meet for our shouts of triumph.
Bearing our prayers, die sky's ridge have they mounted, and in a moment speed round earth and heaven.
4 This is the Godhead, this might of Surya: he hath withdrawn what spread o'er work unfinished.
When he hath loosed his Horses from their station, straight over all Night spreadeth out her garment.
5 In the sky's lap the Sun this form assumeth that Varuna and Mitra may behold it.
His Bay Steeds well maintain his power eternal, at one time bright and darksome at another.
6 This day, O Gods, while Surya is ascending, deliver us from trouble and dishonour.
This prayer of ours may Varuna grant, and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN CXVI. Asvins.

1. I TRIM like grass my song for the Nasatyas and send their lauds forth as the wind drives rain−clouds,
Who, in a chariot rapid as an arrow, brought to the youthful Vimada a consort.
2 Borne on by rapid steeds of mighty pinion, or proudly trusting in the Gods' incitements.
That stallion ass of yours won, O Nasatyas, that thousand in the race, in Yama's contest.
3 Yea, Asvins, as a dead man leaves his riches, Tugra left Bhujyu in the cloud of waters.
Ye brought him back in animated vessels, traversing air, unwetted by the billows.
4 Bhujyu ye bore with winged things, Nasatyas, which for three nights, three days full swiftly travelled,
To the sea's farther shore, the strand of ocean, in three cars, hundred−footed, with six horses.
5 Ye wrought that hero exploit in the ocean which giveth no support, or hold or station,
What time ye carried Bhujyu to his dwelling, borne in a ship with hundred oars, O Asvins.
6 The white horse which of old ye gave Aghasva, Asvins, a gift to be his wealth for ever,−
Still to be praised is that your glorious present, still to be famed is the braye horse of Pedu.
7 O Heroes, ye gave wisdom to Kaksivan who sprang from Pajra's line, who sang your praises.
Ye poured forth from the hoof of your strong charger a hundred jars of wine as from a strainer.
8 Ye warded off with cold the fire's fierce burning; food very rich in nouripliment ye furnished.
Atri, cast downward in the cavern, Asvins ye brought, with all his people, forth to comfort.
9 Ye lifted up the well, O ye Nasatyas, and set the base on high to open downward.
Streams flowed for folk of Gotama who thirsted, like rain to bring forth thousandfold abundance.
10 Ye from the old Cyavana, O Nasatyas, stripped, as 'twere mail, the skin upon
his body,
Lengthened his life when all had left him helpless, Dasras! and made him lord of youthful maidens.

11 Worthy of praise and worth the winning, Heroes, is that your favouring succour O Nasatyas,
What time ye, knowing well his case, delivered Vandana trom the pit like hidden treasure.
12 That mighty deed of yours, for gain, O Heroes, as thunder heraldeth the rain, I publish,
When, by the horse's head, Atharvan's offspring Dadhyac made known to you the Soma's sweetness.
13 In the great rite the wise dame called, Nasatyas, you, Lords of many treasures, to assist her.
Ye heard the weakling's wife, as 'twere an order, and gave to her a son Hiranyahasta.
14 Ye from the wolf's jaws, as ye stood together, set free the quail, O Heroes, O Nasatyas.

Ye, Lords of many treasures, gave the poet his perfect vision as he mourned his trouble.
15 When in the time of night, in Khela's battle, a leg was severed like a wild bird's pinion,
Straight ye gave Vispali a leg of iron that she might move what time the conflict opened.
16 His father robbed Rjrasva of his eyesight who for the she−wolf slew a hundred wethers.
Ye gave him eyes, Nasatyas, Wonder−Workers, Physicians, that he saw with sight uninjured.
17 The Daughter of the Sun your car ascended, first reaching as it were the goal with coursers.
All Deities within their hearts assented, and ye, Nasatyas, are close linked with glory.
18 When to his house ye came, to Divodasa, hasting to Bharadvaja, O ye Asvins,
The car that came with you brought splendid riches: a porpoise and a bull were yoked together.
19 Ye, bringing wealth with rule, and life with offspring, life rich in noble heroes; O Nasatyas,
Accordant came with strength to Jahnu's children who offered you thrice every day your portion.
20 Ye bore away at night by easy pathways Jahusa compassed round on every quarter,
And, with your car that cleaves the toe asunder, Nasatyas never decaying! rent the mountains.
21 One morn ye strengthened Vaga for the battle, to gather spoils that might be told in thousands.
With Indra joined ye drove away misfortunes, yea foes of Prthusravas, O ye mighty.
22 From the deep well ye raised on high the water, so that Rcatka's son, Sara, should drink it;
And with your might, to help the weary Sayu, ye made the barren cow yield milk, Nasatyas.
23 To Visvaka, Nasatyas! son of Krsna, the righteous man who sought your aid and praised you,
Ye with your powers restored, like some lost creature, his son Visnapu for his eyes to look on.
24 Asvins, ye raised, like Soma in a ladle Rebha, who for ten days and ten nights, fettered.
Had lain in cruel bonds, immersed and wounded, suffering sore affliction, in the waters.
25 1 have declared your wondrous deeds, O Asvins: may this be mine, and many kine and heroes.
May I, enjoying lengthened life, still seeing, enter old age as 'twere the house I live in.

HYMN CXVII. Asvins.

1. ASVINS, your ancient priest invites you hither to gladden you with draughts of meath of Soma.
Our gift is on the grass, our song apportioned: with food and strength come hither, O Nasatyas.
2 That car of yours, swifter than thought, O Asvins, which drawn by brave steeds cometh to the people,
Whereon ye seek the dwelling of the pious,−come ye thereon to our abode, O Heroes.
3 Ye freed sage Atri, whom the Five Tribes honoured, from the strait pit, ye Heroes with his people,
Baffling the guiles of the malignant Dasyu, repelling them, ye Mighty in succession.
4 Rebha the sage, ye mighty Heroes, Asvins! whom, like a horse, vile men had sunk in water,−
Him, wounded, with your wondrous power ye rescued: your exploits of old time endure for ever.
5 Ye brought forth Vandana, ye Wonder−Workers, for triumph, like fair gold that hath been buried,
Like one who slumbered in destruction's bosom, or like the Sun when dwelling in the darkness.
6 Kaksivan, Pajra's son, must laud that exploit of yours, Nasatyas, Heroes, ye who wander!
When from the hoof of your strong horse ye showered a hundred jars of honey for the people.
7 To Krsna's son, to Visvaka who praised you, O Heroes, ye restored his son Visnapu.

To Ghosa, living in her father's dwelling, stricken in years, ye gave a husband, Asvins.
8 Rusati, of the mighty people, Asvins, ye gave to Syava of the line of Kanva.
This deed of yours, ye Strong Ones should be published, that ye gave glory to the son of Nrsad.
9 O Asvins, wearing many forms at pleasure, on Pedu ye bestowed a fleet−foot courser,
Strong, winner of a thousand spoils, resistless the serpent slayer, glorious, triumphant.
10 These glorious things are yours, ye Bounteous Givers; prayer, praise in both worlds are your habitation
.
O Asvins, when the sons of Paira call you, send strength with nourishment to him who knoweth.
11 Hymned with the reverence of a son, O Asvins ye Swift Ones giving booty to the singer,
Glorified by Agastya with devotion, established Vispala again, Nasatyas.
12 Ye Sons of Heaven, ye Mighty, whither went ye, sought ye, for his fair praise the home of Kdvya.
When, like a pitcher full of gold, O Asvins, on the tenth day ye lifted up the buried?

13 Ye with the aid of your great powers, O Asvins, restored to youth the ancient man Cyavana.
The Daughter of the Sun with all her glory, O ye Nasatyas, chose your car to bear her.
14 Ye, ever−youthful Ones, again remembered Tugra, according to your ancient manner:
With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.
15 The son of Tugra had invoked you, Asvins; borne on he went uninjured through the ocean.
Ye with your chariot swift as thought, well−harnessed, carried him off, O Mighty Ones, to safety.
16 The quail had invocated you, O Asvins, when from the wolf's devouring jaws ye freed her.
With conquering car ye cleft the mountain's ridges: the offspring of Visvac ye killed with poison.
17 He whom for furnishing a hundred wethers to the she−wolf, his wicked father blinded,
To him, Rjrasva, gave ye eyes, O Asvins; light to the blind ye sent for perfect vision.
18 To bring the blind man joy thus cried the she−wolf: O Asvins, O ye Mighty Ones, O Heroes,
For me Rjrasva, like a youthful lover, hath. cut piecemeal one and a hundred wethers.
19 Great and weal−giving is your aid, O Asvins, ye, objects of all thought, made whole the cripple.
Purandhi also for this cause invoked you, and ye, O mighty, came to her with succours.
20 Ye, Wonder−Workers, filled with milk for Sayu the milkless cow, emaciated, barren;
And by your powers the child of Purumitra ye brought to Vimada to be his consort.
21 Ploughing and sowing barley, O ye Asvins, milking out food for men, ye Wonder−Workers,
Blasting away the Dasyu with your trumpet, ye gave far−spreading light unto the Arya.
22 Ye brought the horse's head, Asvins, and gave it unto Dadhyac the offspring of Atharvan.
True, he revealed to you, O WonderWorkers, sweet Soma, Tvastar's secret, as your girdle.
23 O Sages, evermore I crave your favour: be gracious unto all my prayers, O Asvins.
Grant me, Nasatyas, riches in abundance, wealth famous and accompanied with children.
24 With liberal bounty to the weakling's consorts ye, Heroes, gave a son Hiranyahasta;
And Syava, cut into three several pieces, ye brougnt to life again, O bounteous Asvins.
25 These your heroic exploits, O ye Asvins, done in the days. of old, have men related.
May we, addressing prayer to you, ye Mighty, speak with brave sons about us to. the synod.

HYMN CXVIII. Asvins.

1. FLYING, with falcons, may your chariot, Asvins, most gracious, bringing friendly
help, come hither,−
Your chariot, swifter than the mind of mortal, fleet as the wind, three−seated O ye Mighty.
2 Come to us with your chariot triple seated, three−wheeled, of triple form, that rolleth lightly.
Fill full our cows, give mettle to our horses, and make each hero son grow strong, O Asvins.

3 With your well−rolling car, descending swiftly, hear this the press−stone's song, ye Wonder−Workers.
How then have ancient sages said, O Asvins, that ye most swiftly come to stay affliction?
4 O Asvins, let your falcons bear you hither, yoked to your chariot, swift, with flying pinions,
Which, ever active, like the airy eagles, carry you, O Nasatyas, to the banquet.
5 The youthful Daughter of the Sun, delighting in you, ascended there your chariot, Heroes.
Borne on their swift wings let your beauteous horses, your birds of ruddy hue, convey you near us.
6 Ye raised up Vandana, strong WonderWorkers! with great might, and with power ye rescued Rebha.
From out the sea ye saved the son of Tugra, and gave his youth again unto Cyavana.
7 To Atri, cast down to the fire that scorched him, ye gave, O Asvins, strengthening tbod and favour.
Accepting his fair praises with approval, ye gave his eyes again to blinded Kanva.
8 For ancient Sayti in his sore affliction ye caused his cow to swell with milk, O Asvins.
The quail from her great misery ye delivered, and a new leg for Vispala provided.
9 A white horse, Asvins, ye bestowed on Pedu, a serpent−slaying steed sent down by Indra,
Loud−neighing, conquering the foe, highmettled, firm−limbed and vigorous, winning thousand treasures.
10 Such as ye are, O nobly horn, O Heroes, we in our trouble call on you for succour.
Accepting these our songs, for our wellbeing come to us on your chariot treasure−laden.

11 Come unto us combined in love, Nasatyas come with the fresh swift vigour of the fal
con. Bearing oblations I invoke you, Asvins, at the first break of everlasting morning.

HYMN CXIX. Asvins.

1. HITHER, that I may live, I call unto the feast your wondrous car, thought−swift, borne on by rapid stee
ds.
With thousand banners, hundred treasures, pouring gifts, promptly obedient, bestowing ample room.
2 Even as it moveth near my hymn is lifted up, and all the regions come together to sing praise.
I sweeten the oblations; now the helpers come. Urjani hath, O Asvins, mounted on your car.
3 When striving man with man for glory they have met, brisk, measurcIess, eager for victory in fight,
Then verily your car is seen upon the slope when ye, O Asvins, bring some choice boon to the prince.
4 Ye came to Bhujyu while he struggled in the flood, with flying birds, self−yoked, ye bore him to his sire
s.
Ye went to the far−distant home, O Mighty Ones; and famed is your great aid to Divodisa given.
5 Asvins, the car which you had yoked for glorious show your own two voices urged directed to its goal.
Then she who came for friendship, Maid of noble birth, elected you as Husbands, you to be her Lords.
6 Rebha ye saved from tyranny; for Atri's sake ye quenched with cold the fiery pit that compassed him.
Ye made the cow of Sayu stream refreshing milk, and Vandana was holpen to extended life.
7 Doers of marvels, skilful workers, ye restored Vandana, like a car, worn out with length of days.
From earth ye brought the sage to life in wondrous mode; be your great deeds done here for him who hon
ours
you.
8 Ye went to him who mourned in a far distant place, him who was left forlorn by treachery of his sire.
Rich with the light ofheaven was then the help ye gave, and marvellous your succour when ye stood by hi
m.
9 To you in praise of sweetness sang the honey−bee: Ausija calleth you in Soma's rapturous joy.
Ye drew unto yourselves the spirit of Dadhyac, and then the horse's head uttered his words to you.
10 A horse did ye provide for Pedu, excellent, white, O ye Asvins, conqueror of combatants,

Invincible in war by arrows, seeking heaven worthy of fame, like Indra, vanquisher of men.

HYMN CXX. Asvins.

1. ASVINS, what praise may win your grace? Who may be pleasing to you both?
How shall the ignorant worship you?
2 Here let the ignorant ask the means of you who know−for none beside you knoweth aught −
Not of a spiritless mortal man.
3 Such as ye: are, all−wise, we call you. Ye wise, declare to us this day accepted prayer.
Loving you well your servant lauds you.
4 Simply, ye Mighty Ones, I ask the Gods of that wondrous oblation hallowed by the mystic word.
Save us from what is stronger, fiercer than ourselves.
5 Forth go the hymn that shone in Ghosa Bhrgu's like, the song wherewith the son of Pajra worships you,
Like some wise minister.
6 Hear ye the song of him who hastens speedily. O Asvins, I am he who sang your praise.
Hither, ye Lords of Splendour, hither turn your eyes.
7 For ye were ever nigh to deal forth ample wealth, to give the wealth that ye had gathered up.
As such, ye Vasus, guard us well, and keep us safely from the wicked wolf.
8 Give us not up to any man who hateth us, nor let our milch−cows stray, whose udders give us food,
Far from our homes without their calves.
9 May they who love you gain you for their Friends. Prepare ye us for opulence with strengthening food,
Prepare us for the food that floweth from our cows
10 1 have obtained the horseless car of Asvins rich in sacrifice,
And I am well content therewith.
11 May it convey me evermore: may the light chariot pass from men

To men unto the Soma draught.
12 It holdeth slumber in contempt. and the rich who enjoyeth not:
Both vanish quickly and are lost.

HYMN CXXI, Indra.

1. WHEN Will men's guardians hasting hear with favour the song of Angiras's pious
childern?
When to the people of the home he cometh he strideth to the sacrifice, the Holy.
2 He stablished heaven; he poured forth, skilful worker, the wealth of kine, for strength, that nurtures hero
es.
The Mighty One his self−born host regarded, the horse's mate, the mother of the heifer.
3 Lord of red dawns, he came victorious, daily to the Angirases' former invocation.
His bolt and team hath he prepared, and stablished the heaven for quadrupeds and men two−footed.
4 In joy of this thou didst restore, for worship, the lowing company of hidden cattle.
When the three−pointed one descends with onslaught he opens wide the doors that cause man trouble.
5 Thine is that milk which thy swift−moving Parents brought down, a strengthening genial gift for conque
st;
When the pure treasure unto thee they offered, the milk shed from the cow who streameth nectar.
6 There is he born. May the Swift give us rapture, and like the Sun shine forth from yonder dawning,
Indu, even us who drank, whose toils are offerings, poured from the spoon, with praise, upon the altar.

7 When the wood−pile, made of good logs, is ready, at the Sun's worship to bind fast the Bullock,
Then when thou shinest forth through days of action for the Car−borne, the Swift, tile Cattle−seeker.
8 Eight steeds thou broughtest down from mighty heaven, when fighting for the well that giveth splendou
r,
That men might press with stones the gladdening yellow, strengthened with milk, fermenting, to exalt the
e.
9 Thou hurledst forth from heaven the iron missile, brought by the Skilful, from the sling of leather,
When thou, O Much−invoked, assisting Kutsa with endless deadly darts didst compass Susna.
10 Bolt−armed, ere darkness overtook the sunlight, thou castest at the veiling cloud thy weapon,
Thou rentest, out of heaven, though firmly knotted, the might of Susna that was thrown around him.
11 The mighty Heaven and Earth, those bright expanses that have no wheels, joyed, Indra, at thine exploit
.
Vrtra, the boar who lay amid the waters, to sleep thou sentest with thy mighty thunder.
12 Mount Indra, lover of the men thou guardest, the well−yoked horses of the wind, best bearers.
The bolt which Kavya Usana erst gave thee, strong, gladdening, Vrtra−slaying, hath he fashioned *
13 The strong Bay Horses of the Sun thou stayedst: this Etasa drew not the wheel, O Indra.
Casting them forth beyond the ninety rivers thou dravest down into the pit the godless.
14 Indra, preserve thou us from this affliction Thunder−armed, save us from the misery near us.
Vouchsafe us affluence in chariots, founded on horses, for our food and fame and gladness.
15 Never may this thy loving−kindness fail us; mighty in strength, may plenteous food surround us.
Maghavan, make us share the foeman's cattle: may we be thy most liberal feast companions.

HYMN CXXII Visvadevas.

1. SAY, bringing sacrifice to bounteous Rudra, This juice for drink to you whose wrath is fleeting!
With Dyaus the Asura's Heroes I have lauded the Maruts as with prayer to Earth and Heaven.
2 Strong to exalt the early invocation are Night and Dawn who show with varied aspect.
The Barren clothes her in wide−woven raiment, and fair Morn shines with Surya's golden splendour.
3 Cheer us the Roamer round, who strikes at morning, the Wind delight us, pourer forth of waters!
Sharpen our wits, O Parvata and Indra. May all the Gods vouchsafe to us this favour.
4 And Ausija shall call for me that famous Pair who enjoy and drink, who come to brighten.
Set ye the Offspring of the Floods before you; both Mothers of the Living One who beameth.
5 For you shall Ausija call him who thunders, as, to win Arjuna's assent, cried Ghosa.
I will invoke, that Pusan may be bounteous to you, the rich munificence of Agni.

6 Hear, Mitra−Varuna, these mine invocations, hear them from all men in the hall of worship.
Giver of famous gifts, kind hearer, Sindhu who gives fair fields, listen with all his waters 1
7 Praised, Mitra, Varuna! is your gift, a hundred cows to the Prksayamas and the Pajra.
Presented by car−famous Priyaratha, supplying nourishment, they came directly.
8 Praised is the gift of him the very wealthy: may we enjoy it, men with hero children:
His who hath many gifts to give the Pajras, a chief who makes me rich in cars and horses.
9 The folk, O Mitra−Varuna, who hate you, who sinfully hating pour you no libations,
Lay in their hearts, themselves, a wasting sickness, whereas the righteous gaineth all by worship.
10 That man, most puissant, wondrously urged onward, famed among heroes, liberal in giving,
Moveth a warrior, evermore undaunted in all encounters even with the mighty.
11 Come to the man's, the sacrificer's calling: hear, Kings of Immortality, joy−givers!
While ye who speed through clouds decree your bounty largely, for fame, to him the chariot rider.

12 Vigour will we bestow on that adorer whose tenfold draught we come to taste, so spake they.
May all in whom rest splendour and great riches obtain refreshment in these sacrifices.
13 We will rejoice to drink the tenfold present when the twicefive come bearing sacred viands.
What can he do whose steeds and reins are choicest? These, the all−potent, urge brave men to conquest.
14 The sea and all the Deities shall give us him with the golden car and neck bejewelled.
Dawns, hasting to the praises otthe pious, be pleased with us. both offerers and singers.
15 Four youthful sons of Masarsara vex me, three, of the king, the conquering Ayavasa.
Now like the Sun, O Varuna and Mitra, your car hath shone, long−shaped and reined with splendour.

HYMN CXXIII. Dawn.

1. THE Daksina's broad chariot hath been harnessed: this car the Gods Immortal have ascended.
Fain to bring light to homes of men the noble and active Goddess hath emerged from darkness.
2 She before all the living world hath wakened, the Lofty One who wins and gathers treasure.
Revived and ever young on high she glances. Dawn hath come first unto our morning worship.
3 If, Dawn, thou Goddess nobly born, thou dealest fortune this day to all the race of mortals,
May Savitar the God, Friend of the homestead, declare before the Sun that we are sinless.
4 Showing her wonted form each day that passeth, spreading the light she visiteth each dwelling.
Eager for conquest, with bright sheen she cometh. Her portion is the best of goodly treasures.
5 Sister of Varuna, sister of Bhaga, first among all sing forth, O joyous Morning.
Weak be the strength of him who worketh evil − may we subdue him with our car the guerdon.
6 Let our glad hymns and holy thoughts rise upward, for the flames brightly burning have ascended.
The far−refulgent Mornings make apparent the lovely treasures which the darkness covered.
7 The one departeth and the other cometh: unlike in hue day's, halves march on successive.
One hides the gloom of the surrounding Parents. Dawn on her shining chariot is resplendent.
8 The same in form to−day, the same tomorrow, they still keep Varuna's eternal statute.
Blameless, in turn they traverse thirty regions, and dart across the spirit in a moment.
9 She who hath knowledge Of the first day's nature is born refulgent white from out the darkness.
The Maiden breaketh not the law of Order, day by day coming to the place appointed.
10 In pride of beauty like a maid thou goest, O Goddess, to the God who longs to win thee,
And smiling youthful, as thou shinest brightly, before him thou discoverest thy bosom.
11 Fair as a bride embellished by her mother thou showest forth thy form that all may see it.
Blessed art thou O Dawn. Shine yet more widely. No other Dawns have reached what thou attainest.
12 Rich in kine, horses, and all goodly treasures, in constant operation with the sunbeams,
The Dawns depart and come again again assuming their wonted forms that promise happy fortune.
13 Obedient to the rein of Law Eternal give us each thought that more and more shall bless us.
Shine thou on us to−day, Dawn, swift to listen. With us be riches and with chiefs who worship.

HYMN CXXIV. Dawn.

1. THE Dawn refulgent when the fire is kindled, and the Sun rising, far diffuse their brightness.
Savitar, God, hath sentus forth to labour, each quadruped, each biped, to be active.
2 Not interrupting heavenly ordinances, although she minisheth human generations.
The last of endless morns that have departed, the first of those that come, Dawn brightly shineth.
3 There in the eastern region she, Heaven's Daughter, arrayed in garments all of light, appeareth.
Truly she fo1loweth the path of Order, nor faileth, knowing well, the heavenly quarters.
4 Near is she seen, as 'twere the Bright One's bosom: she showeth sweet things like a new song−singer.

She cometh like a fly awaking sleepers, of all. returning dames most true and constant.
5 There in the east half of the watery region the Mother of the Cows hath shown her ensign.
Wider and wider still she spreadeth onward, and filleth full the laps of both heir Parents.
6 She, verily, exceeding vast to look on debarreth from her light nor kin nor stranger.
Proud of her spotless form she, brightly shiming, turneth not from the high nor froom the humble.
7 She seeketh men, as she who hath no brother, mounting her car, as 'twere to gather riches.
Dawn, like a loving matron for her husband, smiling and well attired, unmasks her beauty.
8 The Sister quitteth, for the elder Sister, her place, and having looked on her departeth.
She decks her beauty, shining forth with sunbeams, like women trooping to the festal meeting.
9 To all these Sisters who ere now have vanished a later one each day in course succeedeth.
So, like the past, with days of happy fortune, may the new Dawns shine forth on us with riches.
10 Rouse up, O Wealthy One, the liberal givers; let niggard traffickers sleep on unwakened:
Shine richly, Wealthy One, on those who worship, richly, glad.
Dawn while wasting, on the singer.
11 This young Maid from the east hath shone upon us; she harnesseth her team of bright red oxen.
She will beam forth, the light will hasten hither, and Agni will be present in each dwelling.
12 As the birds fly forth from their resting places, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who remaineth at home, O Goddess Dawn, much good thou bringest.
13 Praised through my prayer be ye who should be lauded. Ye have increased our wealth, ye Dawns who love
us.
Goddesses, may we win by your good favour wealth to be told by hundreds and by thousands.

HYMN CXXV. Svanaya.

1. COMING at early morn he gives his treasure; the prudent one receives and entertains him.
Thereby increasing still his life and offspring, he comes with brave sons to abundant riches.
2 Rich shall he be in gold and kine and horses. Indra bestows on him great vital power,
Who stays thee, as thou comest, with his treasure, like game caught in the net, O early comer.
3 Longing, I came this morning to the pious, the son of sacrifice, with car wealth. laden.
Give him to drink juice of the stalk that gladdens; prosper with pleasant hymns the Lord of Heroes.
4 Health−bringing streams, as milch−cows, flow to profit him who hath worshipped, him who now will worship.
To him who freely gives and fills on all sides full streams of fatness flow and make him famous.
5 On the high ridge of heaven he stands exalted, yea, to the Gods he goes, the liberal giver.
The streams, the waters flow for him with fatness: to him this guerdon ever yields abundance.
6 For those who give rich meeds are all these splendours, for those who give rich meeds suns shine in heaven.
The givers of rich meeds are made immortal; the givers of rich fees prolong their lifetime.
7 Let not the liberal sink to sin and sorrow, never decay the pious −chiefs who worship!
Let every man besides be their protection, and let affliction fall upon the niggard.

HYMN CXXVI. Bhavayavya.

1. WITH wisdom I present these lively praises of Bhavya dweller on the bank of Sindhu;
For he, unconquered King, desiring glory, hath furnished me a thousand sacrifices.
2 A hundred necklets from the King, beseeching, a hundred gift−steeds I at once accepted;

Of the lord's cows a thousand, I Kaksivan. His deathless glory hath he spread to heaven.
3 Horses of dusky colour stood beside me, ten chariots, Svanaya's gift, with mares to draw them.
Kine numbering sixty thousand followed after. Kaksivan gained them when the days were closing.
4 Forty bay horses of the ten cars' master before a thousand lead the long procession.
Reeling in joy Kaksivan's sons and Pajra's have grounded the coursers decked with pearly trappings.
5 An earlier gift for you have I accepted eight cows, good milkers, and tree harnessed horses,
Pajras, who with your wains with your great kinsman, like troops of subjects, have been fain for glory.

HYMN CXXVII Agni.

1. AGNI I hold as herald, the munificent, the gracious, Son of Strength, who knoweth all that live, as holy Singer, knowing all,
Lord of fair rites, a God with form erected turning to the Gods,
He, when the flame hath sprung forth from the holy oil, the offered fatness, longeth for it with his glow.
2 We, sacrificing, call on thee best worshipper, the eldest of Angirases, Singer, with hymns, thee, brilliant One! with singers' hymns;
Thee, wandering round as 't were the sky, who art the invoking Priest of men,
Whom, Bull with hair of flame the people must observe, the people that he speed them on.
3 He with his shining glory blazing far and wide, he verily it is who slayeth demon foes, slayeth the demo ns
like an axe:
At whose close touch things solid shake, and what is stable yields like trees.
Subduing all, he keeps his ground and flinches not, from the skilled archer flinches not.
4 To him, as one who knows, even things solid yield: unrough fire−sticks heated hot he gives his gifts to a id.
Men offer Agni gifts for aid.
He deeply piercing many a thing hews it like wood with fervent glow.
Even hard and solid food he crunches with his might, yea, hard and solid food with might.
5 Here near we place the sacrificial food for him who shines forth fairer in the night than in the day, with l ife
then stronger than by day.
His life gives sure and firm defence as that one giveth to a son.
The during fires enjoy things given and things not given, the during fires enjoy as food.
6 He, roaring very loudly like the Maruts' host, in fertile cultivated fields adorable, in desert spots adorabl e,
Accepts and eats our offered gifts, ensign of sacrifice by desert;
So let all, joying, love his path when he is glad, as men pursue a path for bliss.
7 Even as they who sarig forth hymns, addressed to heaven, the Blirgus with their prayer and praise invite d
him, the Bhrgus rubbing, offering gifts.
For radiant Agni, Lord of all these treasures, is exceeding strong.
May he, the wise, accept the grateful coverings, the wise accept the coverings.
8 Thee we invoke, the Lord of all our settled homes, common to all, the household's guardian, to enjoy, bearer of true hymns, to enjoy.
Thee we invoke, the guest of men, by whose mouth, even as a sire's,
All these Immortals come to gain their food of life, oblations come to Gods as food.
9 Thou, Agni, most victorious with thy conquering strength, most Mighty One, art born for service of the

Gods, like wealth for service of the Gods.
Most mighty is thine ecstasy, most splendid is thy mental power.
Therefore men wait upon thee, undecaying One, like vassals, undecaying One.

10 To him the mighty, conquering with victorious strength, to Agni walking with the dawn, who sendeth kine, be sung your laud, to Agni sung;
As he who with oblation comes calls him aloud in every place.
Before the brands of fire he shouteth singerlike, the herald, kindler of the brands.
11 Agni, beheld by us in nearest neighbourhood, accordant with the Gods, bring us, with gracious love, gr eat
riches with thy gracious love.
Give us O Mightiest, what is great, to see and to enjoy the earth.
As one of awful power, stir up heroic might for those who praise thee, Bounteous Lord!

HYMN CXXVIII. Agni.

1. By Manu's law was born this Agni, Priest most skilled, born for the holy work of those who yearn therefore, yea, born for his own holy work.
All ear to him who seeks his love and wealth to him who strives for fame,
Priest ne'er deceived, he sits in Ila's holy place, girt round in Ila's holy place.
2 We call that perfecter of worship by the path or sacrifice; with reverence rich in offerings, with worship rich in offerings.
Through presentation of our food he grows not old in this his from;
The God whom Matarisvan brought from far away, for Manu brought from far away.
3 In ordered course forthwith he traverses the earth, swift−swallowing, bellowing Steer, bearing the genia l
seed, bearing the seed and bellowing.
Observant with a hundred eyes the God is conqueror in the wood:
Agni, who hath his seat in broad plains here below, and in the high lands far away.
4 That Agni, wise High−Priest, in every house takes thought for sacrifice and holy service, yea, takes thought, with mental power, for sacrifice.
Disposer, he with mental power shows all things unto him who strives;
Whence he was born a guest enriched with holy oil, born as Ordainer and as Priest.
5 When through his power and in his strong prevailing flames the Maruts' gladdening boons mingle with Agni's roar, boons gladdening for the active One,
Then he accelerates the gift, and by the greatness of his wealth,
Shall rescue us from overwhelming misery, from curse and overwhelming woe.
6 Vast, universal, good he was made messenger; the speeder with his right hand hath not loosed his hold, through love of fame not loosed his hold.
He bears oblations to the Gods for whosoever supplicates.
Agni bestows a blessing on each pious man, and opens wide the doors for him.
7 That Agni hath been set most kind in camp of men, in sacrifice like a Lord victorious, like a dear Lord i n
sacred rites.
His are the oblations of mankind when offered up at Ili's place.
He shall preserve us from Varuna's chastisement, yea, from the great God's chastisement.
8 Agni the Priest they supplicate to grant them wealth: him, dear, most thoughtful, have they made their

messenger, him, offering−bearer have they made,
Beloved of all, who knoweth all, the Priest, the Holy one, the Sage−
Him, Friend, for help, the Gods when they are fain for wealth, him, Friend, with hymns, when fain for wealth.

HYMN CXXIX Indra.

1. THE car which Indra, thou, for service of the Gods though it be far away, O swift One, bringest near, which, Blameless One, thou bringest near,
Place swiftly nigh us for our help: be it thy will that it be strong.
Blameless and active, hear this speech of orderers, this speech of us like orderers.

2 Hear, Indra, thou whom men in every fight must call to show thy strength, for cry of battle with the men,
with men of war for victory.
He who with heroes wins the light, who with the singers gains the prize,
Him the rich seek to gain even as a swift strong steed, even as a courser fleet and strong.
3 Thou, Mighty, pourest forth the hide that holds the rain, thou keepest far away, Hero, the wicked man, thou
shuttest out the wicked man.
Indra, to thee I sing, to Dyaus, to Rudra glorious in himself,
To Mitra, Varuna I sing a far−famed hymn to the kind God a far−famed hymn.
4 We. wish our Indra here that he may further you, the Friend, beloved of all, the very strong ally, in wars the
very strong ally
In all encounters strengthen thou our prayer to be a help to us.
No enemy−whom thou smitest downsubdueth thee, no enemy, whom thou smitest down.
5 Bow down the overweening pride of every foe with succour like to kindling−wood in fiercest flame, with
mighty succour, Mighty One.
Guide us, thou Hero, as of old, so art thou counted blameless still.
Thou drivest, as a Priest, all sins of man away, as Priest, in person, seeking us.
6 This may I utter to the present Soma−drop, which, meet to be invoked, with power, awakes the prayer,
awakes the demon−slaying prayer.
May he himself with darts of death drive far from us the scorner's hate.
Far let him flee away who speaketh wickedness and vanish like a mote of dust.
7 By thoughtful invocation this may we obtain, obtain great wealth, O Wealthy One, with Hero sons, wealth
that is sweet with hero sons.
Him who is wroth we pacify with sacred food and eulogies,
Indra the Holy with our calls inspired and true, the Holy One with calls inspired.
8 On, for your good and ours, come Indra with the aid of his own lordliness to drive the wicked hence, to
rend the evilhearted ones!
The weapon which devouring fiends cast at us shall destroy themselves.
Struck down, it shall not reach the mark; hurled forth, the fire−brand shall not strike.
9 With riches in abundance, Indra, come to us, come by an unobstructed path, come by a path from demons

free.
Be with us when we stray afar, be with us when our home is nigh.
Protect us with thy help both near and far away: protect us ever with thy help.
10 Thou art our own, O Indra, with victorious wealth: let might accompany thee, the Strong, to give us ai d,
like Mitra, to give mighty aid.
O strongest saviour, helper thou, Immortal! of each warrior's car.
Hurt thou another and not us, O Thunderarmed, one who would hurt, O Thunder−armed!
11 Save us from injury, thou who art well extolled: ever the warder−off art thou of wicked ones, even as a God, of wicked ones;
Thou slayer of the evil fiend, saviour of singer such as I.
Good Lord, the Father made thee slayer of the fiends, made thee, good Lord, to slay the fiends.

HYMN CXXX. Indra.

1. Come to us, Indra, from afar, conducting us even as a lord of heroes to the gatherings, home, like a Kin g,
his heroes' lord.
We come with gifts of pleasant food, with juice poured forth, invoking thee,
As sons invite a sire, that thou mayst get thee strength thee, bounteousest, to get thee strength.
2 O Indra, drink the Soma juice pressed out with stones. poured from the reservoir, as an ox drinks the spr ing,
a very thirsty bull the spring.
For the sweet draught that gladdens thee, for mightiest freshening of thy strength.

Let thy Bay Horses bring thee hither as the Sun, as every day they bring the Sun.
3 He found the treasure brought from heaven that lay concealed, close−hidden, like the nestling of a bird, in
rock, enclosed in never−enffing rock.
Best Angiras, bolt−armed, he strove to win, as 'twere, the stall of kine;
So Indra hath disclosed the food concealed, disclosed the doors, the food that lay concealed.
4 Grasping his thunderbolt with both hands, Indra made its edge most keen, for hurling, like a carving−kn ife
for Ahi's slaughter made it keen.
Endued with majesty and strength, O Indra, and with lordly might,
Thou crashest down the trees, as when a craftsman fells, crashest them down as with an axe.
5 Thou, Indra, without effort hast let loose the floods to run their free course down,
like chariots, to the sea, like chariots showing forth their strength.
They, reaching hence away, have joined their strength for one eternal end,
Even as the cows who poured forth every thing for man, Yea, poured forth all thing− for mankind.
6 Eager for riches, men have formed for thee this song, like as a skilful craftsman fashioneth a car, so hav e
they wrought thee to their bliss;
Adorning thee, O Singer, like a generous steed for deeds of might,
Yea, like a steed to show his strength and win the prize, that he may bear each prize away.
7 For Puru thou hast shattered, Indra ninety forts, for Divodasa thy boon servant with thy bolt, O Dancer, for

thy worshipper.
For Atithigva he, the Strong, brought Sambara. from the mountain down,
Distributing the mighty treasures with his strength, parting all treasures with his strength.
8 Indra in battles help his Aryan worshipper, he who hath hundred helps at hand in every fray, in frays tha
t
win the light of heaven.
Plaguing the lawless he gave up to Manu's seed the dusky skin;
Blazing, 'twere, he burns each covetous man away, he burns, the tyrannous away.
9 Waxed strong in might at dawn he tore the Sun's wheel off. Bright red, he steals away their speech, the
Lord of Power, their speech he steals away from them,
As thou with eager speed, O Sage, hast come from far away to hel
As winning for thine own all happiness of men, winning all happiness each day.
10 Lauded with our new hymns, O vigorous in deed, save us with strengthening help, thou Shatterer of th
e
Forts!
Thou, Indra, praised by Divodasa's clansmen, as heaven grows great with days, shalt wax in glory.

HYMN CXXXI. Indra.

1. To Indra Dyaus the Asura hath bowed him down, to Indra mighty Earth with wide−extending tracts, to
win
the light, with wide−spread tracts.
All Gods of one accord have set Indra in front preeminent.
For Indra all libations must be set apart, all man's libations set apart.
2 In all libations men with hero spirit urge the Universal One, each seeking several light, each fain to win
the
light apart.
Thee, furthering like a ship, will we set to the chariot−pole of strength,
As men who win with sacrifices Indra's thought, men who win Indra with their lauds.
3 Couples desirous of thine aid are storming thee, pouring their presents forth to win a stall of kine, pouri
ng
gifts, Indra, seeking thee.
When two men seeking spoil or heaven thou bringest face to face in war,
Thou showest, Indra, −then the bolt thy constant friend, the Bull that ever waits on thee.
4 This thine heroic power men of old time have known, wherewith thou breakest down, Indra, autumnal f
orts,
breakest them down with conquering might.
Thou hast chastised, O Indra, Lord of Strength, the man who worships not,

And made thine own this great earth and these water−floods; with joyous heart these waterfloods.
5 And they have bruited far this hero−might when thou, O Strong One, in thy joy helpest thy suppliants,
who
sought to win thee for their Friend.
Their battle−cry thou madest sound victorious in the shocks of war.
One stream after another have they gained from thee, eager for glory have they gained.

6. Also this morn may he be well inclined to us, mark at our call our offerings and our song of praise, our

call
that we may win the light.
As thou, O Indra Thunder−armed, wilt, as the Strong One, slay the foe,
Listen thou to the prayer of me a later sage, hear thou a later sage's prayer.
7 O Indra, waxen strong and well−inclined to us, thou very mighty, slay the man that is our foe, slay the man,
Hero! with thy bolt.
Slay thou the man who injures us: hear thou, as readiest, to hear.
Far be malignity, like mischief on the march, afar be all malignity.

HYMN CXXXII. Indra.

1. HELPED, Indra Maghavan, by thee in war of old, may we subdue in fight the men who strive with us, conquer the men who war with us.
This day that now is close at hand bless him who pours the Soma juice.
In this our sacrifice may we divide the spoil, showing our strength, the spoil of war.
2 In war which wins the light, at the freegiver's call, at due oblation of the early−rising one, oblation of th e
active one,
Indra slew, even as we know−whom each bowed head must reverence.
May all thy bounteous gifts be gathered up for us, yea, the good gifts of thee the Good.
3 This food glows for thee as of old at sacrifice, wherein they made thee chooser of the place , for thou choosest the place of sacrifice.
Speak thou and make it known to us they see within with beams of light.
Indra, indeed, is found a seeker after spoil, spoil−seeker for his own allies.
4 So now must thy great deed be lauded as of old, when for the Angirases thou openedst the stall, openeds t,
giving aid, the stall.
In the same manner for us here fight thou and be victorious:
To him who pours the juice give up the lawless man, the lawless who is wroth with us.
5 When with wise plan the Hero leads the people forth, they conquer in the ordered battle, seeking fame, press, eager, onward seeking fame.
To him in time of need they sing for life with offspring and with strength.
Their hymns with Indra find a welcome place of rest: the hynins go forward to the Gods.
6 Indra and Parvata, our champions in the fight, di ive ye away each man who fain would war with us, dri ve
him far from us with the bolt.
Welcome to him concealed afar shall he the lair that he hath found.
So may the Render rend our foes on every side, rend them, O Hero, everywhere.

HYMN CXXXIII. Indra.

1. WITH sacrifice I purge both earth and heaven: I burn up great she−fiends who serve not Indra,
Where throttled by thy hand the foes were slaughtered, and in the pit of death lay pierced and mangled.
2 O thou who castest forth the stones crushing the sorceresses' heads,
Break them with thy wide−spreading foot, with thy wide−spreading mighty foot.
3 Do thou, O Maghavan, beat off these sorceresses' daring strength.

Cast them within the narrow pit. within the deep and narrow pit.
4 Of whom thou hast ere now destroyed thrice−fifty with thy fierce attacks.

That deed they count a glorious deed, though small to thee, a glorious deed.
5 O Indra, crush and bray to bits the fearful fiery−weaponed fiend:
Strike every demon to the ground.
6 Tear down the mighty ones. O Indra, hear thou us. For heaven hath glowed like earth in fear, O nunder−armed, as dreading fierce heat, Thunder−armed!
Most Mighty mid the Mighty Ones thou speedest with strong bolts of death,
Not slaying men, unconquered Hero with the brave, O Hero, with the thrice−seven brave.
7 The pourer of libations gains the home of wealth, pouring his gift conciliates hostilities, yea, the hostiliti es
of Gods.
Pouring, he strives, unchecked and strong, to win him riches thousandfold.
Indra gives lasting wealth to him who pours forth gifts, yea, wealth he gives that long shall last.

HYMN CXXXIV. Vayu.

1. Vayu, let fleet−foot coursers bring thee speedily to this our feast, to drink first of the juice we pour, to t he
first draught of Soma juice.
May our glad hymn, discerning well, uplifted, gratify thy mind.
Come with thy team−drawn car, O Vayu, to the gift, come to the sacrificer's gift.
2 May the joy−giving drops, O Vayu gladden thee, effectual, well prepared, directed to the heavens, stron g,
blent with milk and seeking heaven;
That aids, effectual to fulfil, may wait upon our skilful power.
Associate teams come hitherward to grant our prayers . they shall address the hymns we sing.
3 Two red steeds Vayu yokes, Vayu two purple steeds, swift−footed, to the chariot, to the pole to draw, m ost
able, at the pole, to draw.
Wake up intelligence, as when a lover wakes his sleeping love.
Illumine heaven and earth, make thou the Dawns to shine, for glory make the Dawns to shine.
4 For thee the radiant Dawns in the fardistant sky broaden their lovely gannents forth in wondrous beams, bright−coloured in their new−born beams.
For thee the nectar−yielding Cow pours all rich treasures forth as milk.
The Marut host hast thou engendered from the womb, the Maruts from the womb of heaven.
5 For thee the pure bright quickly−flowing Soma−drops, strong in their heightening power, hasten to mixthemselves, hasten to the water to be mixed.
To thee the weary coward prays for luck that he may speed away.
Thou by thy law protectest us from every world, yea, from the world of highest Gods.
6 Thou, Vayu, who hast none before thee, first of all hast right to drink these offerings of Soma juice, hast right to drink the juice out−poured,
Yea, poured by all invoking tribes who free themselves from taint of sin,
For thee all cows are milked to yield the Soma−milk, to yield the butter and the milk.

HYMN CXXXV. Vayu, Indra−Vayu.

1. STREWN is the sacred grass; come Vayu, to our feast, with team of thousands, come, Lord of the harnessed team, with hundreds, Lord of harnessed steeds!
The drops divine are lifted up for thee, the God, to drink them first.
The juices rich in sweets have raised thern for thy joy, have raised themselves to give thee strength.
2 Purified by the stones the Soma flows for thee, clothed with its lovely splendours, to the reservoir, flows clad in its refulgent light.
For thee the Soma is poured forth, thy portioned share mid. Gods and men.
Drive thou thy horses, Vayu, come to us with love, come well−inclined and loving us.
3 Come thou with hundreds, come with thousands in thy team to this our solemn rite, to taste the sacred f ood,

Vayu, to taste the offerings.
This is thy seasonable share, that comes co−radiant with the Sun.
Brought by attendant priests pure juice is offered up, Vayu, pure juice is offered up.
4 The chariot with its team of horses bring you both, to guard us and to taste the well−appointed food, Va yu,
to taste the offerings!
Drink of the pleasant −flavoured juice the first draught is assigned to you.
O Vayu, with your splendid bounty come ye both, Indra, with bounty come ye both.
5 May our songs bring you hither to our solemn rites: these drops of mighty vigour have they beauti fied, like
a swift veed of mighty strength.
Drink of them well−inclined to us, come hitherward to be our help.
Drink, Indra−Vayu, of these Juices pressed with stones, Strength−givers! till they gladden you.
6 These Soma juices pressed for you in waters here, borne by attendant priests, are oficredup to you: brigh t,
Vayu, are they offered up.
Swift through the strainer have they flowed, and here are shed for both ofyou,
Soma−drops, fain for you, over the wether's fleece, Somas over the wether's fleece.
7 O Vayu, pass thou over all the,slumberers, and where the press−stone rings enter ye both that house, ye a,
Indra, go ye both within.
The joyous Maiden is beheld, the butter flows. With richly laden team come to our solemn rite, yea, Indra ,
come ye to the rite.
8 Ride hither to the offering of the pleasant juice, the holy Fig−tree which victorious priests surround: victorious be they still for us.
At once the cows yield milk, the barleymeal is dressed. For thee,
O Vayu, never shall the cows grow thin, never for thee shall they be dry.
9 These Bulls of thine, O Vayu with the arm of strength, who swiftly fly within the current of thy stream, the
Bulls increasing in their might,
Horseless, yet even through the waste swift−moving, whom no shout can stay,
Hard to be checked are they, like sunbeams, in their course. hard to be checked by both the hands.

HYMN CXXXVI. Mitra−Varuna.

1. BRING adoration ample and most excellent, hymn, offierings, to the watchful Twain, the bountiful, yo ur
sweetest to the bounteous Ones.
Sovrans adored with streams of oil and praised at every sacrifice.
Their high imperial might may nowhere be assailed, ne'er may their Godhead be assailed.
2 For the broad Sun was seen a path more widely laid, the path of holy law hath been maintained with ray s,
the eye with Bhaga's rays of light.
Firm−set in heaven is Mitra's home, and Aryaman's and Varuna's.
Thence they give forth great vital strength which merits praise, high power of life that men shall praise.
3 With Aditi the luminous, the celestial, upholder of the people, come ye day by day, ye who watch sleepl ess,
day by day.
Resplendent might have ye obtained, Adityas, Lords of liberal gifts.
Movers of men, mild both, are Mitra, Varuna, mover of men is Aryaman.
4 This Soma be most sweet to Mitra, Varuna: he in the drinking−feasts, shall have a share thereof, sharing , a
God, among the Gods.
May all the Gods of one accord accept it joyfully to−day.
Therefore do ye, O Kings, accomplish what we ask, ye Righteous Ones, whate'er we ask.
5 Whoso, with worship serves Mitra and VaruiIa, him guard ye carefully, uninjured, from distress, guard from distress the liberal man.
Aryaman guards him well who acts uprightly following his law,
Who beautifies their service with his lauds, who makes it beautiful with songs of praise.

6 Worship will I proress to lofty Dyaus, to Heaven and Earth, to Mitra and to bounteous Varuna, the Bounteous, the Compassionate.
Praise Indra, praise thou Agni, praise Bhaga and heavenly Aryaman.
Long may we live and have attendant progeny, have progeny with Soma's help.
7 With the Gods' help, with Indra still beside us, may we be held self−splendid with the Maruts.
May Agni, Mitra, Varuna give us shelter this may we gain, we and our wealthy princes.

HYMN CXXXVII. Mitra−Varuna.

1. WITH stones have we pressed out: O come; these gladdening drops are blent with milk, these Soma−dr ops
which gladden you.
Come to us, Kings who reach to heaven, approach us, coming hitherward.
These milky drops are yours, Mitra and Varuna, bright Soma juices blent with milk.
2 Here are the droppings; come ye nigh the Soma−droppings blent with curd, juices expressed and blent with
curd.
Now for the wakening of your Dawn together with the Sun−God's rays,
juice waits for Mitra and for Varuna to drink, fair juice for drink, for sacrihce.
3 As 'twere a radiant−coloured cow, they milk with stones the stalk for you, with stones they milk the Soma−plant.

May ye come nigh us, may ye turn hither to drink the Soma juice.
The men pressed out this juice, Mitra and Varuna, pressed out this Soma for your drink.

HYMN CXXXVIII. Pusan.

1. STRONG Pusan's majesty is lauded evermore, the glory of his lordly might is never faint, his song of praise is never faint.
Seeking felicity I laud him nigh to help, the source, of bliss,
Who, Vigorous one, hath drawn to him the hearts of all, drawn them, the Vigorous One, the God.
2 Thee, then, O Pusan, like a swift one on his way, I urge with lauds that thou mayst make the foemen fle e,
drive, camel−like, our foes afar.
As I, a man, call thee, a God, giver of bliss, to be my Friend,
So make our loudly−chanted praises glorious, in battles make them glorious.
3 Thou, Pusan, in whose friendship they who sing forth praise enjoy advantage, even in wisdom, through thy
grace, in wisdom even they are advanced.
So, after this most recent course, we come to thee with prayers for wealth.
Not stirred to anger, O Wide−Ruler, come to us, come thou to us in every fight.
4 Not stirred to anger, come, Free−giver, nigh to us, to take this gift of ours, thou who hast goats for steed s,
Goat−borne! their gift who long for fame.
So, Wonder−Worker! may we turn thee hither with effectual lauds.
I slight thee not, O Pusan, thou Resplendent One: thy friendship may not be despised.

HYMN CXXXIX. Visvedevas.

1. HEARD be our prayer! In thought I honour Agni first: now straightway we elect this heavenly compan y,
Indra and Vayu we elect.
For when our latest thought is raised and on Vivasvan centred well,
Then may our holy songs go forward on their way, our songs as 'twere unto the Gods.
2 As there ye, Mitra, Varuna, above the true have taken to yourselves the untrue with your mind, with wisdom's mental energy,
So in the seats wherein ye dwell have we beheld the Golden One,

Not with our thoughts or spirit, but with these our eyes, yea, with the eyes that Soma gives.
3 Asvins, the pious call you with their hymns of praise, sounding their loud song forth to you, these living men, to their oblations, living men.
All glories and all nourishment, Lords of all wealth! depend on you.
The fellies of your golden chariot scatter drops, Mighty Ones! of your golden car.
4 Well is it known, O Mighty Ones: ye open heaven; for you the chariotsteeds are yoked for morning rites ,
unswerving steeds for morning rites,
We set you on the chariot−scat, ye Mighty, on the golden car.
Ye seek mid−air as by a path that leads aright, as by a path that leads direct.
5 O Rich in Strength, through your great power vouchsafe us blessings day and night.

The offerings which we bring to you shall never fail, gifts brought by us shall never fail.
6 These Soma−drops, strong Indra! drink for heroes, poured, pressed out by pressing−stones, are welling forth for thee, for thee the drops are welling forth.
They shall make glad thy heart to give, to give wealth great and wonderful.
Thou who acceptest praise come glorified by hymns, come thou to us benevolent.
7 Quickly, O Agni, hear us: magnified by us thou shalt speck for us to the Gods adorable yea, to the King s
adorable:
When, O ye Deities, ye gave that Milch−cow to the Angirases,
They milked her: Aryaman, joined with them, did the work: he knoweth her as well as I.
8 Ne'er may these manly deeds of yours for us grow old, never may your bright glories fall into decay, ne ver
before our time decay.
What deed of yours, new every age, wondrous, surpassing man, rings forth,
Whatever, Maruts! may be difficult to gain, grant us, whate'er is hard to gain.
9 Dadhyac of old, Anigiras, Priyamedha these, and Kanva, Atri, Manu knew my birth, yea, tbose of ancie nt
days and Manu knew.
Their long line stretcheth to the Gods, our birth−connexions are with them.
To these, for their high station, 1 bow down with song, to Indra, Agni, bow with song.
10 Let the Invoker bless: let offerers bring choice gifts; Brhaspati the Friend doth sacrifice with Steers, St eers
that have many an excellence.
Now with our ears we catch the sound of the press−stone that rings afar.
The very Strong hath gained the waters by himself, the strong gained many a resting−place.
11 O ye Eleven Gods whose home is heaven, O ye Eleven who make earth your dwelling,
Ye who with might, Eleven, live in waters, accept this sacrifice, O Gods, with pleasure.

HYMN CXL. Agni.

1 To splendid Agni seated by the altar, loving well his home, I bring the food as 'twere his place of birth.
I clothe the bright One with my hymn as with a robe, him with the car of light, bright−hued, dispelling gloom.
2 Child of a double birth he grasps at triple food; in the year's course what he hath swallowed grows anew .
He, by another's mouth and tongue a noble Bull, with other, as an elephant, consumes the trees.
3 The pair who dwell together, moving in the dark bestir themselves: both parents hasten to the babe,
Impetuous−tongued, destroying, springing swiftly forth, one to be watched and cherished, strengthener of his
sire.
4 For man, thou Friend of men, these steeds of thine are yoked, impatient, lightly running, ploughing blackened lines,
Discordant−minded, fleet, gliding with easy speed, urged onward by the wind and rapid in their course.
5 Dispelling on their way the horror of black gloom , making a glorious show these flames Of his fly forth ,
When o'er the spacious tract he spreads himself abroad, and rushes panting on with thunder and with roar.

6 Amid brown plants he stoops as if adorning them, and rushes bellowing like a bull upon his wives.

Proving his might, he decks the glory of his form, and shakes his horns like one terrific, bard to stay.
7 Now covered, now displayed he grasps as one who knows his resting−place in those who know him wel
l.
A second time they wax and gather Godlike power, and blending both together change their Parents' form
.
8 The maidens with long, tresses hold him in embrace; dead, they rise up again to meet the Living One.
Releasing them from age with a loud roar he comes, filling them with new spirit, living, unsubdued.
9 Licking the mantle of the Mother, far and wide he wanders over fields with beasts that flee apace.
Strengthening all that walk, licking up all around, a blackened path, forsooth, he leaves where'er he goes.
10 O Agni, shine resplendent with our wealthy chiefs, like a loud−snorting bull, accustomed to the house.
Thou casting off thine infant wrappings blazest forth as though thou hadst put on a coat of mail for war.
11 May this our perfect prayer be dearer unto thee than an imperfect prayer although it please thee well.
With the pure brilliancy that radiates from thy form, mayest thou grant to us abundant store of wealth.
12 Grant to our chariot, to our house, O Agni, a boat with moving feet and constant oarage,
One that may further well our wealthy princes and all the folk, and be our certain refuge.
13 Welcome our laud with thine approval, Agni. May earth and heaven and freely flowing rivers
Yield us long life and food and corn and cattle, and may the red Dawns choose for us their choicest.

HYMN CXLI. Agni.

1. YEA, verily, the fair effulgence of the God for glory was established, since he sprang from strength.
When he inclines thereto successful is the hymn: the songs of sacrifice have brought him as they flow
2 Wonderful, rich in nourishment, he dwells in food; next, in the seven auspicious Mothers is his home.
Thirdly, that they might drain the treasures of the Bull, the maidens brought forth him for whom the ten provide.
3 What time from out the deep, from the Steer's wondrous form, the Chiefs who had the power produced him
with their strength;
When Matarisvan rubbed forth him who lay concealed, for mixture of the sweet drink, in the days of old.
4 When from the Highest Father he is brought to us, amid the plants he rises hungry, wondrously.
As both together join to expedite his birth, most youthful he is born resplendent in his light.
5 Then also entered he the Mothers, and in them pure and uninjured he increased in magnitude.
As to the first he rose, the vigorous from of old, so now he runs among the younger lowest ones.
6 Therefore they choose him Herald at the morning rites, pressing to him as unto Bhaga, pouring gifts,
When, much−praised, by the power and will of Gods, he goes at all times to his mortal worshipper to drin
k.
7 What time the Holy One, wind−urged, hath risen up, serpent−like winding through the dry grass unrestrained,
Dust lies upon the way of him who burneth all, black−winged and pure of birth who follows sundry paths.

8 Like a swift chariot made by men who know their art, he with his red limbs lifts himself aloft to heaven.

Thy worshippers become by burning black of hue: their strength flies as before a hero's violence.
9 By thee, O Agni, Varuna who guards the Law, Mitra and Aryaman, the Bounteous, are made strong;
For, as the felly holds the spokes, thou with thy might pervading hast been born encompassing them roun

d.
10 Agni, to him who toils and pours libations, thou, Most Youthful! sendest wealth and all the host of Go ds.
Thee, therefore, even as Bhaga, will we set anew, young Child of Strength, most wealthy! in our battle−so ng.
11 Vouchsafe us riches turned to worthy ends, good luck abiding in the house, and strong capacity,
Wealth that directs both worlds as they were guiding−reins, and, very Wise, the Gods' assent in sacrifice.
12 May he, the Priest resplendent, joyful, hear us, he with the radiant car and rapid horses.
May Agni, ever wise, with best directions to bliss and highest happiness conduct us.
13 With hymns of might hath Agni now been lauded, advanced to height of universal kingship.
Now may these wealthy chiefs and we together spread forth as spreads the Sun above the rain−clouds.

HYMN CXLII Apris.

1. KINDLED, bring, Agni, Gods to−day for him who lifts the ladle up. Spin out the ancient thread for hi m who sheds, with gifts, the Soma juice.
2 Thou dealest forth, Tanunapat, sweet sacrifice enriched with oil,
Brought by a singer such as I who offers gifts and toils for thee.
3 He wondrous, sanctifying, bright, sprinkles the sacrifice with mead,
Thrice, Narasamsa from the heavens, a God mid Gods adorable.
4 Agni, besought, bring hitherward Indra the Friend, the Wonderful,
For this my hymn of praise, O sweet of tongue, is chanted forth to thee.
5 The ladle−holders strew trimmed grass at this well−ordered sacrifice;
A home for Indra is adorned, wide, fittest to receive the Gods.
6 Thrown open be the Doors Divine, unfailing, that assist the rite,
High, purifying, much−desired, so that the Gods may enter in.
7 May Night and Morning, hymned with lauds, united, fair to look upon,
Strong Mothers of the sacrifice, seat them together on the grass.
8 May the two Priests Divine, the sage, the sweet−voiced lovers of the hymn,
Complete this sacrifice of ours, effectual, reaching heaven to−day.
9 Let Hotri pure, set amang Gods, amid the Maruts Bhirati, Ila, Sarasvati, Mahi, rest on the grass, adorabl e.
10 May Tvastar send us genial dew abundant, wondrous, rich in gifts,
For increase and for growth of wealth, Tvastar our kinsman and our Friend.
11 Vanaspati, give forth, thyself, and call the Gods to sacrifice.
May Agni, God intelligent, speed our oblation to the Gods.
12 To Vayu joined with Pusan, with the Maruts, and the host of Gods,
To Indra who inspires the hymn cry Glory! and present the gift.
13 Come hither to enjoy the gifts prepared with cry of Glory! Come,
O Indra, hear their calling; they invite thee to the sacrifice.

HYMN CXLIII. Agni.

1. To Agni I present a newer mightier hymn, I bring my words and song unto the Son of Strength,
Who, Offspring of the Waters, bearing precious things sits on the earth, in season, dear Invoking Priest.
2 Soon as he sprang to birth that Agni was shown forth to Matarisvan in the highest firmament.
When he was kindled, through his power and majesty his fiery splendour made the heavens and earth to

shine.
3 His flames that wax not old, beams fair to look upon of him whose face is lovely, shine with beauteous sheen.
The rays of Agni, him whose active force is light, through the nights glimmer sleepless, ageless, like the floods.
4 Send thou with hymns that Agni to his own abode, who rules, one Sovran Lord of wealth, like Varuna,
Him, All−possessor, whom the Bhrgus with their might brought to earth's central point, the centre of the world.
5 He whom no force can stay, even as the Maruts' roar, like to a dart sent forth, even as the bolt from heaven,
Agni with sharpened jaws chews up and cats the trees, and conquers them as when the warrior smites his foes.
6 And will not Agni find enjoyment in our praise, will not the Vasu grant our wish with gifts of wealth?
Will not the Inspirer speed our prayers to gain their end? Him with the radiant glance 1 laud with this my song.
7 The kindler of the flame wins Agni as a Friend, promoter of the Law, whose face is bright with oil.
Inflamed and keen, refulgent in our gatherings, he lifts our hymn on high clad in his radiant hues.

8 Keep us incessantly with guards that cease not, Agni, with guards auspicious, very mighty. With guards that never slumber, never heedless, never beguiled. O Helper, keep our children.

HYMN CXLIV. Agni.

1. THE Priest goes forth to sacrifice, with wondrous power sending aloft the hymn of glorious brilliancy.
He moves to meet the ladles turning to the right, which are the first to kiss the place where he abides.
2 To him sang forth the flowing streams of Holy Law, encompassed in the home and birth−place of the God.
He, when he dwelt extended in the waters' lap, absorbed those Godlike powers for which he is adored.
3 Seeking in course altern to reach the selfsame end the two copartners strive to win this beauteous form.
Like Bhaga must he be duly invoked by us, as he who drives the car holds fast the horse's reins.
4 He whom the two copartners with observance tend, the pair who dwell together in the same abode,
By night as in the day the grey one was born young, passing untouched by eld through many an age of man.
5 Him the ten fingers, the devotions. animate: we mortals call on him a God to give us help.
He speeds over the sloping surface of the land: new deeds hath he performed with those who gird him round.
6 For, Agni, like a herdsman, thou by thine own might rulest o'er all that is in heaven and on the earth;
And these two Mighty Ones, bright, golden closely joined, rolling them round are come unto thy sacred grass.
7 Agni, accept with joy, be glad in this our prayer, joy−giver, self−sustained, strong, born of Holy Law!
For fair to see art thou turning to every side, pleasant to look on as a dwelling filled with food.

HYMN CXLV. Agni.

1. Ask ye of him for he is come, he knoweth it; he, full of wisdom, is implored, is now implored.

With him are admonitions and with him commands: he is the Lord of Strength, the Lord of Power and Mi ght.
2 They ask of him: not all learn by their questioning what he, the Sage, hath grasped, as 'twere, with his o wn
mind.
Forgetting not the former nor the later word, he goeth on, not careless, in his mental power.
3 To him these ladles go, to him these racing mares: he only will give ear to all the words I speak.
All−speeding, victor, perfecter of sacrifice, the Babe with flawless help hath mustered vigorous might.
4 Whate'er he meets he grasps and then runs farther on, and straightway, newly born,creeps forward with his
kin.
He stirs the wearied man to pleasure and great joy what time the longing gifts approach him as he comes.
5 He is a wild thing of the flood and forest: he hath been laid upon the highest surface.
He hath declared the lore of works to mortals, Agni the Wise, for he knows Law, the Truthful.

HYMN CXLVI. Agni.

1. I LAUD the seven−rayed, the triple−headed, Agni all−perfect in his Parents' bosom,
Sunk in the lap of all that moves and moves not, him who hath filled all luminous realms of heaven.
2 As a great Steer he grew to these his Parents; sublime lie stands, untouched by eld, far−reaching.
He plants his footsteps on the lofty ridges of the broad earth: his red flames lick the udder.
3 Coming together to their common youngling both Cows, fairshaped, spread forth in all directions,
Measuring out the paths that must be travelled, entrusting all desires to him the Mighty.
4 The prudent sages lead him to his dwelling, guarding with varied skill the Ever−Youthful.
Longing, they turned their eyes unto the River: to these the Sun of men was manifested.
5 Born noble in the regions, aim of all mens' eyes to be implored for life by great and small alike,
Far as the Wealthy One hath spread himself abroad, he is the Sire all−visible of this progeny.

HYMN CXLVII. Agni.

1. How, Agni, have the radiant ones, aspiring, endued thee with the vigour of the living,
So that on both sides fostering seed and offspring, the Gods may joy in Holy Law's fulfilment?
2 Mark this my speech, Divine One, thou, Most Youthful! offered to thee by him who gives most freely.
One hates thee, and another sings thy praises: I thine adorer laud thy form, O Agni.
3 Thy guardian rays, O Agni, when they saw him, preserved blind Mamateya from affliction.
Lord of all riches, he preserved the pious the foes who fain would harm them did no mischief.
4 The sinful man who worships not, O Agni, who, offering not, harms us with double−dealing,−
Be this in turn to him a heavy sentence may he distress himself by his revilings.
5 Yea, when a mortal knowingly, O Victor, injures with double tongue a fellow−mortal,
From him, praised Agni! save thou him that lauds thee: bring us not into trouble and affliction.

HYMN CXLVIII. Agni.

1. WHAT Matarisvan, piercing, formed by friction, Herald of all the Gods. in varied figure,
Is he whom they have set mid human houses, gay−hued as light and shining forth for beauty.
2 They shall not harm the man who brings thee praises: such as I am, Agni my help approves me.

All acts of mine shall they accept with pleasure, laudation from the singer who presents it.
3 Him in his constant seat men skilled in worship have taken and with praises have established.
As, harnessed to a chariot fleet−foot horses, at his command let bearers lead him forward.
4 Wondrous, full many a thing he chews and crunches: he shines amid the wood with spreading brightnes
s.
Upon his glowing flames the wind blows daily, driving them like the keen shaft of an archer.
5 Him, whom while yet in embryo the hostile, both skilled and fain to harm, may never injure,
Men blind and sightless through his splendour hurt not: his never−failing lovers have preserved him.

HYMN CXLIX. Agni.

1. HITHER he hastens to give, Lord of great riches, King of the mighty, to the place of treasure.
lie pressing−stones shall serve him speeding near us.
2 As Steer of men so Steer of earth and heaven by glory, he whose streams all life hath drunken,
Who hasting forward rests upon the altar.
3 He who hath lighted up the joyous castle, wise Courser like the Steed of cloudy heaven,
Bright like the Sun, with hundredfold existence.
4 He, doubly born, hath spread in his effulgence through the three luminous realms, through all the region
s,
Best sacrificing Priest where waters gather.
5 Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing,
The man who brings him gifts hath noble offspring.

HYMN CL. Agni.

1. AGNI, thy faithful servant I call upon thee with many a gift, As in the keeping of the great inciting God
;
2 Thou who ne'er movest thee to aid the indolent, the godless man,
Him who though wealthy never brings an offering.
3 Splendid, O Singer, is that man, mightiest of the great in heaven.
Agni, may we be foremost, we thy worshippers.

HYMN CLI. Mitra and Varuna

1. HEAVEN and earth trembled at the might and voice of him, whom, loved and Holy One, helper of all mankind,
The wise who longed for spoil in fight for kine brought forth with power, a Friend, mid waters, at the sacrifice.
2 As these, like friends, have done this work for you, these prompt servants of Purumilha Soma−offerer,
Give mental power to him who sings the sacred song, and hearken, Strong Ones, to the master ofthe hous
e.
3 The folk have glorified your birth from Earth and Heaven, to be extolled, ye Strong Ones, for your migh
ty
power.
Ye, when ye bring to singer and the rite, enjoy the sacrifice periormed with holy praise and strength.
4 The people prospers, Asuras! whom ye dearly love: ye, Righteous Ones, proclaim aloud the Holy Law.

That efficacious power that comes from lofty heaven, ye bind unto the work, as to the pole an ox.
5 On this great earth ye send your treasure down with might: unstained by dust, the crowding kine are in the stalls.
Here in the neighbourhood they cry unto the Sun at morning and at evening, like swift birds of prey.
6 The flames with curling tresses serve your sacrifice, whereto ye sing the song, Mitra and Varuna.
Send down of your free will, prosper our holy songs: ye are sole Masters of the singer's hymn of praise.
7 Whoso with sacrifices toiling brings you gifts, and worships, sage and priest, fulfilling your desire,−
To him do ye draw nigh and taste his sacrifice. Come well−inclined to us unto our songs and prayer.
8 With sacrifices and with milk they deck you first, ye Righteous Ones, as if through stirrings of the mind.
To you they bring their hymns with their collected thought, while ye with earnest soul come to us gloriously.
9 Rich strength of life is yours: ye, Heroes, have obtained through your surpassing powers rich far−extending might.
Not the past days conjoined with nights, not rivers, not the Papis have attained your Godhead and your wealth.

HYMN CLII. Mitra−Varuna.

1. THE robes which ye put on abound with fatness: uninterrupted courses are your counsels.
All falsehood, Mitra−Varuna! ye conquer, and closely cleave unto the Law Eternal.
2 This might of theirs hath no one comprehended. True is the crushing word the sage hath uttered,
The fearful four−edged bolt smites down the three−edged, and those who hate the Gods first fall and perish.
3 The Footless Maid precedeth footed creatures. Who marketh, Mitra−Varuna, this your doing?
The Babe Unborn supporteth this world's burthen, fulfilleth Law and overcometh falsehood.
4 We look on him the darling of the Maidens, always advancing, never falling downward,
Wearing inseparable, wide−spread raiment, Mitra's and Varuna's delightful glory.
5 Unbridled Courser, horn but not of horses, neighing he flieth on with back uplifted.
The youthful love mystery thought−surpassing, praising in Mitra−Varuna, its glory.
6 May the milch−kine who favour Mamateya prosper in this world him who loves devotion.
May he, well skilled in rites, be food, and calling Aditi with his lips give us assistance.
7 Gods, Mitra−Varuna, with love and worship, let me make you delight in this oblation.
May our prayer be victorious in battles, may we have rain from heaven to make us prosper.

HYMN CLIII. Mitra−Varuna.

1. WE worship with our reverence and oblations you, Mitra Varuna, accordant, mighty,
So that with us, ye Twain whose backs are sprinkled with oil, the priests with oil and hymns support you.
2 Your praise is like a mighty power, an impulse: to you, Twain Gods, a well−formed hymn is offered,
As the priest decks yon, Strong Ones, in assemblies, and the prince fain to worship you for blessings.

3 O Mitra−Varuna, Aditi the Milch−cow streams for the rite, for folk who bring oblation, W
hen in the assembly he who worships moves you, like to a human priest, with gifts presented.
4 So may the kine and heavenly Waters pour you sweet drink in families that make you joyf

ul. Of this may he, the ancient House−Lord, give us. Enjoy, drink of the milk the cow provid
eth.

HYMN CLIV. Visnu

1. I WILL declare the mighty deeds of Visnu, of him who measured out the earthly regions,
Who propped the highest place of congregation, thrice setting down his footstep, widely striding.
2 For this his mighty deed is Visnu lauded, like some wild beast, dread, prowling, mountain−roaming;
He within whose three wide−extended paces all living creatures have their habitation.
3 Let the hymn lift itself as strength to Visnu, the Bull far−striding, dwelling on the mountains,
Him who alone with triple step hath measured this common dwelling−place, long, far extended.
4 Him whose three places that are filled with sweetness, imperishable, joy as it may list them,
Who verily alone upholds the threefold, the earth, the heaven, and all living creatures.
5 May I attain to that his well−loved mansion where men devoted to the Gods are happy.
For there springs, close akin to the Wide−Strider, the well of meath in Visnu's highest footstep.
6 Fain would we go unto your dwelling−places where there are many−horned and nimble oxen,
For mightily, there, shineth down upon us the widely−striding Bull's sublimest mansion.

HYMN CLV. Visnu−Indra.

1. To the great Hero, him who sets his mind thereon, and Visnu, praise aloud in song your draught of juic
e,− Gods ne'er beguiled, who borne as 'twere by noble steed, have stood upon the lofty ridges of the hills.
2 Your Soma−drinker keeps afar your furious rush, Indra and Visnu, when ye come with all your might. T
hat which hath been directed well at mortal man, bow−armed Krsanu's arrow, ye turn far aside. 3 These of
ferings increase his mighty manly strength: he brings both Parents down to share the genial flow. He lowe
rs, though a son, the Father's highest name; the third is that which is high in the light of heaven. 4 We laud
this manly power of him the Mighty One, preserver, inoffensive, bounteous and benign; His who strode,
widely pacing, with three steppings forth over the realms of earth for freedom and for life. 5 A mortal ma
n, when he beholds two steps of him who looks upon the light, is restless with amaze. But his third step d
oth no one venture to approach, no, nor the feathered birds of air who fly with wings. 6 He, like a rounded
wheel, hath in swift motion set his ninety racing steeds together with the four. Developed, vast in form, w
ith those who sing forth praise, a youth, no more a child, he cometh to our call.

HYMN CLVI. Visnu

1. FAR−SHINING, widely famed, going thy wonted way, fed with the oil, be helpful. Mitra−like, to us.
So, Visnu, e'en the wise must swell thy song of praise, and he who hath oblations pay thee solemn rites.
2 He who brings gifts to him the Ancient and the Last, to Visnu who ordains, together with his Spouse,
Who tells the lofty birth of him the Lofty One, shall verily surpass in glory e'en his peer.
3 Him have ye satisfied, singers, as well as ye know, primeval germ of Order even from his birth.
Ye, knowing e'en his name, have told it forth: may we, Visnu, enjoy the grace of thee the Mighty One.
4 The Sovran Varuna and both the Asvins wait on this the will of him who guides the Marut host.
Visnu hath power supreme and might iliat finds the day, and with his Friend unbars the stable of the kine.
5 Even he the Heavenly One who came for fellowship, Visnu to Indra, godly to the godlier,

Who Maker, throned in three worlds, helps the Aryan man, and gives the worshipper his share of Holy La
w.

HYMN CLVII. Asvins.

1. AGNI is wakened: Surya riseth from the earth. Mighty, refulgent Dawn hath shone with all her light.
The Asvins have equipped their chariot for the course. God Savitar hath moved the folk in sundry ways.
2 When, Asvins, ye equip your very mighty car, bedew, ye Twain, our power with honey and with oil.
To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil.
3 Nigh to us come the Asvins' lauded three−wheeled car, the car laden with meath and drawn by fleet−foo
t
steeds,
Three−seated, opulent, bestowing all delight. may it bring weal to us, to cattle and to men.
4 Bring hither nourishment for us, ye Asvins Twain; sprinkle us with your whip that drops with honey−de
w.
Prolong our days of life, wipe out our trespasses; destroy our foes, be our companions and our Friends.
5 Ye store the germ of life in female creatures, ye lay it up within all living beings.
Ye have sent forth, O Asvins passing mighty, the fire, the sovrans of the wood, the waters,
6 Leeches are ye with medicines to heal us, and charioteers are ye with skill in driving.
Ye Strong, give sway to him who brings oblation and with his heart pours out his gift before you.

HYMN CLVIII. Asvins.

1. YE Vasus Twain, ye Rudras full of counsel, grant us, Strong Strengtheners, when ye stand beside us,
What wealth Aucathya craves of you, great Helpers when ye come forward with no niggard succour.
2 Who may give you aught, Vasus, for your favour, for what, at the Cow's place, ye grant through worshi
p?
Wake for us understanding full of riches, come with a heart that will fulfil our longing.
3 As erst for Tugra's son your car, sea−crossing, strong, was equipped and set amid the waters,
So may I gain your shelter and protection as with winged course a hero seeks his army.
4 May this my praise preserve Ucathya's offispring: let not these Twain who fly with wings exhaust me.
Let not the wood ten times up−piled consume me, when fixed for you it bites the ground it stands on.
5 The most maternal streams, wherein the Dilsas cast me securely bound, have not devoured me.
When Traitana would cleave my head asunder, the Dasa wounded his own breast and shoulders.
6 Dirghatamas the son of Mamati hath come to length of days in the tenth age of human kind.
He is the Brahman of the waters as they strive to reach their end and aim: their charioteer is he.

HYMN CLIX. Heaven and Earth.

1. I PRAISE with sacrifices mighty Heaven and Earth at festivals, the wise, the Strengtheners of Law.
Who, having Gods for progeny, conjoined with Gods, through wonder−working wisdom bring forth choic
est
boons.
2 With invocations, on the gracious Father's mind, and on the Mother's great inherent power I muse.
Prolific Parents, they have made the world of life, and for their brood all round wide immortality.
3 These Sons of yours well skilled in work, of wondrous power, brought forth to life the two great Mother

s
first of all.
To keep the truth of all that stands and all that moves, ye guard the station of your Son who knows no guil
e.
4 They with surpassing skill, most wise, have measured out the Twins united in their birth and in their ho
me.
They, the refulgent Sages, weave within the sky, yea, in the depths of sea, a web for ever new.
5 This is to−day the goodliest gift of Savitar: this thought we have when now the God is furthering us.
On us with loving−kindness Heaven and Earth bestow riches and various wealth and treasure hundredfold
!

HYMN CLX. Heaven and Earth.

1. THESE, Heaven and Earth, bestow prosperity on all, sustainers of the region, Holy Ones and wise, Two Bowls of noble kind: between these Goddesses the God, the fulgent Sun, travels by fixed decree.

2 Widely−capacious Pair, mighty, that never fail, the Father and the Mother keep all creatures safe:
The two world−halves, the spirited, the beautiful, because the Father hath clothed them in goodly forms.
3 Son of these Parents, he the Priest with power to cleanse, Sage, sanctifies the worlds with his surpassing
power.
Thereto for his bright milk he milked through all the days the party−coloured Cow and the prolific Bull.
4 Among the skilful Gods most skilled is he, who made the two world−halves which bring prosperity to al
l;
Who with great wisdom measured both the regions out, and stablished them with pillars that shall ne'er
decay.
5 Extolled in song, O Heaven and Earth, bestow on us, ye mighty Pair, great glory and high lordly sway,
Whereby we may extend ourselves ever over the folk; and send us strength that shall deserve the praise of
men.

HYMN CLXI. Rbhus.

1 WHY hath the Best, why hath the Youngest come to us? Upon what embassy comes he? What have we
said?
We have not blamed the chalice of illustrious birth. We, Brother Agni, praised the goodness of the wood.
2 The chalice that is single make ye into four: thus have the Gods commanded; therefore am I come.
If, O Sudhanvan's Children, ye will do this thing ye shall participate in sacrifice with Gods.
3 What to the envoy Agni in reply ye spake, A courser must be made, a chariot fashioned here,
A cow must be created, and the Twain made young. When we have done these things, Brother, we turn to
you.
4 When thus, O Rbhus, ye had done ye questioned thus, Whither went he who came to us a messenger?
Then Tvastar, when he viewed the four wrought chalices, concealed himself among the Consorts of the G
ods.
5 As Tvastar thus had spoken, Let us slay these men who have reviled the chalice, drinking−cup of Gods,
They gave themselves new names when Soma juice was shed, and under these new names the Maiden
welcomed them.
6 Indra hath yoked his Bays, the Asvins' car is horsed, Brhaspati hath brought the Cow of every hue.
Ye went as Rbhus, Vibhvan, Vaja to the Gods, and skilled in war, obtained your share in sacrifice.
7 Ye by your wisdom brought a cow from out a hide; unto that ancient Pair ye gave again their youth.

Out of a horse, Sudhanvan's Sons, ye formed a horse: a chariot ye equipped, and went unto the Gods.
8 Drink ye this water, were the words ye spake to them; or drink ye this, the rinsing of the Munja−grass.
If ye approve not even this, Sudhanvan's Sons, then at the third libation gladden ye yourselves.
9 Most excellent are waters, thus said one of you; most excellent is Agni, thus another said.
Another praised to many a one the lightning cloud. Then did ye shape the cups, speaking the words of truth.
10 One downward to the water drives the crippled cow, another trims the flesh brought on the carving−board.
One carries off the refuse at the set of sun. How did the Parents aid their children in their task!
11 On the high places ye have made the grass for man, and water in the valleys, by your skill, O Men.
Rbhus, ye iterate not to−day that act of yours, your sleeping in the house of him whom naught can hide.
12 As, compassing them round, ye glided through the worlds, where had the venerable Parents their abode?
Ye laid a curse on him who raised his arm at you: to him who spake aloud to you ye spake again.
13 When ye had slept your fill, ye Rbhus, thus ye asked, O thou whom naught may hide, who now hath wakened us?
The goat declared the hound to be your wakener. That day, in a full year, ye first unclosed our eyes.
14 The Maruts move in heaven, on earth this Agni; through the mid−firmament the Wind approaches.
Varuna comes in the sea's gathered waters, O Sons of Strength, desirous of your presence.

HYMN CLXIL The Horse.

1. SLIGHT us not Varuna, Aryaman, or Mitra, Rbhuksan, Indra, Ayu, or the Maruts,
When we declare amid the congregation the virtues of the strong Steed, God−descended.
2 What time they bear before the Courser, covered with trappings and with wealth, the grasped oblation,
The dappled goat goeth straightforward, bleating, to the place dear to Indra and to Pusan.
3 Dear. to all Gods, this goat, the share of Pusan, is first led forward with the vigorous Courser,
While Tvastar sends him forward with the Charger, acceptable for sacrifice, to glory.
4 When thrice the men lead round the Steed, in order, who goeth to the Gods as meet oblation,
The goat precedeth him, the share of Pusan, and to the Gods the sacrifice announceth.
5 Invoker, ministering priest, atoner, fire−kindler Soma−presser, sage, reciter,
With this well ordered sacrifice, well finished, do ye fill full the channels of the rivers.
6 The hewers of the post and those who carry it, and those who carve the knob to deck the Horse's stake;
Those who prepare the cooking−vessels for the Steed,−may the approving help of these promote our work.
7 Forth, for the regions of the Gods, the Charger with his smooth back is come my prayer attends him.
In him rejoice the singers and the sages. A good friend have we won for the Gods' banquet.
8 May the fleet Courser's halter and his heel−ropes, the head−stall and the girths and cords about him.
And the grass put within his mouth to bait him,−among the Gods, too, let all these be with thee.
9 What part of the Steed's flesh the fly hath eaten, or is left sticking to the post or hatchet,
Or to the slayer's hands and nails adhereth,−among the Gods, too, may all this be with thee.
10 Food undigested steaming from his belly, and any odour of raw flesh remaining,
This let the immolators set in order and dress the sacrifice with perfect cooking.
11 What from thy body which with fire is roasted, when thou art set upon the spit, distilleth,
Let not that lie on earth or grass neglected, but to the longing Gods let all be offered.
12 They who observing that the Horse is ready call out and say, the smell is good; remove it;
And, craving meat, await the distribution, −may their approving help promote labour.

13 The trial−fork of the flesh−cooking caldron, the vessels out of which the broth is sprinkled,
The warming−pots, the covers of the dishes, hooks, carving−boards,−all these attend the Charger.
14 The starting−place, his place of rest and rolling, the ropes wherewith the Charger's feet were fastened,
The water that he drank, the food he tasted, −among the Gods, too, may all these attend thee.
15 Let not the fire, smoke−scented, make thee crackle, nor glowing caldron smell and break to pieces.
Offered, beloved, approved, and consecrated,−such Charger do the Gods accept with favour.
16 The robe they spread upon the Horse to clothe him, the upper covering and the golden trappings,
The halters which restrain the Steed, the heel−ropes,−all these, as grateful to the Gods, they offer.
17 If one, when seated, with excessive urging hath with his heel or with his whip distressed thee,
All these thy woes, as with the oblations' ladle at sacrifices, with my prayer I banish.
18 The four−and−thirty ribs of the. Swift Charger, kin to the Gods, the slayer's hatchet pierces.
Cut ye with skill, so that the parts be flawless, and piece by piece declaring them dissect them.
19 Of Tvastar's Charger there is one dissector,−this is the custom−two there are who guide him.
Such of his limbs as I divide in order, these, amid the balls, in fire I offer.
20 Let not thy dear soul burn thee as thou comest, let not the hatchet linger in thy body.
Let not a greedy clumsy immolator, missing the joints, mangle thy limbs unduly.
21 No, here thou diest not, thou art not injured: by easy paths unto the Gods thou goest.
Both Bays, both spotted mares are now thy fellows, and to the ass's pole is yoked the Charger.
22 May this Steed bring us all−sustaining riches, wealth in good kine,good horses, manly offspring.
Freedom from sin may Aditi vouchsafe us: the Steed with our oblations gain us lordship!

HYMN CLXIII. The Horse.

1. WHAT time, first springing into life, thou neighedst, proceeding from the sea or upper waters,
Limbs of the deer hadst thou, and eagle pinions. O Steed, thy birth is nigh and must be lauded.
2 This Steed which Yama gave hath Trita harnessed, and him, the first of all, hath Indra mounted.
His bridle the Gandharva grasped. O Vasus, from out the Sun ye fashioned forth the Courser.
3 Yama art thou, O Horse; thou art Aditya; Trita art thou by secret operation.
Thou art divided thoroughly from Soma. They say thou hast three bonds in heaven
that hold thee.
4 Three bonds, they say, thou hast in heaven that bind thee, three in the waters,
three within the ocean.
To me thou seernest Varuna , O Courser, there where they say is thy sublimest birth−place.
5 Here−, Courser, are the places where they groomed thee, here are the traces of thy hoofs as winner.
Here have I seen the auspicious reins that guide thee, which those who guard the holy Law keep safely.
6 Thyself from far I recognized in spirit,−a Bird that from below flew through the heaven.
I saw thy head still soaring, striving upward by paths unsoiled by dust, pleasant to travel.
7 Here I beheld thy form, matchless in glory, eager to win thee food at the Cow's station.
Whene'er a man brings thee to thine enjoyment, thou swallowest the plants most greedy eater.
8 After thee, Courser, come the car, the bridegroom, the kine come after, and the charm of maidens.
Full companies have followed for thy friendship: the pattern of thy vigour Gods have copied.
9 Horns made of gold hath he: his feet are iron: less fleet than he, though swift as thought, is Indra.
The Gods have come that they may taste the oblation of him who mounted, first of all, the Courser.
10 Symmetrical in flank, with rounded haunches, mettled like heroes, the Celestial Coursers
Put forth their strength, like swans in lengthened order, when they, the Steeds, have reached the heavenly causeway.
11 A body formed for flight hast thou, O Charger; swift as the wind in motion is thy spirit.

Thy horns are spread abroad in all directions: they move with restless beat in wildernesses.
12 The strong Steed hath come forward to the slaughter, pondering with a mind directed God−ward.
The goat who is his kin is led before him the sages and the singers follow after.
13 The Steed is come unto the noblest mansion, is come unto his Father and his Mother.
This day shall he approach the Gods, most welcome: then he declares good gifts to him who offers.

HYMN CLXIV. Visvedevas.

1. OF this benignant Priest, with eld grey−coloured, the brother midmost of the three is lightning.
The third is he whose back with oil is sprinkled. Here I behold the Chief with seven male children.
2 Seven to the one−wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.
Three−naved the wheel is, sound and undecaying, whereon are resting all these worlds of being.
3 The seven who on the seven−wheeled car are mounted have horses, seven in tale, who draw them onward.
Seven Sisters utter songs of praise together, in whom the names of the seven Cows are treasured.
4 Who hath beheld him as he sprang to being, seen how the boneless One supports the bony?
Where is the blood of earth, the life, the spirit? Who may approach the man who knows, to ask it?
5 Unripe in mind, in spirit undiscerning, I ask of these the Gods' established places; For up above the yearling
Calf the sages, to form a web, their own seven threads have woven.
6 I ask, unknowing, those who know, the sages, as one all ignorant for sake of knowledge,
What was that ONE who in the Unborn's image hath stablished and fixed firm these worlds' six regions.
7 Let him who knoweth presently declare it , this lovely Bird's securely founded station.
Forth from his head the Cows draw milk, and, wearing his vesture, with their foot have drunk the water.
8 The Mother gave the Sire his share of Order: with thought, at first, she wedded him in spirit.
She, the coy Dame, was filled with dew prolific: with adoration men approached to praise her.

9 Yoked was the Mother to the boon Cow's car−pole: in the dank rows of cloud the Infant rested.
Then the Calf lowed, and looked upon the Mother, the Cow who wears all shapes in three directions.
10 Bearing three Mothers and three Fathers, single he stood erect: they never make him weary.
There on the pitch of heaven they speak together in speech all−knowing but not all−impelling.
11 Formed with twelve spokes, by length of time, unweakened, rolls round the heaven this wheel of during
Order.
Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.
12 They call him in the farther half of heaven the Sire five−footed, of twelve forms, wealthy in watery store.
These others say that he, God with far−seeing eyes, is mounted on the lower seven−wheeled, six−spoked car.
13 Upon this five−spoked wheel revolving ever all living creatures rest and are dependent.
Its axle, heavy−laden, is not heated: the nave from ancient time remains unbroken.
14 The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far−stretching car−pole.
The Sun's eye moves encompassed by the region: on him dependent rest all living creatures.
15 Of the co−born they call the seventh single−born; the six twin pairs are called Rsis, Children of Gods.
Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.
16 They told me these were males, though truly females: he who hath eyes sees this, the blind discerns no

t.
The son who is a sage hath comprehended: who knows this rightly is his father's father.
17 Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.
Witherward, to what place hath she departed? Where calves she? Not amid this herd of cattle.
18 Who, that the father of this Calf discerneth beneath the upper realm, above the lower,
Showing himself a sage, may here declare it? Whence hath the Godlike spirit had its rising?
19 Those that come hitherward they call departing, those that depart they call directed hither.
And what so ye have made, Indra and Soma, steeds bear as 'twere yoked to the region's car−pole.
20 Two Birds with fair wings, knit with bonds of friendship, in the same sheltering tree have found a refu
ge.
One of the twain eats the sweet Fig−tree's fruitage; the other eating not regardeth only.
21 Where those fine Birds hymn ceaselessly their portion of life eternal, and the sacred synods,
There is the Universe's mighty Keeper, who, wise, hath entered into me the simple.
22 The, tree whereon the fine Birds eat the sweetness, where they all rest and procreate their offspring,−
Upon its top they say the fig is luscious none gaineth it who knoweth not the Father.
23 How on the Gayatri. the Gayatri was based, how from the Tristup they fashioned the Tristup forth,
How on the Jagati was based the Jagati,− they who know this have won themselves immortal life.
24 With Gayatri he measures out the praise−song, Sama with praise−song, triplet with the Tristup.
The triplet witli the two or four−foot measure, and with the syllable they form seven metres.
25 With Jagati the flood in heaven he stablished, and saw the Sun in the Rathantara Saman.
Gavatri hath, they say, three brands for kindling: hence it excels in majesty and vigour.
26 I invocate the milch−cow good for milking so that the milker, deft of hand, may drain her.
May Savitar give goodliest stimulation. The caldron is made hot; I will proclaim it.
27 She, lady of all treasure, is come hither yearning in spirit for her calf and lowing.
May this cow yield her milk for both the Asvins, and may she prosper to our high advantage.
28 The cow hath lowed after her blinking youngling; she licks his forehead, as she lows, to form it.
His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.
29 He also snorts, by whom encompassed round the Cow laws as she clings unto the shedder of the rain.
She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her cover
ing
robe.
30 That which hath breath and speed and life and motion lies firmly stablished in the midst of houses.
Living, by offerings to the Dead he moveth Immortal One, the brother of the mortal.
31 I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.
He, clothed with gathered and diffusive splendour, within the worlds continually travels.
32 He who hath made him cloth not comprehend him: from him who saw him surely is he hidden.
He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.

33 Dyaus is my Father, my begetter: kinship is here. This great earth is my kin and Mother.
Between the wide−spread world−halves is the birthb−place: the Father laid the Daughter's germ within it.
341ask thee of the earth's extremest limit, where is the centre of the world, I ask
thee.
1ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.
35 This altar is the earth's extremest limit; this sacrifice of ours is the world's centre.
The Stallion's seed prolific is the Soma; this Brahman highest heaven where Speech abideth.
36 Seven germs unripened yet are heaven's prolific, seed: their functions they maintain by Visnu's ordinan
ce.
Endued with wisdom through intelligence and thought, they compass us about present on every side.

37 What thing I truly am I know not clearly: mysterious, fettered in my mind I wander.
When the first−born of holy Law approached me, then of this speech I first obtain a portion.
38 Back, forward goes he, grasped by strength inherent, the Immortal born the brother of the mortal
Ceaseless they movelnopposite directions: men mark the one, and fail to mark the other.
39 Upon what syllable of holy praise−song, as twere their highest heaven, the Gods repose them,−
Who knows not this, what will he do with praise−song? But they who know it well sit here assembled.
40 Forunate mayst thou be with goodly pasture, and may we also be exceeding wealthy.
Feed on the grass, O Cow, at every season, and coming hitherward drink limpid water.
41 Forming the water−floods, the buffalo hath lowed, one−footed or two−footed or four−
footed, she,
Who hath become eight−footed or hath got nine feet, the thou sand−syllabled in the sublimest heaven.
42 From her descend in streams the seas of water; thereby the world's four regions have their being,
Thence flows the imperishable flood and thence the universe hath life.
43 I saw from far away the smoke of fuel with spires that rose on high o'er that beneath it.
The Mighty Men have dressed the spotted bullock. These were the customs in the days aforetime,
44 Three with long tresses show in ordered season. One of them sheareth when the year is ended.
One with his powers the universe regardeth: Of one, the sweep is seen, but his figure.
45 Speech hath been measured out in four divisions, the Brahmans who have understanding know them.
Three kept in close concealment cause no motion; of speech, men speak only the fourth division.
46 They call him Indra, Mitra, Varuna, Agni, and he is heavenly nobly−winged Garutman.
To what is One, sages give many a title they call it Agni, Yama, Matarisvan.
47 Dark the descent: the birds are golden−coloured; up to the heaven they fly robed in the waters.
Again descend they from the seat of Order, and all the earth is moistened with their fatness.
48 Twelve are the fellies, and the wheel is single; three are the naves. What man hath understood it?
Therein are set together spokes three hundred and sixty, which in nowise can be loosened.
49 That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,
Wealth−giver, treasure. finder, free bestower,−bring that, Sarasvati, that we may drain it.
50 By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances.
These Mighty Ones attained the height of heaven, there where the Sadhyas, Gods of old, are dwelling.
51 Uniform, with the passing days, this water mounts and fails again.
The tempest−clouds give life to earth, and fires re−animate the heaven.
52 The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,
Him who delighteth us with rain in season, Sarasvan I invoke that he may help us.

HYMN CLXV. Indra. Maruts.

1. WITH what bright beauty are the Maruts jointly invested, peers in age, who dwell together?
From what place have they come? With what intention? Sing they their strength through love of wealth, t
hese
Heroes?
2 Whose prayers have they, the Youthful Ones, accepted? Who to his sacrifice hath turned the Maruts?
We will delay them on their journey sweeping−with what high spirit!−through the air like eagles.

3 Whence comest thou alone, thou who art mighty, Indra, Lord of the Brave? What is thy purpose?
Thou greetest us when meeting us the Bright Ones. Lord of Bay Steeds, say what thou hast against us.
4 Mine are devotions, hymns; sweet are libations. Strength stirs, and hurled forth is my bolt of thunder.
They call for me, their lauds are longing for me. These my Bay Steeds bear me to these oblations.

5 Therefore together with our strong companions, having adorned our bodies, now we harness,
Our spotted deer with might, for thou, O Indra, hast learnt and understood our Godlike nature.
6 Where was that nature then of yours, O Maruts, that ye charged me alone to slay the Dragon?
For I in truth am fierce and strong and mighty. I bent away from every foeman's weapons.
7 Yea, much hast thou achieved with us for comrades, with manly valour like thine own, thou Hero.
Much may we too achieve, O mightiest Indra, with our great power, we Maruts, when we will it.
8 Vrtra I slew by mine own strength, O Maruts, having waxed mighty in mine indignation.
I with the thunder in my hand created for man these lucid softly flowing waters.
9 Nothing, O Maghavan, stands firm before thee; among the Gods not one is found
thine equal.
None born or springing into life comes nigh thee. Do what thou hast to do, exceeding mighty?
10 Mine only be transcendent power, whatever I, daring in my spirit, may accomplish.
For I am known as terrible, O Maruts I, Indra, am the Lord of what I ruined.
11 Now, O ye Maruts, hath your praise rejoiced me, the glorious hymn which ye have made me, Heroes!
For me, for Indra, champion strong in battle, for me, yourselves, as lovers for a lover.
12 Here, truly, they send forth their sheen to meet me, wearing their blameless glory and their vigour.
When I have seen you, Matuts, in gay splendour, ye have delighted me, so now delight me.
13 Who here hath magnified you, O ye Maruts? speed forward, O ye lovers, to your lovers.
Ye Radiant Ones, assisting their devotions, of these my holy rites he ye regardful.
14 To this hath Minya's wisdom brought us, so as to aid, as aids the poet him who worships.
Bring hither quick! On to the sage, ye Maruts! These prayers for you the singer hath recited.
15 May this your praise, may this your song, O Maruts, sung by the poet, Mana's son, Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance!

HYMN CLXVI. Maruts.

1. Now let us publish, for the vigorous company the herald of the Strong One, their primeval might.
With fire upon your way, O Maruts loud of voice, with battle, Mighty Ones, achieve your deeds of strength.
2 Bringing the pleasant mcath as 'twere their own dear son, they sport in sportive wise gay at their gatherings.
The Rudras come with succour to the worshipper; self−strong they fail not him who offers sacrifice.
3 To whomsoever, bringer of oblations, they immortal guardians, have given plenteous wealth,
For him, like loving friends, the Maruts bringing bliss bedew the regions round with milk abundantly.
4 Ye who with mighty powers have stirred the regions up, your coursers have sped forth directed by themselves.
All creatures of the earth, all dwellings are afraid, for brilliant is your coming with your spears advanced.
5 When they in dazzling rush have made the mountains roar, and shaken heaven's high back in their heroic
strength,
Each sovran of the forest fears as ye drive near, aid the shrubs fly before you swift as whirling wheels.
6 Terrible Maruts, ye with ne'er−diminished host, with grcat benevolence fulfil our heart's desire.
Where'er your lightning bites armed with its gory teeth it crunches up the cattle like a well−aimed dart.
7 Givers of during gifts whose bounties never fail, free from ill−will, at sacrifices glorified,
They sing their song aloud that they may drink sweet juice: well do they know the Hero's first heroic deeds.
8 With castles hundredfold, O Maruts, guard ye well the man whom ye have loved from ruin and from sin

,–
The man whom ye the fierce, the Mighty ones who roar, preserve from calumny by cherishing his seed.
9 O Maruts, in your cars are all things that are good: great powers are set as 'twere in rivalry therein.
Rings are upon your shoulders when ye journey forth: your axle turns together both the chariot wheels.

10 Held in your manly arms are many goodly things, gold chains are on your chests, and glistering ornaments,
Deer–skins are on their shoulders, on their fellies knives: they spread their glory out as birds spread out their
wings.
11 Mighty in mightiness, pervading, passing strong, visible from afar as 'twere with stars of heaven,
Lovely with pleasant tongues, sweet singers with their mouths, the Maruts, joined with Indra, shout forth all
around.
12 This is your majesty, ye Maruts nobly born, far as the sway of Adid your bounty spreads.
Even Indra by desertion never disannuls the boon bestowed by you upon the pious man.
13 This is your kinship, Maruts, that, Immortals, ye were oft in olden time regardful of our call,
Having vouchsafed to man a hearing through this prayer, by wondrous deeds the Heroes have displayed their
might.
14 That, O ye Maruts, we may long time flourish through your abundant riches, O swift movers,
And that our men may spread in the encampment, let me complete the rite with these oblations.
15 May this your laud, may this your song, O Maruts, sung by the poet, Mana's son, Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXVII. Indra. Maruts.

1. A THOUSAND are thy helps for us, O Indra: a thousand, Lord of Bays, thy choice refreshments.
Wealth of a thousand sorts hast thou to cheer us: may precious goods come nigh to us in thousands.
2 May the most sapient Maruts, with protection, with best boons brought from lofty heaven, approach us,
Now when their team of the most noble horses speeds even on the sea's extremest limit.
3 Close to them clings one moving in seclusion, like a man's wife, like a spear carried rearward,
Well grasped, bright, decked with gold there is Vak also, like to a courtly, eloquent dame, among them.
4 Far off the brilliant, never–weary Maruts cling to the young Maid as a joint possession.
The fierce Gods drave not Rodasi before them, but wished for her to grow their friend and fellow.
5 When chose immortal Rodasi to follow– she with loose tresses and heroic spirit–
She climbed her servant's chariot, she like Surya with cloud–like motion and refulgent aspect.
6 Upon their car the young men set the Maiden wedded to glory, mighty in assemblies,
When your song, Maruts, rose, and, with oblation, the Soma–pourer sang his hymn in worship.
7 I will declare the greatness of these Maruts, their real greatness, worthy to be lauded,
How, with them, she though firm, strong–minded, haughty, travels to women happy in their fortune.
8 Mitra and Varuna they guard from censure: Aryaman too, discovers worthless sinners Firm things are overthrown that ne'er were shaken: he prospers, Maruts, who gives choice oblations.
9 None of us, Maruts, near or at a distance, hath ever reached the limit of your vigour.
They in courageous might still waxing boldly have compassed round their foemen like an ocean.
10 May we this day be dearest friends of Indra, and let us call on him in fight to–morrow.
So were we erst. New might attend us daily! So be with us! Rbhuksan of the Heroes!

11 May this your laud, may this your song, O Maruts, sung by the poet, Mana's
son, Mandarya,
Bring offspring for ourselves with. food to feed us. May we find strengthening food in full abundance.

HYMN CLXVIII. Maruts.

1. SWIFT gain is his who hath you near at every rite: ye welcome every song of himwho serves the God
s. So may I turn you hither with fair hymns of praise to give great succour for the weal of both the world
s. 2 Surrounding, as it were, self−born, self−powerful, they spring to life the shakers−down of food and
light; Like as the countess undulations of the floods, worthy of praise when near, like bullocks and like
kine. 3 They who, like Somas with their well−grown stalks pressed out, imbibed within the heart, dwell there in
friendly wise.
Upon their shoulders rests as 'twere a warrior's spear and in their hand they hold a dagger and a ring.
4 Self−yoked they have descended lightly from the sky. With your own lash, Immortals, urge yourselve's to
speed.
Unstained by dust the Maruts, mighty in their strength, have cast down e'en firm things, armed with their shining spears.
5 Who among you, O Maruts armed with lightning−spears, moveth you by himself, as with the tongue his jaws?
Ye rush from heaven's floor as though ye sought for food, on many errands like the Sun's diurnal Steed.
6 Say where, then, is this mighty region's farthest bound, where, Maruts, is the lowest depth that ye have reached,
When ye cast down like chaff the firmly stablished pile, and from the mountain send the glittering water−flood?
7 Your winning is with strength, dazzling, with heavenly light, with fruit mature, O Maruts, fall of plenteousness.
Auspicious is your gift like a free giver's meed, victorious, spreading far, as of immortal Gods.
8 The rivers roar before your chariot fellies when they are uttering the voice of rain−clouds.
The lightnings laugh upon the earth beneath them, what time the Maruts scatter forth their fatness.
9 Prani brought forth, to fight the mighty battle, the glittering army of the restless Maruts.
Nurtured together they begat the monster, and then looked round them for the food that strengthens.
10 May this your laud, may this your song O Maruts, sung by the poet Mana's son,
Mandarya,
Bring offspring for ourselves with food to feed us. May we find strengthening food in full abundance.

HYMN CLXIX. Indra.

1. As, Indra, from great treason thou protectest, yea, from great treachery these who approach us,
So, marking well, Controller of the Maruts grant us their blessings, for they are thy dearest.
2 The various doings of all mortal people by thee are ordered, in thy wisdom, Indra.
The host of Marutg goeth forth exulting to win the light−bestowing spoil of battle.
3 That spear of thine sat firm for us, O Indra: the Maruts set their whole dread power in motion.
E'en Agni shines resplendent in the brush−wood: the viands hold him as floods hold an island.
4 Vouchsafe us now that opulence, O Indra, as guerdon won by mightiest donation.
May hymns that please thee cause the breast of Vayu to swell as with the mead's refreshing sweetness.

5 With thee, O Indra, are most bounteous riches that further every one who lives uprightly.
Now may these Maruts show us loving−kindness, Gods who of old were ever prompt to help us.
6 Bring forth the Men who rain down boons, O Indra: exert thee in the great terrestrial region;
For their broad−chested speckled deer are standing like a King's armies on the field of battle.
7 Heard is the roar of the advancing Maruts, terrific, glittering, and swiftly moving,
Who with their rush o'erthrow as 'twere a sinner the mortal who would fight with those who love him
8 Give to the Manas, Indra with Maruts, gifts universal, gifts of cattle foremost.
Thou, God, art praised with Gods who must be lauded. May we find strengthening food in full abundance.

HYMN CLXX. Indra. Maruts.

1. NAUGHT is to−day, to−morrow naught. Who comprehends the mystery? We must address ourselves u nto another's thought, and lost is then the hope we formed.
2 The Maruts are thy brothers. Why, O Indra, wouldst thou take our lives?
Agree with them in friendly wise, and do not slay us in the fight.
3 Agastya, brother, why dost thou neglect us, thou who art our friend?

We know the nature of thy mind. Verity thou wilt give us naught.
4 Let them prepare the altar, let them kindle fire in front: we two
Here will spread sacrifice for thee, that the Immortal may observe.
5 Thou, Lord of Wealth, art Master of all treasures, thou, Lord of friends, art thy
friends' best supporter.
O Indra, speak thou kindly with the Maruts, and taste oblations in their proper season.

HYMN CLXXI. Maruts.

1. To you I come with this mine adoration, and with a hymn I crave the Strong Ones' favour
A hymn that truly makes you joyful, Maruts. Suppress your anger and unyoke your horses.
2 Maruts, to you this laud with prayer and worship, formed in the mind and heart, ye Gods, is offered.
Come ye to us, rejoicing in your spirit, for ye are they who make our prayer effective.
3 The Maruts, praised by us, shall show us favour; Maghavan, lauded, shall be most propitious.
Maruts,, may all our days that are to follow be very pleasant, lovely and triumphant.
4 I fled in terrror from this mighty Indra, my body trembling in alarm, O Maruts.
Oblations meant for you had been made ready; these have we set aside: for this forgive us.
5 By whom the Manas recognize the day−springs, by whose strength at the dawn of endless mornings,
Give us, thou Mighty, glory with Maruts. fierce with the fierce, the Strong who givest triumph.
6 Do thou, O Indra, guard the conquering Heroes, and rid thee of thy wrath against the Maruts,
With them, the wise, victorious and bestowing. May we find strengthening food in full abundance.

HYMN CLXXII. Maruts.

1. WONDERFUL let your coming be, wondrous with help, ye Bounteous Ones, Maruts, who gleam as ser pents gleam.
2 Far be from us, O Maruts, ye free givers, your impetuous shaft;
Far from us be the stone ye hurl.

3 O Bounteous Givers, touch ye not, O Maruts, Trnskanda's folk;
Lift ye us up that we may live.

HYMN CLXXIII. Indra.

1. THE praise−song let him sing forth bursting bird−like: sing we that hymn which like heaven's light expandeth,
That the milk−giving cows may, unimpeded call to the sacred grass the Gods' assembly.
2 Let the Bull sing with Bulls whose toil is worship, with a loud roar like some wild beast that hungers.
Praised God! the glad priest brings his heart's devotion; the holy youth presents twofold oblation.
3 May the Priest come circling the measured stations, and with him bring the earth's autumnal fruitage.
Let the Horse neigh led near, let the Steer bellow: let the Voice go between both worlds as herald,
4 To him we offer welcomest oblations, the pious bring their strength−inspiring praises.
May Indra, wondrous in his might, accept them, car−borne and swift to move like the Nasatyas.
5 Praise thou that Indra who is truly mighty, the car−borne Warrior, Maghavan the Hero;
Stronger in war than those who fight against him, borne by strong steeds, who kills enclosing darkness;
6 Him who surpasses heroes in his greatness: the earth and heavens suffice not for his girdles.
Indra endues the earth to be his garment, and, God−like, wears the heaven as 'twere a frontlet,
7 Thee, Hero, guardian of the brave in battles, who roamest in the van,−to draw thee hither,
Indra, the hosts agree beside the Soma, and joy, for his great actions, in the Chieftain.
8 Libations in the sea to thee are pleasant, when thy divine Floods come to cheer these people.
To thee the Cow is sum of all things grateful when with the wish thou seekest men and princes.

9 So may we in this One be well befriended, well aided as it were through praise of chieftains,
That Indra still may linger at our worship, as one led swift to work, to hear our praises.
10 Like men in rivalry extolling princes, our Friend be Indra, wielder of the thunder.
Like true friends of some city's lord within them held in good rule with sacrifice they help him.
11 For every sacrifice makes Indra stronger, yea, when he goes around angry in spirit;
As pleasure at the ford invites the thirsty, as the long way brings him who gains his object.
12 Let us not here contend with Gods, O Indra, for here, O Mighty One, is thine own portion,
The Great, whose Friends the bounteous Maruts honour, as with a stream, his song who pours oblations.
13 Addressed to thee is this our praise, O Indra: Lord of Bay Steeds, find us hereby advancement.
So mayst thou lead us on, O God, to comfort. May we find strengthening food in full abundance.

HYMN CLXXIV. Indra.

1. THOU art the King of all the Gods, O Indra: protect the men, O Asura, preserve us.
Thou Lord of Heroes, Maghavan, our saver, art faithful, very rich, the victory−giver.
2 Indra, thou humbledst tribes that spake with insult by breaking down seven autumn forts, their refuge.
Thou stirredst, Blameless! billowy floods, and gavest his foe a prey to youthful Purukutsa.
3 With whom thou drivest troops whose lords are heroes, and bringest daylight now, much worshipped In dra,
With them guard lion−like wasting active Agni to dwell in our tilled fields and in our homestead.
4 They through the greatness of thy spear, O Indra, shall, to thy praise, rest in this earthly station.
To loose the floods, to seek, for kine, the battle, his Bays he mounted boldly seized the booty.
5 Indra, bear Kutsa, him in whom thou joyest: the dark−red horses of the Wind are docile.
Let the Sun roll his chariot wheel anear us, and let the Thunderer go to meet the foemen.

6 Thou Indra, Lord of Bays, made strong by impulse, hast slain the vexers of thy friends, who give not.
They who beheld the Friend beside the living were cast aside by thee as they rode onward.
7 Indra, the bard sang forth in inspiration: thou madest earth a covering for the Dasa.
Maghavan made the three that gleam with moisture, and to his home brought Kuyavac to slay him.
8 These thine old deeds new bards have sung, O Indra. Thou conqueredst, boundest many tribes for ever.
Like castles thou hast crushed the godless races, and bowed the godless scorner's deadly weapon.
9 A Stormer thou hast made the stormy waters flow down, O Indra, like the running rivers.
When o'er the flood thou broughtest them, O Hero, thou keptest Turvaga and Yadu safely.
10 Indra, mayst thou be ours in all occasions, protector of the men, most gentle−hearted,
Giving us victory over all our rivals. May we find strengthening food in full abundance.

HYMN CLXXV. Indra.

1. GLAD thee: thy glory hath been quaffed, Lord of Bay Steeds, as 'twere the bowl's enlivening mead.
For thee the Strong there is strong drink, mighty, omnipotent to win.
2 Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra1 bringing gain, immortal conquering in fight,
3 Thou, Hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the lawless Dasyu, Conqueror!
4 Empowered by thine own might, O Sage, thou stolest Sarya's chariot wheel.
Thou barest Kutsa with the steeds of Wind to Susna as his death.
5 Most mighty is thy rapturous joy, most splendid is thine active power,
Wherewith, foe−slaying, sending bliss, thou art supreme in gaining steeds.
6 As thou, O Indra, to the ancient singers wast ever joy, as water to the thirsty,
So unto thee I sing this invocation. May we find strengthening food in full abundance.

HYMN CLXXVI. Indra.

1. CHEER thee with draughts to win us bliss: Soma, pierce Indra in thy strength.
Thou stormest trembling in thy rage, and findest not a foeman nigh.
2 Make our songs penetrate to him who is the Only One of men;
For whom the sacred food is spread, as the steer ploughs the barley in.
3 Within whose hands deposited all the Five Peoples' treasures rest.
Mark thou the man who injures us and kill him like the heavenly bolt.
4 Slay everyone who pours no gift, who, hard to reach, delights thee not.
Bestow on us what wealth he hath: this even the worshipper awaits.
5 Thou helpest him the doubly strong whose hymns were sung unceasingly.
When Indra fought, O Soma, thou helpest the mighty in the fray.
6 As thou, O Indra, to the ancient singers wast ever joy, like water to the thirsty,
So unto thee I sing this invocation. May we find strengthenifig food in full abundance.

HYMN CLXXVII. Indra.

1. THE Bull of men, who cherishes all people, King of the Races, Indra, called of many,
Fame−loving, praised, hither to me with succour turn having yoked both vigorous Bay Horses!
2 Thy mighty Stallions, yoked by prayer, O Indra, thy. Coursers to thy mighty chariot harnessed,−

Ascend thou these, and borne by them come hither: with Soma juice out. poured, Indra, we call thee.
3 Ascend thy mighty car: the mighty Soma is poured for thee and sweets are sprinkled round us.
Come down to us−ward, Bull of human races,come, having harnessed them, with strong Bay Horses.
4 Here is God−reaching sacrifice, here the victim; here, Indra,are the prayers, here is the Soma.
Strewn is thesacred grass: come hither, Sakra; seatthee and drink: unyoke thy two Bay Coursers.
5 Come to us, Indra, come thou highly lauded to the devotions of the singer Mana.
Singing, may we find early through thy succour, may we find strengthening food in full abundance.

HYMN CLXXVIII. Indra.

1. IF, Indra, thou hast given that gracious hearing where with thou helpest those who sang thy praises.
Blast not the wish that would exalt us may I gain all from thee, and pay all man's devotions.
2 Let not the Sovran Indra disappoint us in what shall bring both Sisters to our dwelling.
To him have run the quickly flowing waters.May Indra come to us with life and friendship.
3 Victorious with the men, Hero in battles, Indra, who hearsthe singer's supplication,
Will bring his car nigh to the man who offers, if he himself upholds the songs that praise him.
4 Yea,Indra, with the men, through love of gloryconsumes the sacred food which friends have offered.
The ever−strengthening song of him who worships is sung in fight amid the clash of voices.
5Aided by thee, O Maghavan, O Indra, may we subdue our foes who count them mighty.
Be our protector, strengthen and increase us.May we find strengthening food in full abundance.

HYMN CLXXIX. Rati.

The deified object of this omitted hymn is said to be Rati or Love, and its Rsis or authors are Lopamudrd, Agastya, and a disciple. Lopamudra is represented as inviting the caresses of her aged husband Agastya, a nd
complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of stanza 4 t he
disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the discipl e who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original khanamanah khanitraib (ligonibus fodiens) which Sayana explains by 'obtaining the desired result by means of lauds an dsacrifices.'
M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopamudra, representing fervent Prayer, succeeds after long labour in drawing dow n
from his secret dwelling place. See La Religion Vedique, ii. 394 f.
1 'Through many autumns have I toiled and laboured, at night and morn, through age−inducing dawnings.

Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.
2 For even the men aforetime, law−fulfillers, who with the Gods declared eternal statutes,—
They have decided, but have not accomplished: so now let Wives come near unto their husbands.
3 Non inutilis est labor cui Dii favent: nos omnes aemulos et aemulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus.
4 Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit.
Lopamudra taururn [mariturn suum] ad se detrahit: insipiens illa sapientem anhelantern absorbet.
5 This Soma I address that is most near us, that which hath been imbibed within the spirit,

To pardon any sins we have committed. Verily mortal man is full of longings.
6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and. power,
Cherished − a sage of mighty strength − both classes, and with the Gods obtained his prayer's fulfilment.
By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.
5 Membrum suum virile, quod vrotentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se rerahit.
6 Quum jam in medio connessu, semiperfecto opere, amorem in puellam pater impleverat, ambo disceden tes
seminis paulum in terrae superficiem sacrorum sede effusum emiserunt.
7 Quum pater suam nilam adiverat, cum ed congressus suum semen supra wrrarn effudit. Tum Dii benigni precem (brahma) prgeduerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.
8 Ille tauro similis spumam in certamine jactavit, tunc discedens pusillaximis huc profectus est. Quasi dex tro
pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.
9 'The fire, burning the people, does not approach quickly (by day): the naked (Rakasas approach) not Ag ni
by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemi es
by his might.'

HYMN CLXXX. Asvins.

1. LIGHTLY your coursers travel through the regions when round thesea of air your car is flying.
Your golden fellies scatter drops of moisture: drinking the sweetness ye atend the Mornings.
2 Ye as ye travel overtake the Courser who flies apart, the Friend of man, most holy.
The prayer is that the Sister may convey you, all praised, meath−drinkers! to support and strengthen.
3 Ye have deposited, matured within her, in the raw cow the first milk of the milch−cow,
Which the bright offerer, shining like a serpent mid trees, presents to you whose form is perfect.
4 Ye made the fierce heat to be full of sweetness for Atri at his wish, like streaming water.
Fire−offering thence is yours, O Asvins, Heroes: your car−wheels speed to us like springs of honey.
5 Like Tugra's ancient son may I, ye Mighty, bring you to give your gifts with milk−oblations.
Your greatness compasseth Earth, Heaven, and Waters: decayed for you is sorrow's net, ye Holy.
6 When, Bounteous Ones, ye drive your yoked team downward, ye send, by your own natures, understanding.
Swift as the wind let the prince please and feast you: he, like a pious man, gains strength for increase.
7 For verily we truthful singers praise you the niggard trafficker is here excluded.
Now, even now do ye O blameless Advins, ye Mighty, guard the man whose God is near him.
8 You of a truth day after day, O Asvins, that he might win the very plenteous torrent,
Agastya, famous among mortal heroes, roused with a thousand lauds like sounds of music.
9 When with the glory of your car ye travel, when we go speeding like the priest of mortals,

And give good horses to sacrificers, may we, Nasatyas! gain our share of riches.
10 With songs of praise we call to−day, O Asvins, that your new chariot, for our own well−being,
That circles heaven with never−injured fellies. May we find strengthening food in full abundance.

HYMN CLXXXI. Asvins

1. WHAT, dearest Pair, is this in strength and riches that ye as Priests are bring from the waters?
This sacrifice is your glorification, ye who protect mankind and give them treasures.
2 May your pure steeds, rain−drinkers, bring you hither, swift as the tempest, your celestial coursers,
Rapid as thought, with fair backs, full of vigour, resplendent in their native light, O Asvins.
3 Your car is like a torrent rushing downward: may it come nigh, broad−seated, for our welfare,−
Car holy, strong, that ever would be foremost, thought−swift, which ye, for whom we long, have mounted
.
4 Here sprung to life, they both have sung together, with bodies free from stain, with signs that mark them
;
One of you Prince of Sacrifice, the Victor, the other counts as Heaven's auspicious offspring.
5 May your car−seat, down−gliding, golden−coloured, according to your wish approach our dwellings.
Men shall feed full the bay steeds of the other, and, Asvins they with roars shall stir the regions.
6 Forth comes your strong Bull like a cloud of autumn, sending abundant food of liquid sweetness.
Let them feed with the other's ways and vigour: the upper streams have come and do us service.
7 Your constant song hath been sent forth, Disposers! that flows threefold in mighty strength, O Asvins.
Thus lauded, give the suppliant protection moving or resting hear mine invocation.
8 This song of bright contents for you is swelling in the men's hall where three−fold grass is.ready.
Your strong rain−cloud, ye Mighty Ones, hath swollen, honouring men as 'twere with milk's outpouring.
9 The prudent worshipper, like Pusan, Asvins! praises you as he praises Dawn and Agni,
When, singing with devotion, he invokes you. May we find strengthening food in full abundance.

HYMN CLXXXII. Asvins.

1. THIS was the task. Appear promptly, ye prudent Ones. Here is the chariot drawn by strong steeds: be y
e
glad.
Heart−stirring, longed for, succourers of Vispala, here are Heaven's Sons whose sway blesses the pious m
an.
2 Longed for, most Indra−like, mighty, most Marut−like, most w6nderful in deed, car−borne, best
charioteers,
Bring your full chariot hither heaped with liquid sweet: thereon, ye Mvins, come to him who offers gifts.
3 What make ye there, ye Mighty? Wherefore linger ye with folk who, offering not, are held in high estee
m?
Pass over them; make ye the niggard's life decay: give light unto the singer eloquent in praise.
4 Crunch up on. every side the dogs who bark at us: slay ye our foes, O Asvins this ye understand.
Make wealthy every word of him who praises you: accept with favour, both Nasatyas, this my laud.
5 Ye made for Tugra's son amid the water−floods that animated ship with wings to fly withal,
Whereon with God−devoted mind ye brought him forth, and fled with easy flight from out the mighty sur
ge.
6 Four ships most welcome in the midst of ocean, urged by the Asvins, save the son of Tugra,
Him who was cast down headlong in the waters, plunged in the thick inevitable darkness.
7 What tree was that which stood fixed in surrounding sea to which the son of Tugra supplicating clung?
Like twigs, of which some winged creature may take hold, ye, Asvins, bore him off safely to your renown
.
8 Welcome to you be this the hymn of praises uttered by Manas, O Nasatyas, Heroes,
From this our gathering where we offer Soma. May we find strengthening food in full abundance.

HYMN CLXXXIII. Asvins.

1. MAKE ready that which passes thought in swiftness, that hath three wheels and triple seat, ye Mighty,
Whereon ye seek the dwelling of the pious, whereon, threefold, ye fly like birds with pinions.
2 Light rolls your easy chariot faring earthward, what time, for food, ye, full of wisdom, mount it.
May this song, wondrous fair, attend your glory: ye, as ye travel, wait on Dawn Heaven's Daughter.
3 Ascend your lightly rolling car, approaching the worshipper who turns him to his duties,−
Whereon ye come unto the house to quicken man and his offspring, O Nasatyas, Heroes.
4 Let not the wolf, let not the she−wolf harm you. Forsake me not, nor pass me by or others.
Here stands your share, here is your hymn, ye Mighty: yours are these vessels, full of pleasant juices.
5 Gotama, Purumilha, Atri bringing oblations all invoke you for protection.
Like one who goes strai ht to the point directed, ye Nasatyas, to mine invocation.
6 We have passed o'er the limit of this darkness: our praise hath been bestowed on you, O Asvins.
Come hitherward by paths which Gods have travelled. May we find strengthening food in full abundance.

HYMN CLXXXIV Asvins.

1. LET us invoke you both this day and after the priest is here with lauds when morn is breaking:
Nasatyas, wheresoe'er ye be, Heaven's Children, for him who is more liberal than the godless.
2 With us, ye Mighty, let yourselves be joyful, glad in our stream of Soma slay the niggards.
Graciously hear my hymns and invitations, marking, O Heroes, with your cars my longing.
3 Nasatyas, Pusans, ye as Gods for glory arranged and set in order Surya's bridal.
Your giant steeds move on, sprung from the waters, like ancient times of Varuna the Mighty.
4 Your grace be with us, ye who love sweet juices: further the hymn sung by the poet Mana,
When men are joyful in your glorious actions, to win heroic strength, ye Bounteous Givers.
5 This praise was made, O liberal Lords, O Asvins, for you with fair adornment by the Manas.
Come to our house for us and for our children, rejoicing, O Nasatyas, in Agastya.
6 We have passed o'er the limit of this darkness: our praise hath been'bestowed on you, O Asvins.
Come hitherward by paths which Gods have travelled. may we find strengthening food in full abundance.

HYMN CLXXXV. Heaven and Earth.

1. WHETHER of these is elder, whether later? How were they born? Who knoweth it, ye sages?
These of themselves support all things existing: as on a car the Day and Night roll onward.
2 The Twain uphold, though motionless and footless, a widespread offspring having feet and moving.
Like your own fon upon his parents' bosom, protect us, Heaven and earth, from fearful danger.
3 I call for Aditi's unrivalled bounty, perfect, celestial, deathless, meet for worship.
Produce this, ye Twain Worlds, for him who lauds you. Protect us, Heaven and Earth, from fearful danger
.
4 May we be close to both the Worlds who suffer no pain, Parents of Gods, who aid with favour,
Both mid the Gods, with Day and Night alternate. Protect us, Heaven and Earth, from fearful danger.
5 Faring together, young, with meeting limits, Twin Sisters lying in their Parents' bosom,
Kissing the centre of the world together. Protect us, Heaven and Earth, from fearful danger.

6 Duly I call the two wide seats, the mighty, the general Parents, with the God's protection.
Who, beautiful to look on, make the nectar. Protect us, Heaven and Earth, from fearful danger.
7 Wide, vast, and manifold, whose bounds are distant,−these, reverent, I address at this our worship,
The blessed Pair, victorious, all−sustaining. Protect us, Heaven and Earth, from fearful danger.
8 What sin we have at any time committed against the Gods, our friend, our house's chieftain,
Thereof may this our hymn be expiation. Protect us, Heaven and Earth, from fearful danger.
9 May both these Friends of man, who bless, preserve me, may they attend me with their help and favour.
Enrich the man more liberal than the godless. May we, ye Gods, be strong with food rejoicing.
10 Endowed with understanding, I have uttered this truth, for all to hear, to Earth and Heaven.
Be near us, keep us from reproach and trouble. Father and Mother, with your help preserve us.
11 Be this my prayer fulfilled, O Earth and Heaven, wherewith, Father and Mother, I address you.
Nearest of Gods be ye with your protection. May we find strengthening food in full abundance.

HYMN CLXXXVI. Visvedevas.

1. LOVED of all men, may Savitar, through praises offered as sacred food, come to our synod,
That you too, through−our hymn, ye ever−youthful, may gladden, at your visit, all our people.
2 To us may all the Gods come trooped together, Aryaman, Mitra, Varuna concordant,
That all may be promoters of our welfare, and with great might preserve our strength from slackness.
3 Agni I sing, the guest you love most dearly: the Conqueror through our lauds is friendly−minded.
That he may be our Varuna rich in glory and send food like a prince praised by the godly.
4 To you I seek with reverence, Night and Morning, like a cow good to milk, with hope to conquer,
Preparing on a common day the praise. song with milk of various hues within this udder.
5 May the great Dragon of the Deep rejoice us: as one who nourishes her young comes Sindhu,
With whom we will incite the Child of Waters whom vigorous course swift as thought bring hither.
6 Moreover Tvastar also shall approach us, one−minded with the princes at his visit.
Hither shall come the Vrtra−slayer Indra, Ruler of men, as strongest of the Heroes.
7 Him too our hymns delight, that yoke swift horses, like mother cows who lick their tender youngling.
To him our songs shall yield themselves like spouses, to him the most delightful of the Heroes.
8 So may the Maruts, armed with mighty weapons, rest here on heaven and earth with hearts in concord,
As Gods whose cars have dappled steeds like torrents, destroyers of the foe allies of Mitra.
9 They hasten on to happy termination their orders when they are made known by
glory.
As on a fair bright day the arrow flieth o'er all the barren soil their missiles sparkle.
10 Incline the Asvins to show grace, and Pusan, for power and might have they, their own possession.
Friendly are Visnu, Vata, and Rbhuksan so may I bring the Gods to make us happy.
11 This is my reverent thought of you, ye Holy; may it inspire you, make you dwell among us,−
Thought, toiling for the Gods and seeking treasure. May we find strengthening food in full abundance.

HYMN CLXXXVII. Praise of Food.

1. Now will I glorify Food that upholds great strength, By whose invigorating power Trita rent Vrtra limb
frorn limb.
2 O pleasant Food, O Food of meath, thee have we chosen for our own,
So be our kind protector thou.
3 Come hitherward to us, O Food, auspicious with auspicious help,
Health−bringing, not unkind, a dear and guileless friend.

4 These juices which, O Food, are thine throughout the regions are diffused.
like winds they have their place in heaven.
5 These gifts of thine, O Food, O Food most sweet to taste,
These savours of thy juices work like creatures that have mighty necks.
6 In thee, O Food, is set the spirit of great Gods.
Under thy flag brave deeds were done he slew the Dragon with thy help.
7 If thou be gone unto the splendour of the clouds,
Even from thence, O Food of meath, prepared for our enjoyment, come.
8 Whatever morsel we consume from waters or from plants of earth, O Soma, wax thou fat thereby.
9 What Soma, we enjoy from thee in milky food or barley−brew, Vatapi, grow thou fat thereby.
10 O Vegetable, Cake of meal, he wholesome, firm, and strengthening: Vatapi, grow thou fat thereby.
11 O Food, from thee as such have we drawn forth with lauds, like cows, our sacrificial gifts,
From thee who banquetest with Gods, from thee who banquetest with us.

HYMN CLXXXVIII. April

1. WINNER of thousands, kindled, thou shinest a God with Gods to−day. Bear out oblations, envoy, Sage .
2 Child of Thyself the sacrifice is for the righteous blent with meath,
Presenting viands thousandfold.
3 Invoked and worthy of our praise bring Gods whose due is sacrifice:
Thou, Agni, givest countless gifts.
4 To seat a thousand Heroes they eastward have strewn the grass with might,
Whereon, Adityas, ye shine forth.
5 The sovran all−imperial Doors, wide, good, many and manifold,
Have poured their streams of holy oil.
6 With gay adornment, fair to see, in glorious beauty shine they forth:
Let Night and Morning rest them here.
7 Let these two Sages first of all, heralds divine and eloquent,
Perform for us this sacrifice.
8 You I address, Sarasvati, and Bharati, and Ila, all:
Urge ye us on to glorious fame.
9 Tvastar the Lord hath made all forms and all the cattle of the field
Cause them to multiply for us.
10 Send to the Gods, Vanaspati, thyself, the sacrificial draught:
Let Agni make the oblations sweet.
11 Agni, preceder of the Gods, is honoured with the sacred song:
He glows at offerings blest with Hail!

HYMN CLXXXIX. Agni.

1. BY goodly paths lead us to riches, Agni, God who knowest every sacred duty.
Remove the sin that makes us stray and wander. most ample adoration will we bring thee.
2 Lead us anew to happiness, O Agni; lead us beyond all danger and affliction.
Be unto us a wide broad ample castle bless, prosper on their way our sons and offspring.
3 Far from us, Agni, put thou all diseases let them strike lauds that have no saving Agni.
God, make our home again to be a b1ess ing, with all the Immortal Deities, O Holy.

4 Preserve us, Agni, with perpetual succour, refulgent in the dwelling which thou lovest.
O Conqueror, most youthful, let no danger touch him who praises thee to−day or after.
5 Give not us up a prey to sin, O Agni, the greedy enemy that brings us trouble;
Not to the fanged that bites, not to the toothless: give not us up, thou Conqueror, to the spoiler.
6 Such as thou art, born after Law, O Agni when lauded give protection to our bodies,
From whosoever would reproach or injure: for thou, God, rcscuest from all oppression.
7 Thou, well discerning both these classes, comest to men at early morn, O holy Agni.
Be thou obedient unto man at evening, to be adorned, as keen, by eager suitors.
8 To him have we addressed our pious speeches, I, Mana's son, to him victorious Agni.
May we gain countless riches with the sages. May we find strengthening food in full abundance.

HYMN CXC. Brhaspati.

1.GLORIFY thou Brhaspati, the scatheless, who must be praised with hymns, sweet−tongued and mighty,

To whom as leader of the song, resplendent, worthy of lauds, both Gods and mortals listen.
2 On him wait songs according to the season even as a stream of pious men set moving.
Brhaspati−for helaid out the expanses− was, at the sacrifice, vast Matarisvan.

3 The praise, the verse that offers adoration, may he bring forth, as the Sun sends his arms out,
He who gives daily light through this God's wisdom, strong as a dread wild beast, and inoffensive.
4 His song of praise pervades the earth and heaven − let the wise worshipper draw it, like a courser.
These of Brhaspati, like hunters' arrows, go to the skies that change their hue like serpents.
5 Those, God, who count thee as a worthless bullock, and, wealthy sinners, live on thee the Bounteous,−
On fools like these no blessing thou bestowest: Brhaspati, thou punishest the spiteful.
6 Like a fair path is he, where grass is pleasant, though hard to win, a Friend beloved most early.
Those who unharmed by enemies behold us, while: they would make them bare, stood closely compassed
.
7 He to whom songs of praise go forth like torrents, as rivers eddying under banks flow sea−ward−
Brhaspati the wise, the eager, closely looks upon both, the waters and the vessel.
8 So hath Brhaspati, great, strong and mighty, the God exceeding powerful, been brought hither.
May he thus lauded give us kine and horses. May we find strengthening food in full abundance.

HYMN CXCI Water. Grass. Sun.

1. VENOMOUS, slightly venomous, or venomous aquatic worm,− Both creatures, stinging, unobserved, with poison have infected me.
2 Coming, it kills the unobserved; it kills them as it goes away,
It kills them as it drives them off, and bruising bruises them to death.
3 Sara grass, Darbha, Kusara, and Sairya, Munja, Virana,
Where all these creatures dwell unseen, with poison have infected me.
4 The cows had settled in their stalls, the beasts of prey had sought their lairs,
Extinguished were the lights of men, when things unseen infected me.
5 Or these, thesereptiles, are observed, like lurking thieves at evening time.
Seers of all, themselves unseen: be therefore very vigilant.
6 Heaven is your Sire, your Mother Earth, Soma your Brother, Aditi
Your Sister: seeing all, unseen, keep still and dwell ye happily.

7 Biters of shoulder or of limb, with needle−stings, most venomous,
Unseen, whatever ye may be, vanish together and be gone.
8 Slayer of things unseen, the Sun, beheld of all, mounts, eastward, up,
Consuming all that are not seen, and evil spirits of the night.
9 There hath the Sun−God mounted up, who scorches much and everything.
Even the Aditya from the hills, all−seen, destroying things unseen.
10 I hang the poison in the Sun, a wine−skin in a vintner's house,
He will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
11 This little bird, so very small, hath swallowed all thy poison up.
She will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
12 The three−times−seven bright sparks of fire have swallowed up the poison's strength.
They will not die, nor shall we die: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
13 Of ninety rivers and of nine with power to stay the venom's course,−
The names of all I have secured: his path is far: he whom Bay Horses bear hath turned thee to sweet meath.
14 So have the peahens three−times−seven, so have the maiden Sisters Seven
Carried thy venom far away, as girls bear water in their jars.
15 The poison−insect is so small; I crush the creature with a stone.
I turn the poison hence away, departed unto distant lands.
16 Forth issuing from the mountain's side the poison−insect spake and said:
The scorpion's venom hath no strength Scorpion, thy venom is but weak.

RIG VEDA − BOOK THE SECOND.

HYMN I. Agni.

1. THOU, Agni, shining in thy glory through the days, art brought to life from out the waters, from the stone:
From out the forest trees and herbs that grow on ground, thou, Sovran Lord of men art generatad [sic] pure.
2 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.
3 Hero of Heroes, Agni! Thou art Indra, thou art Visnu of the Mighty Stride, adorable:
Thou, Brahmanaspati, the Brahman finding wealth: thou, O Sustainer, with thy wisdom tendest us.
4 Agni, thou art King Varuna whose laws stand fast; as Mitra, Wonder−Worker, thou must be implored.
Aryaman, heroes' Lord, art thou, enrich ing all, and liberal Amsa in the synod, O thou God.
5 Thou givest strength, as Tvastar, to the worshipper: thou wielding Mitra's power hast kinship with the Dames.
Thou, urging thy fleet coursers, givest noble steeds: a host of heroes art thou with great store of wealth.
6 Rudra art thou, the Asura of mighty heaven: thou art the Maruts' host, thou art the Lord of food,
Thou goest with red winds: bliss hast thou in thine home. As Pusan thou thyself protectest worshippers.
7 Giver of wealth art thou to him who honours thee; thou art God Savitar, granter of precious things.
As Bhaga, Lord of men! thou rulest over wealth, and guardest in his house him who hath served thee well.

8 To thee, the people's Lord within the house, the folk press forward to their King most graciously incline
d.
Lord of the lovely look, all things belong to thee: ten, hundred, yea, a thousand are outweighed by thee.
9 Agni, men seek thee as a Father with their prayers, win thee, bright−formed, to brotherhood with holy a
ct.
Thou art a Son to him who duly worships thee, and as a trusty Friend thou guardest from attack.
10 A Rbhu art thou, Agni, near to be adored thou art the Sovran Lord of foodful spoil and wealth.
Thou shinest brightly forth, thou burnest to bestow: pervading sacrifice, thou lendest us thine help.
11 Thou, God, art Aditi to him who offers gifts: thou, Hotri, Bharati, art strengthened by the song.
Thou art the hundred−wintered Ila to give strength, Lord of Wealth! Vrtra−slayer and Sarasvati.
12 Thou, Agni, cherished well, art highest vital power; in thy delightful hue are glories visible.
Thou art the lofty might that furthers each design: thou art wealth manifold, diffused on every side.
13 Thee, Agni, have the Adityas taken as their mouth; the Bright Ones have made thee, O Sage, to be thei
r
tongue.
They who love offerings cling to thee at solemn rites: by thee the Gods devour the duly offered food.
14 By thee, O Agni, all the Immortal guileless Gods cat with thy mouth the oblation that is offered them.
By thee do mortal men give sweetness to their drink. Bright art thou born, the embryo of the plants of eart
h.
15 With these thou art united, Agni; yea thou, God of noble birth, surpassest them in majesty,
Which, through the power of good, here spreads abroad from thee, diffused through both the worlds,
throughout the earth and heaven.
16 The princely worshippers who send to those who sing thy praise, O Agni, guerdon graced with kine an
d
steeds,−
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud
.

HYMN II. Agni.

1. WITH sacrifice exalt Agni who knows all life; worship him 'with oblation and the song of praise,
Well kindled, nobly fed; heaven's Lord, Celestial Priest, who labours at the pole where deeds of might are
done.
2 At night and morning, Agni, have they called to thee, like milch−kine in their stalls lowing to meet their
young.
As messenger of heaven thou lightest all night long the families of men. Thou Lord of precious boons.
3 Him have the Gods established at the region's base, doer of wondrous deeds, Herald of heaven and earth
;

Like a most famous car, Agni the purely bright, like Mitra. to be glorified among the folk.
4 Him have they set in his own dwelling, in the vault, like the Moon waxing, fulgent, in the realm of air.
Bird of the firmament, observant with his eyes, guard of the place as 'twere, looking to Gods and men.
5 May he as Priest encompass all the sacrifice. men throng to him with offerings and with hymns of prais
e.
Raging with jaws of gold among the growing plants, like heaven with all the stars, he quickens earth and s
ky.

6 Such as thou art, brilliantly kindled for our weal, a liberal giver, send us riches in thy shine,
For our advantage, Agni, God, bring Heaven and Earth hither that they may taste oblation brought by man
.
7 Agni, give us great wealth, give riches thousandfold. unclose to us, like doors, strength that shall bring
renown.
Make Heaven and Earth propitious through the power of prayer, and like the sky's bright sheen let mornin
gs
beam on us.
8 Enkindled night by night at every morning's dawn, may he shine forth with red flame like the realm of
light,−
Agni adored in beauteous rites with lauds of men, fair guest of living man and King of all our folk.
9 Song chanted by us men, O Agni, Ancient One, has swelled unto the deathless Gods in lofty heaven−
A milch−cow yielding to the singer in the rites wealth manifold, in hundreds, even as he wills.
10 Agni, may we show forth our valour with the steed or with the power of prayer beyond all other men;
And over the Five Races let our glory shine high like the realm of light and unsurpassable.
11 Such, Conqueror! be to us, be worthy of our praise, thou for whom princes nobly born exert themselve
s;
Whose sacrifice the strong seek, Agni, when it shines for never−failing offspring in thine own abode.
12 Knower of all that lives, O Agni may we both, singers of praise and chiefs, be in thy keeping still.
Help us to wealth exceeding good and glorious, abundant, rich in children and their progeny.
13 The princely worshippers who send to those who sing thy praise, O Agni, guerdon, graced with kine a
nd
steeds,−
Lead thou both these and us forward to higher bliss. With brave men in the assembly may we speak aloud
.

HYMN III. Apris.

1. AGNI is set upon the earth well kindled; he standeth in the presence of all beings.
Wise, ancient, God, the Priest and Purifier, let Agni serve the Gods for he is worthy.
2 May Narasamsa lighting up the chambers, bright in his majesty through threefold heaven,
Steeping the gift with oil diffusing purpose, bedew the Gods at chiefest time of worship.
3 Adored in heart, as is thy right, O Agni, serve the Gods first to−day before the mortal.
Bring thou the Marut host. Ye men do worship to Indra seated on the grass, eternal.
4 O Grass divine, increasing, rich in heroes, strewn for wealth' sake, well laid upon this altar,−
On this bedewed with oil sit ye, O Vasus, sit all ye Gods, ye Holy, ye Adityas.
5 Wide be the Doors, the Goddesses, thrown open, easy to pass, invoked, through adorations,
Let them unfold, expansive, everlasting, that sanctify the class famed, rich in heroes.
6 Good work for us, the glorious Night and Morning, like female weavers, waxen from aforetime,
Yielders of rich milk, interweave in concert the long−extended thread, the web of worship.
7 Let the two heavenly Heralds, first, most wise, most fair, present oblation duly with the sacred verse,
Worshipping God at ordered seasons decking them at three high places at the centre of the earth.
8 Sarasvati who perfects our devotion, Ila divine, Bharati all surpassing,−
Three Goddesses, with power inherent, seated, protect this holy Grass, our flawless refuge!
9 Born is the pious hero swift of hearing, like gold in hue, well formed, and full of vigour.
May Tvastar lengthen our line and kindred, and may they reach the place which Gods inhabit.
10 Vanaspati shall stand anear and start us, and Agni with his arts prepare oblation.

Let the skilled heavenly Immolator forward unto the Gods the offering thrice anointed.
11 Oil has been mixt: oil is his habitation. In oil he rests: oil is his proper province.
Come as thy wont is: O thou Steer, rejoice thee; bear off the oblation duly consecrated.

HYMN IV Agni.

1. FOR you I call theglorious refulgent Agni, the guest of men, rich in oblations
Whom all must strive to win even as a lover, God among godly people, Jatavedas.
2 Bhrgus who served him in the home of waters set him of old in houses of the living.
Over all worlds let Agni be the Sovran, the messenger of Gods with rapid coursers.
3 Among the tribes of men the Gods placed Agni as a dear Friend when they would dwell among them.
Against the longing nights may he shine brightly, and show the offerer in the house his vigour.
4 Sweet is his growth as of one's own possessions; his look when rushing fain to burn is lovely.
He darts his tongue forth, like a harnessed courser who shakes his flowing tail, among the bushes.
5 Since they who honour me have praised my greatness,−he gave, as 'twere, his hue to those who love him.
Known is he by his bright delightful splendour, and waxing old renews his youth for ever.
6 Like one athirst, he lighteth up the forests; like water down the chariot ways he roareth.
On his black path he shines in burning beauty, marked as it were the heaven that smiles through vapour.
7 Around, consuming the broad earth, he wanders, free roaming like an ox without a herdsman,−
Agni refulgent, burning up the bushes, with blackened lines, as though the earth he seasoned.
8 I, in remembrance of thine ancient favour have sung my hymn in this our third assembly.
O Agni, give us wealth with store of heroes and mighty strength in food and noble offspring.
9 May the Grtsamadas, serving in secret, through thee, O Agni, overcome their neighbours,
Rich in good heroes and subduing foemen. That vital power give thou to chiefs and singers.

HYMN V. Agni.

1. HERALD and teacher was he born, a guardian for our patrons' help, Earner by rites of noble wealth. That Strong One may we grasp and guide; 2 In whom, Leader of sacrifice, the seven reins, far extended, meet; Who furthers, man−like, eighth in place, as Cleanser, all the work divine. 3 When swift he follows this behest, bird−like he chants the holy prayers. He holds all knowledge in his grasp even as the felly rounds the wheel. 4 Together with pure mental power, pure, as Director, was he born. Skilled in his own unchanging laws he waxes like the growing boughs. 5 Clothing thern in his hues, the kine of him the Leader wait on him. Is he not better than the Three, the Sisters who have come to us? 6 When, laden with the holy oil, the Sitster [sic] by the Mother stands, The Priest delights in their approach, as corn at coming of the rain. 7 For his support let him perform as ministrant his priestly task; Yea, song of praise and sacrifice: we have bestowed, let us obtain. 8 That so this man well skilled, may pay worship to all the Holy Ones. And, Agni, this our sacrifice which wehave here prepared, to thee.

HYMN VI. Agni.

1. AGNI, accept this flaming brand, this waiting with my prayer on thee:
Hear graciously these songs of praise.
2 With this hymn let us honour thee, seeker of horses, Son of Strength,

With this fair hymn, thou nobly born.
3 As such, lover of song, with songs, wealth−lover, giver of our wealth!
With reverence let us worship thee.
4 Be thou for us a liberal Prince, giver and Lord of precious things.
Drive those who hate us far away.

5 Such as thou art, give rain from heaven, give strength which no man may resist:
Give food exceeding plentiful.
6 To him who lauds thee, craving help, most youthful envoy! through our song,
Most holy Herald! come thou nigh.
7 Between both races, Agni, Sage, well skilled thou passest to and fro,
As envoy friendly to mankind.
8 Befriend us thou as knowing all. Sage, duly worship thou the Gods,
And seat thee on this sacred grass.

HYMN VII. Agni.

1. VASU, thou most youthful God, Bharata, Agni, bring us wealth, Excellent, splendid, much−desired.
2 Let no malignity prevail against us, either God's or man's.
Save us from this and enmity.
3 So through thy favour may we force through all our enemies a way,
As 'twere through streaming water−floods.
4 Thou, Purifier Agni, high shinest forth, bright, adorable,
When worshipped with the sacred oil.
5 Ours art thou, Agni, Bharata, honoured by us with barren cows,
With bullocks and with kine in calf
6 Wood−fed, bedewed with sacred oil, ancient, Invoker, excellent,
The Son of Strength, the Wonderful.

HYMN VIII.Agni.

1. Now praise, as one who strives for strength, the harnessing of Agni's car,
The liberal, the most splendid One;
2 Who, guiding worshippers aright, withers, untouched by age, the foe:
When worshipped fair to look upon;
3 Who for his glory is extolled at eve and morning in our homes,
Whose statute is inviolate;
4 Who shines refulgent like the Sun, with brilliance and with fiery flame,
Decked with imperishable sheen.
5 Him Atri, Agni, have our songs Strengthened according to his sway:
All glories hath he made his own.
6 May we with Agni's, Indra's help, with Soma's, yea, of all the Gods,
Uninjured dwell together still, and conquer those who fight with us.

HYMN IX. Agni.

1. ACCUSTOMED to the Herald's place, the Herald hath seated him, bright, splendid, passing mighty,
Whose foresight keeps the Law from violation, excellent, pure−tongued, bringing thousands, Agni.
2 Envoy art thou, protector from the foeman, strong God, thou leadest us to higher blessings.
Refulgent, be an ever−heedful keeper, Agni, for us and for our seed offspring.
3 May we adore thee in thy loftiest birthplace, and, with our praises, in thy lower station.
The place whence thou issued forth I worship: to thee well kindled have they paid oblations.
4 Agni, best Priest, pay worship with oblation; quickly commend the gift to be presented;
For thou art Lord of gathered wealth and treasure. of the bright song of praise thou art inventor.
5 The twofold opulence, O Wonder−Worker, of thee new−born each day never decreases.

Enrich with food the man who lauds thee, Agni: make him the lord of wealth with noble offspring
. 6 May he, benevolent with this fair aspect, best sacrificer, bring the Gods to bless us. Sure guardi
an, our protector from the foemen, shine, Agni, with thine affluence and splendour.

HYMN X. Agni.

1.AGNI, first, loudly calling, like a Father, kindled by man upon the seat of worship.
Clothed in his glory, deathless, keen of insight, must be adorned by all, the Strong, the Famous.
2 May Agni the resplendent hear my calling through all my songs, Immortal, keen of insight.
Dark steeds or ruddy draw his car, or carried in sundry ways he makes them red of colour.
3 On wood supine they got the well−formed Infant: a germ in various−fashioned plants was Agni;
And in the night, not compassed round by darkness, he dwells exceeding wise, with rays of splendour.
4 With oil and sacred gifts I sprinkle Agni who makes his home in front of all things living,
Broad, vast, through vital power o'er all expanded, conspicuous, strong with all the food that feeds him.
5 I pour to him who looks in all directions: may he accept it with a friendly spirit.
Agni with bridegroom's grace and lovely colour may not be touched when all his form is fury.
6 By choice victorious, recognize thy portion: with thee for envoy may we speak like Manu.
Obtaining wealth, I call on perfect Agni who with an eloquent tongue dispenses sweetness.

HYMN XI. Indra.

1. HEAR thou my call, O Indra; be not heedless: thine may we be for thee to give us treasures;
For these presented viands, seeking riches, increase thy strength like streams of water flowing.
2 Floods great and many, compassed by the Dragon, thou badest swell and settest free, O Hero.
Strengthened by songs of praise thou rentest piecemeal the Dasa, him who deemed himself immortal.
3 For, Hero, in the lauds wherein thou joyedst, in hymns of praise, O Indra, songs of Rudras,
These streams in which is thy delight approach thee, even as the brilliant ones draw near to Vayu.
4 We who add strength to thine own splendid vigour, laying within thine arms the splendid thunder−
With us mayst thou, O Indra, waxen splendid, with Surya overcome the Dasa races.
5 Hero, thou slewest in thy valour Ahi concealed in depths, mysterious, great enchanter,
Dwelling enveloped deep within the waters, him who checked heaven and stayed the floods from flowing.

6 Indra, we laud thy great deeds wrought aforetime, we laud thine exploits later of achievement;
We laud the bolt that in thine arms lies eager; we laud thy two Bay Steeds, heralds of Surya.

7 Indra, thy Bay Steeds showing forth their vigour have sent a loud cry out that droppeth fatness.
The earth hath spread herself in all her fulness: the cloud that was about to move hath rested.
8 Down, never ceasing, hath the rain−cloud settled: bellowing, it hath wandered with the Mothers.
Swelling the roar in the far distant limits, they have spread wide the blast sent forth by Indra.
9 Indra hath hurled down the magician Vrtra who lay beleaguering the mighty river.
Then both the heaven and earth trembled in terror at the strong Hero's thunder when he bellowed.
10 Loud roared the mighty Hero's bolt of thunder, when he, the Friend of man, burnt up the monster,
And, having drunk his fill of flowing Soma, baffled the guileful Danava's devices.
11 Drink thou, O Hero Indra, drink the Soma; let the joy−giving juices make thee joyful.
They, filling both thy flanks, shall swell thy vigour. The juice that satisfies hath helped Indra.
12 Singers have we become with thee, O Indra: may we serve duly and prepare devotion.
Seeking thy help we meditate thy praises: may we at once enjoy thy gift of riches.
13 May we be thine, such by thy help, O Indra, as swell thy vigour while they seek thy favour.
Give us, thou God, the riches that we long for, most powerful, with stare of noble children.
14 Give us a friend, give us an habitation; Indra, give us the company of Maruts,
And those whose minds accord with theirs, the Vayus, who drink the first libation of the Soma.
15 Let those enjoy in whom thou art delighted. Indra, drink Soma for thy strength and gladness.

Thou hast exalted us to heaven, Preserver, in battles, through the lofty hymns that praise thee.
16 Great, verily, are they, O thou Protector, who by their songs of praise have won the blessing.
They who strew sacred grass to be thy dwelling, helped by thee have got them strength, O Indra.
17 Upon the great Trikadruka days, Hero, rejoicing thee, O Indra, drink the Soma.
Come with Bay Steeds to drink of libation, shaking the drops from out thy beard, contented.
18 Hero, assume the might wherewith thou clavest Vrtra piecemeal, the Danava Aurnavabha.
Thou hast disclosed the light to light the Arya: on thy left hand, O Indra, sank the Dasyu.
19 May we gain wealth, subduing with thy succour and with the Arya, all our foes, the Dasyus.
Our gain was that to Trta of our party thou gavest up Tvastar's son Visvarupa.
20 He cast down Arbuda what time his vigour was strengthened by libations poured by Trta.
Indra sent forth his whirling wheel like Surya, and aided by the Angirases rent Vala.
21 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in the assembly.

HYMN XII. Indra.

1. HE who, just born, chief God of lofty spirit by power and might became the Gods' protector,
Before whose breath through greatness of his valour the two worlds trembled, He, O men, is Indra.
2 He who fixed fast and firm the earth that staggered, and set at rest the agitated mountains,
Who measured out the air's wide middle region and gave the heaven support, He, men, is Indra.
3 Who slew the Dragon, freed the Seven Rivers, and drove the kine forth from the cave of Vala,
Begat the fire between two stones, the spoiler in warriors' battle, He, O men, is Indra.
4 By whom this universe was made to tremble, who chased away the humbled brood of demons,
Who, like a gambler gathering his winnings seized the foe's riches, He, O men, is Indra.
5 Of whom, the Terrible, they ask, Where is He? or verily they say of him, He is not.
He sweeps away, like birds, the foe's possessions. Have faith in him, for He, O men, is Indra.
6 Stirrer to action of the poor and lowly, of priest, of suppliant who sings his praises;
Who, fair−faced, favours him who presses Soma with stones made ready, He, O men, is Indra.
7 He under whose supreme control are horses, all chariots, and the villages, and cattle;

He who gave being to the Sun and Morning, who leads the waters, He, O men, is Indra.
8 To whom two armies cry in close encounter, both enemies, the stronger and the weaker;
Whom two invoke upon one chariot mounted, each for himself, He, O ye men, is Indra.
9 Without whose help our people never conquer; whom, battling, they invoke to give them succour;
He of whom all this world is but the copy, who shakes things moveless, He, O men, is Indra.
10 He who hath smitten, ere they knew their danger, with his hurled weapon many grievous sinners;
Who pardons not his boldness who provokes him, who slays the Dasyti, He, O men, is Indra.
11 He who discovered in the fortieth autumn Sambara as he dwelt among the mountains;
Who slew the Dragon putting forth his vigour, the demon lying there, He, men, is Indra.
12 Who with seven guiding reins, the Bull, the Mighty, set free the Seven great Floods to flow at pleasure
;
Who, thunder−armed, rent Rauhina in pieces when scaling heaven, He, O ye men, is Indra.
13 Even the Heaven and Earth bow down before him, before his very breath the mountains tremble.
Known as the Soma−drinker, armed with thunder, who wields the bolt, He, O ye men, is Indra.
14 Who aids with favour him who pours the Soma and him who brews it, sacrificer, singer.
Whom prayer exalts, and pouring forth of Soma, and this our gift, He, O ye men, Is Indra.
15 Thou verily art fierce and true who sendest strength to the man who brews and pours libation.
So may we evermore, thy friends, O Indra, speak loudly to the synod with our heroes.

HYMN XIII. Indra.

1. THE Season was the parent, and when born therefrom it entered rapidly the floods wherein it grows.
Thence was it full of sap, streaming with milky juice: the milk of the plant's stalk is chief and meet for lau
ds.
2 They come trooping together bearing milk to him, and bring him sustenance who gives support to all.
The way is common for the downward streams to flow. Thou who didst these things first art worthy of ou
r
lauds.
3 One priest announces what the institutor gives: one, altering the forms, zealously plies his task,
The third corrects the imperfections left by each. Thou who didst these things first art worthy of our lauds.

4 Dealing out food unto their people there they sit, like wealth to him who comes, more than the back can
bear.
Greedily with his teeth he eats the master's food. Thou who didst these things first art worthy of our lauds.

5 Thou hast created earth to look upon the sky: thou, slaying Ahi, settest free the river's paths.
Thee, such, a God, the Gods have quickened with their lauds, even as a steed with waters: meet for praise
art
thou.
6 Thou givest increase, thou dealest to us our food: thou milkest from the moist the dry, the rich in sweets
.
Thou by the worshipper layest thy precious store: thou art sole Lord of all. Meet for our praise art thou.
7 Thou who hast spread abroad the streams by stablished law, and in the field the plants that blossom and
bear seed;
Thou who hast made the matchless lightnings of the sky,−vast, compassing vast realms, meet for our prais
e
art thou.

8 Who broughtest Narmara with all his wealth, for sake of food, to slay him that the fiends might be destroyed,
Broughtest the face unclouded of the strengthening one, performing much even now, worthy art thou of praise.
9 Thou boundest up the Dasa's hundred friends and ten, when, at one's hearing, thou belpest thy worshipp er.
Thou for Dabhiti boundest Dasyus not with cords; Thou wast a mighty help. Worthy of lauds art thou.
10 All banks of rivers yielded to his manly might; to him they gave, to him, the Strong, gave up their weal th.
The six directions hast thou fixed, a five−fold view: thy victories reached afar. Worthy of lauds art thou.
11 Meet for high praise, O Hero, is thy power, that with thy single wisdom thou obtainest wealth,
The life−support of conquering Jatusthira. Indra, for all thy deeds, worthy of lauds art thou.
12 Thou for Turviti heldest still the flowing floods, the river−stream for Vayya easily to pass
Didst raise the outcast from the depths, and gavest fame unto the halt and blind. Worthy of lauds art thou.
13 Prepare thyself to grant us that great bounty, O Vasu, for abundant is thy treasure.
Snatch up the wonderful, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XIV. Indra.

1. MINISTERS, bring the Soma juice for Indra, pour forth the gladdening liquor with the beakers.logeth e ver
To drink of this the Hero offer it to the Bull, for this he willeth.
2 Ye ministers, to him who with the lightning smote, like a tree, the rain−withholding Vrtra−
Bring it to him, him who is fain to taste it, a draught of this which Indra here deserveth.
3 Ye ministers, to him who smote Drhhikas who drove the kine forth, and discovered Vala,
Offer this draught, like Vita in the region: clothe him with Soma even as steeds with trappings.
4 Him who did Urana to death, Adhvaryus! though showing arms ninety−and−nine in number;
Who cast down headlong Arbuda and slew him,−speed ye that Indra to our offered Soma.
5 Ye ministers, to him who struck down Svasna, and did to death Vyamsa and greedy Susna,
And Rudhikras and Namuci and Pipru,− to him, to Indra, pour ye forth libation.
6 Ye ministers, to him who as with thunder demolished Sambara's hundred ancient castles;
Who cast down Varcin's sons, a hundred thousand,−to him, to Indra, offer ye the Soma.

7 Ye ministers, to him who slew a hundred thousand, and cast them down upon earth's bosom;
Who quelled the valiant men of Atithigva, Kutsa, and Ayu,−bring to him the Soma.
8 Ministers, men, whatever thing ye long for obtain ye quickly bringing gifts to Indra.
Bring to the Glorious One what bands have cleansed; to Indra bring, ye pious ones, the Soma.
9 Do ye, O ministers, obey his order: that purified in wood, in wood uplift ye.
Well pleased he longs for what your hands have tended: offer the gladdening Soma juice to Indra.
10 As the cow's udder teems with milk, Adhvaryus, so fill with Soma Indra, liberal giver.
I know him: I am sure of this, the Holy knows that I fain would give to him more largely.
11 Him, ministers, the Lord of heavenly treasure and all terrestrial wealth that earth possesses,
Him, Indra, fill with Soma as a garner is filled with barley full: be this your labour.
12 Prepare thyself to grant us that great booty, O Vasu, for abundant is thy treasure.
Gather up wondrous wealth, O Indra, daily. Loud may we speak, with heroes, in assembly.

HYMN XV. Indra

1. Now, verily, will I declare the exploits, mighty and true, of him the True and Mighty.
In the Trikadrukas he drank the Soma then in its rapture Indra slew the Dragon.
2 High heaven unsupported in space he stablished: he filled the two worlds and the air's mid−region.
Earth he upheld, and gave it wide expansion. These things did Indra in the Soma's rapture.
3 From front, as 'twere a house, he ruled and measured; pierced with his bolt the fountains of the rivers,
And made them flow at ease by paths far−reaching, These things did Indra in the Soma's rapture.
4 Compassing those who bore away Dabhiti, in kindled fire he burnt up all their weapons.
And made him rich with kine and cars and horses. These things did Indra in the Soma's rapture.
5 The mighty roaring flood he stayed from flowing, and carried those who swam not safely over.
They having crossed the stream attained to riches. These things did Indra in the Soma's rapture.
6 With mighty power he made the stream flow upward, crushed with his thunderbolt the car of Usas,
Rending her slow steeds with his rapid coursers. These things did Indra in the Soma's rapture.
7 Knowing the place wherein the maids were hiding, the outcast showed himself and stood before them.
The cripple stood erect, the blind beheld them. These things did Indra in the Soma's rapture.
8 Praised by the Angirases he slaughtered Vala, and burst apart the bulwarks of the mountain.
He tore away their deftly−built defences. These things did Indra in the Soma's rapture.
9 Thou, with sleep whelming Cumuri and Dhuni, slewest the Dasyu, keptest safe Dabhiti.
There the staff−bearer found the golden treasure. These things did Indra in the Soma's rapture.
10 Now let that wealthy Cow of thine, O Indra , yield in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with brave men, in assembly.

HYMN XVI. Indra.

1. To him, your own, the best among the good, I bring eulogy, like oblation in the kindled fire.
We invocate for help Indra untouched by eld, who maketh all decay, strengthened, for ever young.
2 Without whom naught exists, Indra the Lofty One; in whom alone all powers heroic are combined.
The Soma is within him, in his frame vast strength, the thunder in his hand and wisdom in his head.
3 Not by both worlds is thine own power to be surpassed, nor may thy car be stayed by mountains or by s eas.
None cometh near, O Indra, to thy thunderbolt, when with swift steeds thou fliest over many a league.
4 For all men bring their will to him the Resolute, to him the Holy One, to him the Strong they cleave.
Pay worship with oblation, strong and passing wise. Drink thou the Soma, Indra, through the mighty blaz e.
5 The vessel of the strong flows forth, the flood of meath, unto the Strong who feeds upon the strong, for drink,
Strong are the two Adhvaryus, strong are both the stones. They press the Soma that is strong for him the Strong.

6 Strong is thy thunderbolt, yea, and thy car is strong; strong are thy Bay Steeds and thy weapons powerfu l.
Thou, Indra, Bull, art Lord of the strong gladdening drink. with the strong Soma, Indra, satisfy thyself.
7 I, bold by prayer, come near thee in thy sacred rites, thee like a saving ship, thee shouting in the war.
Verily he will hear and mark this word of ours: we will pour Indra forth as 'twere a spring of wealth.
8 Turn thee unto us ere calamity come nigh, as a cow full of pasture turns her to her calf.
Lord of a Hundred Powers, may we once firmly cling to thy fair favours even as husbands to their wives.
9 Now let that wealthy Cow of thine, O Indra, yield in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVII. Indra.

1. LIKE the Angirases, sing this new song forth to him, for, as in ancient days, his mighty powers are shown,
When in the rapture of the Soma he unclosed with strength the solid firm−shut stables of the kine.
2 Let him be even that God who, for the earliest draught measuring out his power, increased his majesty;
Hero who fortified his body in the wars, and through his greatness set the heaven upon his head.
3 Thou didst perform thy first great deed of hero might what time thou showedst power, through prayer, before this folk.
Hurled down by thee the car−borne Lord of Tawny Steeds, the congregated swift ones fled in sundry ways.
4 He made himself by might Lord of all living things, and strong in vital power waxed great above them all.
He, borne on high, o'erspread with light the heaven and earth, and, sewing up the turbid darkness, closed it in.
5 He with his might made firm the forward−bending hills, the downward rushing of the waters he ordained.
Fast he upheld the earth that nourisheth all life, and stayed the heaven from falling by his wondrous skill.
6 Fit for the grasping of his arms is what the Sire hath fabricated from all kind of precious wealth.
The thunderbolt, wherewith, loud−roaring, he smote down, and striking him to death laid Krivi on the earth.
7 As she who in her parents' house is growing old, I pray to thee as Bhaga from the seat of all.
Grant knowledge, mete it out and bring it to us here: give us the share wherewith thou makest people glad.
8 May we invoke thee as a liberal giver thou givest us, O Indra, strength and labours.
Help us with manifold assistance, Indra: Migthy One, Indra, make us yet more wealthy.
9 Now may that weaithy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XVIII. Indra

1. THE rich new car hath been equipped at morning; four yokes it hath, three whips, seven reins to guide it:
Ten−sided, friendly to mankind, light−winner, that must be urged to speed with prayers and wishes.
2 This is prepared for him the first, the second, and the third time: he is man's Priest and Herald.
Others get offspring of another parent he goeth, as a noble Bull, with others.
3 To Indra's car the Bay Steeds have I harnessed, that new well−spoken words may bring him hither.
Here let not other worshippers detain thee, for among us are many holy singers.
4 Indra, come hitherward with two Bay Coursers, come thou with four, with six when invocated.
Come thou with eight, with ten, to drink the Soma. Here is the juice, brave Warrior: do not scorn it.
5 O Indra, come thou hither having harnessed thy car with twenty, thirty, forty horses.
Come thou with fifty well trained coursers, Indra, sixty or seventy, to drink the Soma.
6 Come to us hitherward, O Indra, carried by eighty, ninety, or an hundred horses.
This Soma juice among the Sunahotras hath been poured out, in love, to glad thee, Indra.
7 To this my prayer, O Indra, come thou hither: bind to thy car's pole all thy two Bay Coursers.

Thou art to be invoked in many places Hero, rejoice thyself in this libation.
8 Ne'er be my love from Indra disunited still may his liberal Milch−cow yield us treasure.
So may we under his supreme protection, safe in his arms, succeed in each forth−going.
9 Now may that wealthy Cow Of thine, O Indra, give in return a boon to him who lauds thee.

Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XIX. Indra.

1. DRAUGHTS of this sweet juice have been drunk for rapture, of the wise Soma−presser's offered dainty,
Wherein, grown mighty in the days aforetime, Indra hath found delight, and men who worship.
2 Cheered by this meath Indra, whose hand wields thunder, rent piecemeal Ahi who barred up the waters,
So that the quickening currents of the rivers flowed forth like birds unto their resting−places.
3 Indra, this Mighty One, the Dragon's slayer, sent forth the flood of waters to the ocean.
He gave the Sun his life, he found the cattle, and with the night the works of days completed.
4 To him who worshippeth hath Indra given many and matchless gifts. He slayeth Vrtra.
Straight was he to be sought with supplications by men who struggled to obtain the sunlight.
5 To him who poured him gifts he gave up Surya,−Indra, the God, the Mighty, to the mortal;
For Etasa with worship brought him riches that keep distress afar, as 'twere his portion.
6 Once to the driver of his chariot, Kutsa, he gave up greedy Surya, plague of harvest;
And Indra, for the sake of Divodasa demolished Sambara's nine−and−ninety castles.
7 So have we brought our hymn to thee, O Indra, strengthening thee and fain ourselves for glory.
May we with best endeavours gain this friendship, and mayst thou bend the godless scorner's weapons.
8 Thus the Grtsamadas for thee, O Hero, have wrought their hymn and task as seeking favour.
May they who worship thee afresh, O Indra, gain food and strength, bliss, and a happy dwelling.
9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee,
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XX. Indra.

1. As one brings forth his car when fain for combat, so bring we power to thee− regard us, Indra−
Well skilled in song, thoughtful in spirit, seeking great bliss from one like thee amid the Heroes.
2 Indra, thou art our own with thy protection, a guardian near to men who love thee truly,
Active art thou, the liberal man's defender, his who draws near to thee with right devotion.
3 May Indra, called with solemn invocations. the young, the Friend, be men's auspicious keeper,
One who will further with his aid the singer, the toiler, praiser, dresser of oblations.
4 With laud and song let me extol that Indra in whom of old men prospered and were mighty.
May he, implored, fulfil the prayer for plenty of him who worships, of the living mortal.
5 He, Indra whom the Angirases' praise delighted, strengthened their prayer and made their goings prosper.
Stealing away the mornings with the sunlight, he, lauded, crushed even Asna's ancient powers.
6 He verily, the God, the glorious Indra, hath raised him up for man, best Wonder−Worker.
He, self−reliant, mighty and triumphant, brought low the dear head of the wicked Dasa.
7 Indra theVrtra−slayer, Fort−destroyer, scattered the Dasa hosts who dwelt in darkness.
For men hath he created earth and waters, and ever helped the prayer of him who worships.

8 To him in might the Gods have ever yielded, to Indra in the tumult of thebattle.
When in his arms they laid the bolt, he slaughtered the Dasyus and cast down their forts of iron.
9 Now may that wealthy Cow of thine, O Indra, give in return a boon to him who lauds thee.
Give to thy praisers: let not fortune fail us. Loud may we speak, with heroes, in assembly.

HYMN XXI.

1. To him the Lord of all, the Lord of wealth, of light; him who is Lord for ever, Lord of men and tilth,
Him who is Lord of horses, Lord of kine,of floods, to Indra, to the Holy bring sweet Soma juice. 2 To h
im the potent One, who conquers and breaks down, the Victor never vanquished who disposes all, The
migbty−voiced, the rider, unassailable, to Indra everconquering speak your reverent prayer.
3 Still Victor, loved by mortals, ruler over men, o'erthrower, warrior, he hath waxen as he would;
Host−gatherer, triumphant, honoured mid the folk. Indra's heroic deeds will I tell forth to all.
4 The strong who never yields, who slew the furious fiend, the deep, the vast, of wisdom unattainable;
Who speeds the good, the breaker−down, the firm, the vast,−Indra whose rites bring joy hath made the light
of Dawn.
5 By sacrifice the yearning sages sending forth their songs found furtherance from him who speeds the flood.
In Indra seeking help with worship and with hymn, they drew him to themselves and won them kine and wealth.
6 Indra, bestow on us the best of treasures, the spirit of ability and fortune;
Increase of riches, safety of our bodies, charm of sweet speech, and days of pleasant weather.

HYMN XXII. Indra.

I. At the Trikadrukas the Great and Strong hath drunk drink blent with meal. With Visnu hath he quaffed the
poured out Soma juice, all that he would.
That hath so heightened him the Great, the Wide, to do his mighty work.
So may the God attain the God, true Indu Indra who is true.
2 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.
One share of the libation hath he swallowed down: one share he left.
So may the God attend the God, true Indu Indra who is true.
3 Brought forth together with wisdom and mighty power thou grewest great; with hero deeds subduing the
malevolent, most swift in act;
Giving prosperity, and lovely wealth to him who praiseth thee. So may the God attend the God, true Indu Indra who is true.
4 This, Indra, was thy hero deed, Dancer, thy first and ancient work, worthy to be told forth in heaven,
What time thou sentest down life with a God's own power, freeing the floods.
All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food.

HYMN XXIII. Brahmanaspati.

1. WE call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famousest of all,
The King supreme of prayers, O Brahmanaspati: hear us with help; sit down in place of sacrifice.
2 Brhaspati, God immortal! verily the Gods have gained from thee, the wise, a share in holy rites.
As with great light the Sun brings forth the rays of morn, so thou alone art Father of all sacred prayer.
3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;
The awful car, Brhaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.
4 Thou leadest with good guidance and preservest men; distress o'ertakes not him who offers gifts to thee.

Him who hates prayer thou punishest, Brhaspati, quelling his wrath: herein is thy great mightiness.
5 No sorrow, no distress from any side, no foes, no creatures double−tongued have overcome the man,−
Thou drivest all seductive fiends away from him whom, careful guard, thou keepest Brahmanaspati.
6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.
Brhaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.
7 Him, too, who threatens us without offence of ours, the evilminded, arrogant, rapacious man,−
Him turn thou from our path away, Brhaspati: give us fair access to this banquet of the Gods.
8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.
Strike, O Brhaspati, the Gods' revilers down, and let not the unrighteous come to highest bliss.
9 Through thee, kind −prosperer, O Brahmanaspati, may we obtain the wealth of Men which all desire:
And all our enemies, who near or far away prevail against us, crush, and leave them destitute.

10 With thee as our own rich and liberal ally may we, Brhaspati, gain highest power of life.
Let not the guileful wicked man be lord of us:−still may we prosper, singing goodly hymns of praise.
11 Strong, never yielding, hastening to the battle−cry, consumer of the foe, victorious in the strife,
Thou art sin's true avenger, Brahmanaspati, who tamest e'en the fierce, the wildly passionate.
12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might mid lords, would slay,−
Let not his deadly blow reach us, Brhaspati; may we humiliate the strong ill−doer's wrath.
13 The mover mid the spoil, the winner of all wealth, to be invoked in fight and reverently adored,
Brhaspati hath overthrown like cars of war all wicked enemies who fain would injure us.
14 Burn up the demons with thy fiercest flaming brand, those who have scorned thee in thy manifested mi ght.
Show forth that power that shall deserve the hymn of praise: destroy the evil speakers, O Brhaspati.
15 Brhaspati, that which the foe deserves not which shines among the folk effectual, splendid,
That, Son of Law I which is with might refulgent−that treasure wonderful bestow thou on us.
16 Give us not up to those who, foes in ambuscade, are greedy for the wealth of him who sits at ease,
Who cherish in their heart abandonment of Gods. Brhaspati, no further rest shall they obtain.
17 For Tvastar, he who knows each sacred song, brought thee to life, preeminent o'er all the things that be .
Guilt−scourger, guilt−avenger is Brhaspati, who slays the spoiler and upholds the mighty Law.
18 The mountain, for thy glory, cleft itself apart when, Angiras! thou openedst the stall of kine.
Thoul O Brhaspati, with Indra for ally didst hurl down water−floods which gloom had compa−sed round.
19 O Brahmanaspati, be thou controller of this our hymn and prosper thou our children.
All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXIV. Brahmanaspati.

1. BE pleased with this our offering, thou who art the Lord; we will adore thee with this new and mighty song.
As this thy friend, our liberal patron, praises thee, do thou, Brhaspati, fulfil our hearts' desire.
2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of Samb ara:
Who overthrew what shook not, Brahmapaspati,—he made his way within the mountain stored with wealt h.
3 That was a great deed for the Godliest of the Gods: strong things were loosened and the firmly fixed gav e
way.
He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.
4 The well with mouth of stone that poured a flood of meath, which Brahmapaspati hath opened with his might—
All they who see the light have drunk their fill thereat: together they have made the watery fount flow fort h.
5 Ancient will be those creatures, whatsoe'er they be; with moons, with autumns, doors unclose themselve s to
you.
Effortless they pass on to perfect this and that, appointed works which Brahmanaspati ordained.
6 They who with much endeavour searching round obtained the Panis' noblest treasure hidden in the cave, —
Those sages, having marked the falsehoods, turned them back whence they had come, and sought again to enter in.
7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the loft y
ways.
Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.
8 With his swift bow, strung truly, Brahmanaspati reaches the mark whate'er it be that he desires.
Excellent are the arrows wherewithal he shoots, keen—eyed to look on men and springing from his ear.
9 He brings together and he parts, the great High Priest; extolled is he, in battle Brahmapaspati.
When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.

10 First and preeminent, excelling all besides are the kind gifts of liberal Brhaspati.
These are the boons of him the Strong who should be loved, whereby both classes and the people have delight.
11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen great, —
He is the God spread forth in breadth against the Gods: he, Brahmanaspati, encompasseth this All.
12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.
Come to us, Brahmanaspati and Indra, to our oblation Iiie yoked steeds to fodder.
13 The sacrificial flames most swiftly hear the call: the priest of the assembly gaineth wealth for hymns.
Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmanaspati.
14 The wrath of Brahmanaspati according to his will had full effect when he would do a mighty deed.
The kine he drave forth and distributed to heaven, even as a copious flood with strength flows sundry way

s.
15 O Brahmanaspati, may we be evermore masters of wealth well−guided, full of vital strength.
Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.
16 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children.
All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXV. Brahmanaspati.

1. HE lighting up the flame shall conquer enemies: strong shall he be who offers prayer and brings his gift
.
He with his seed spreads forth beyond another's seed, whomever Brahmanaspati takes for his friend.
2 With heroes he shall overcome his hero foes, and spread his wealth by kine wise by himself is be.
His children and his children's children
grow in strength, whomever Brahmanaspati takes for his friend.
3 He, mighty like a raving river's billowy flood, as a bull conquers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained, whomever Brahmanaspati takes for his friend.
4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine
.
He slays in unabated vigour with great might, whomever Brahmanaspati takes for his friend.
5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.
Blest with the happiness of Gods he prospers well, whomever Brahmanaspati takes for his friend.

HYMN XXVI. Brahmanaspati.

1. THE righteous singer shall o'ercome his enemies, and he who serves the Gods subdue the godless man.
The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.
2 Worship, thou hero, chase the arrogant afar: put on auspicious courage for the fight with foes.
Prepare oblation so that thou mayst have success. we crave the favouring help of Brahmanaspati.
3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,believing
Who with oblation and a true heart serves Brahmanaspati the Father of the Gods.
4 Whoso hath honoured him with offerings rich in oil, him Brahmanaspati leads forward on his way,
Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

HYMN XXVII. Adityas.

1. THESE hymns that drop down fatness, with the ladle I ever offer tothe Kings Adityas.
May Mitra, Aryanian, and Bhaga hear us, the mighty Varuna Daksa, and Amsa.
2 With one accord may Aryaman and Mitra and Varuna this day accept this praise−song−
Adityas bright and pure as streams of water, free from all guile and falsehood, blameless, perfect.
3 These Gods, Adityas, vast, profound, and faithful, with many eyes, fain to deceive the wicked,
Looking within behold the good and evil near to the Kings is even the thing most distant.

4 Upholding that which moves and that which moves not, Adityas, Gods, protectors of all being,
Provident, guarding well the world of spirits, true to eternal Law, the debt−exactors.
5 May I, Adityas, share m this your favour which, Aryaman, brings profit e'en in danger.

Under your guidance, Varuna and Mitra, round troubles may I pass, like rugged places.
6 Smooth is your path, O Aryaman and Mitra; excellent is it, Varuna, and thornless.
Thereon, Adityas, send us down your blessing: grant us a shelter hard to be demolished.
7 Mother of Kings, may Aditi transport us, by fair paths Aryaman, beyond all hatred.
May we uninjured, girt by many heroes, win Varuna's and Mitra's high protection.
8 With their support they stay three earths, three heavens; three are their functions in the Gods' assembly.
Mighty through Law, Adityas, is your greatness; fair is it, Aryaman, Varuna, and Mitra.
9 Golden and splendid, pure like streams of water, they hold aloft the three bright heavenly regions.
Ne'er do they slumber, never close their eyelids, faithful, far−ruling for the righteous mortal.
10 Thou over all, O Varuna, art Sovran, be they Gods, Asura! or be they mortals.
Grant unto us to see a hundred autumns ours be the blest long lives of our forefathers.
11 Neither the right nor left do I distinguish, neither the cast nor yet the west, Adityas.
Simple and guided by your wisdom, Vasus!
may I attain the light that brings no danger.
12 He who bears gifts unto the Kings, true Leaders, he whom their everlasting blessings prosper,
Moves with his chariot first in rank and wealthy, munificent and lauded in assemblies.
13 Pure, faithful, very strong, with heroes round him, he dwells beside the waters rich with pasture.
None slays, from near at hand or from a distance, him who is under the Adityas' guidance.
14 Aditi, Mitra, Varuna, forgive us however we have erred and sinned against you.
May I obtain the broad light free from peril: O Indra, let not during darkness seize us.
15 For him the Twain united pour their fulness, the rain from heaven: he thrives most highly favoured.
He goes to war mastering both the mansions: to him both portions of the world are gracious.
16 Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Adityas,
May I car−borne pass like a skilful horseman: uninjured may we dwell in spacious shelter.
17 May1 not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may1 never lack well−ordered riches. Lond may we speak, with heroes, in assembly.

HYMN XXVIII. Varuna

1. THIS laud of the self−radiant wise Aditya shall be supreme o'er all that is in greatness.
1 beg renown of Varuna the Mighty, the God exceeding kind to him who worships.
2, Having extolled thee. Varuna, with thoughtful care may we have high fortune in thy service,
Sinffing thy praises like the fires at coming, day after day, of mornings rich in cattle.
3 May we be in thy keeping, O thou Leader wide−ruling Varuna, Lord of many heroes.
O sons of Aditi, for ever faithful, pardon us, Gods, admit us to your friendship.
4 He made them flow, the Aditya, the Sustainer: the rivers run by Varuna's commandment.
These feel no weariness, nor cease from flowing: swift have they flown like birds in air around us.
5 Loose me from sin as from a bond that binds me: may we swell, Varuna, thy spring of Order.
Let not my thread, while I weave song, be severed, nor my work's sum, before the time, be shattered.
6 Far from me, Varuna, remove all danger accept me graciously, thou Holy Sovran.
Cast off, like cords that hold a calf, my troubles: I am not even mine eyelid's lord without thee.
7 Strike us not, Varuna, with those dread weapons which, Asura, at thy bidding wound the sinner.
Let us not pass away from light to exile. Scatter, that we may live, the men who hate us
8 O mighty Varuna, now and hereafter, even as of old, will we speak forth our worship.
For in thyself, invincible God, thy statutes ne’er to be moved are fixed as on a mountain.
9 Move far from me what sins I have committed: let me not suffer, King, for guilt of others.
Full many a morn remains to dawn upon us: in these, O Varuna, while we live direct us.

10 O King, whoever, be he friend or kinsman, hath threatened me affrighted in my slumber−
If any wolf or robber fain would harm us, therefrom, O Varuna, give thou us protection. 11M
ay I not live O Varuna, to witness my wealthy, liberal dear friend's destitution. King, may I n
ever lack well−ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXIX. Visvedevas.

I. UPHOLDERS of the Law, ye strong Adityas, remove my sin like her who bears in secret.
You, Varuna, Mitra and all Gods who listen, I call to help me, I who know your goodness.
2 Ye, Gods, are providence and ye are power: remove ye utterly all those who hate us.
As givers of good things deal with us kindly: this day be gracious to us and hereafter.
3 What service may we do you with our future, what service, Vasus, with our ancient friendship?
O Aditi, and VaruVa and Mitra, Indra and Maruts, make us well and happy.
4 Ye, O ye Gods, are verily our kinsmen as such be kind to me who now implore you.
Let not your car come slowly to our worship: of kinsmen such as you ne'er let us weary.
5 I singly have sinned many a sin against you, and ye chastised me as a sire the gambler.
Far be your nets, far, Gods, be mine offences: seize me not like a bird upon her offspring.
6 Turn yourselves hitherward this day, ye Holy, that fearing in my heart I may approach you.
Protect us, God; let not the wolf destroy us. Save us, ye Holy, from the pit and falling.
7 May I not live, O Varuna, to witness my wealthy, liberal, dear friend's destitution.
King, may I never lack well−ordered riches. Loud may we speak, with heroes, in assembly.

HYMN XXX. Indra and Others.

1. THE streams unceasing flow to Indra, slayer of Ahi, Savitar, God, Law's fulfiller,
Day after day goes on the sheen of waters. What time hath past since they were first set flowing?
2 His Mother−for she knew−spake and proclaimed him who was about to cast his bolt at Vrtra.
Cutting their paths according to his pleasure day after day flow to their goal the rivers.
3 Aloft he stood above the airy region, and against Vrtra shot his deadly missile.
Enveloped in a cloud he rushed upon him. Indra subdued the foe with sharpened weapons.
4 As with a bolt, Brhaspati, fiercely flaming, pierce thou Vrkadvaras', the Asura's, heroes.
Even as in time of old with might thou slewest, so slay even now our enemy, O Indra.
5 Cast down from heaven on high thy bolt of thunder wherewith in joy thou smitest dead the foeman.
For gain of children make us thine, O Indra, of many children's children and of cattle.
6 Whomso ye love, his power ye aid and strengthen; ye Twain are the rich worshipper's advancers.
Graciously favour us, Indra and Soma; give us firm standing in this time of danger.
7 Let it not vex me, tire me, make me slothful, and never let us say, Press not the Soma;
For him who cares for me, gives gifts, supports me, who comes with kine to me who pour libations.
8 Sarasvati, protect us: with the Maruts allied thou boldly conquerest our foemen,
While Indra does to death the daring chieftain of Sandikas exulting in his prowess.
9 Him who waylays, yea, him who would destroy us,−aim at him, pierce him with thy sharpened weapon.

Brhaspati, with arms thou slayest foemen O King, give up the spoiler to destruction.
10 Perform, O Hero, with our valiant heroes the deeds heroic which thou hast to finish.
Long have they been inflated with presumption: slay them, and bring us hither their possessions.

11 I craving joy address with hymn and homage your heavenly host, the company of Maruts,
That we may gain wealth with full store of heroes, each day more famous, and with troops of children.

HYMN XXXI. Visvedevas.

1. HELP, Varuna and Mitra, O ye Twain allied with Vasus, Rudras, and Adityas, help our car,
That, as the wild birds of the forest from their home, our horses may fly forth, glad, eager for renown.
2 Yea, now ye Gods of one accord speed on our car what time among the folk it seeks an act of might;
When, hasting through the region with the stamp of hoofs, our swift steeds trample on the ridges of the earth.
3 Or may our Indra here, the Friend of all mankind, coming from heaven, most.wise, girt by the Marut host,
Accompany, with aid untroubled by a foe, our car to mighty gain, to win the meed of strength.
4 Or may this Tvastar, God who rules the world with power, one−minded with the Goddesses speed forth our
car;
Ila and Bhaga the celestial, Earth and Heaven, Pusan, Purandhi, and the Asvins, ruling Lords.
5 Or, seen alternate, those two blessed Goddesses, Morning and Night who stir all living things to act:
While with my newest song I praise you both, O Earth, that from what moves not ye may spread forth threefold food.
6 Your blessing as a boon for suppliants we desire: the Dragon of the Deep, and Aja−Ekapad,
Trita, Rbhuksan, Savitar shall joy in us, and ihe Floods' swift Child in our worship and our prayer.
7 These earnest prayers I pray to you, ye Holy: to pay you honour, living men have formed them,
Men fain to win the prize and glory. May they win, as a car−horse might the goal, your notice.

HYMN XXXII. Various Deities.

1. GRACIOUSLY further, O ye Heaven and Earth, this speech striving to win reward, of me your worshipper.
First rank I give to you, Immortal, high extolled! I, fain to win me wealth, to you the migbty Pair.
2 Let not man's guile annoy us, secret or by day: give not us up a prey to these calamities.
Sever not thou our friendship: think thereon for us. This, with a heart that longs for bliss, we seek from thee.
3 Bring hither with benignant mind the willing Cow teeming with plenteous milk, full, inexhaustible.
O thou invoked by many, day by day I urge thee with my word, a charger rapid in his tread.
4 With eulogy I call on Raka swift to hear may she, auspicious, hear us, and herself observe.
With never−breaking needle may she sew her work, and give a hero son most wealthy, meet for praise.
5 All thy kind thoughts, O Raka, lovely in their form, wherewith thou grantest wealth to him who offers gifts−
With these come thou to us this day benevolent, O Blessed One, bestowing food of thousand sorts.
6 O broad−tressed Sinivali, thou who art the Sister of the Gods,
Accept the offered sacrifice, and, Goddess, grant us progeny.
7 With lovely fingers, lovely arms, prolific Mother of many sons−
Present the sacred gifts to her, to Sinlivali Queen of men.
8 Her, Sinivali, her, Gungu, her, Raka, her, Sarasvati, Indrani to mine aid I call, and Vartunani for my weal.

HYMN XXXIII. Rudra.

1. FATHER of Maruts, let thy bliss approach us: exclude us not from looking on the sunlight.
Gracious to our fleet courser be the Hero may we transplant us, Rudra, in our children.
2 With the most saving medicines which thou givest, Rudra, may I attain a hundred winters.
Far from us banish enmity and hatred, and to all quarters maladies and trouble.
3 Chief of all born art thou in glory, Rudra, armed with the thunder, mightiest of the mighty.
Transport us over trouble to well−being repel thou from us all assaults of mis. chief.
4 Let us not anger thee with worship, Rudra, ill praise, Strong God! or mingled invocation.
Do thou with strengthening balms incite our heroes: I hear thee famed as best of all physicians.
5 May I with praise−songs win that Rudra's favour who is adored with gifts and invocations.

Ne'er may the tawny God, fair−checked, and gracious, swifthearing, yield us to this evil purpose.
6 The Strong, begirt by Maruts, hath refreshed me, with most invigorating food, imploring.
As he who finds a shade in fervent sunlight may I, uninjured, win the bliss of Rudra.
7 Where is that gracious hand of thine, O Rudra, the hand that giveth health and bringeth comfort,
Remover of the woe that Gods have sent us? O Strong One, look thou on me with compassion.
8 To him the strong, great, tawny, fair−complexioned, I utter forth a mighty hymn of praises.
We serve the brilliant God with adorations, we glorify, the splendid name of Rudra.
9 With firm limbs, multiform, the strong, the tawny adorns himself with bright gold decorations:
The strength of Godhead ne'er departs from Rudra, him who is Sovran of this world, the mighty.
10 Worthy, thou carriest thy bow and arrows, worthy, thy manyhued and honoured necklace.
Worthy, thou cuttest here each fiend to pieces: a mightier than thou there is not, Rudra.
11 Praise him the chariot−borne, the young, the famous, fierce, slaying like a dread beast of the forest.
O Rudra, praised, be gracious to the singer. let thy hosts spare us and smite down another.
12 I bend to thee as thou approachest, Rudra, even as a boy before the sire who greets him.
I praise thee Bounteous Giver, Lord of heroes: give medicines to us as thou art lauded.
13 Of your pure medicines, O potent Martits, those that are wholesomest and healthbestowing,
Those which our father Manu hath selected, I crave from. Rudra for our gain and welfare.
14 May Rudra's missile turn aside and spare us, the great wrath of the impetuous One avoid us.
Turn, Bounteous God, thy strong bow from our princes, and be thou gracious to our seed and offspring.
15 O tawny Bull, thus showing forth thy nature, as neither to be wroth, O God, nor slay us.
Here, Rudra, listen to our invocation. Loud may we speak, with heroes, in assembly.

HYMN XXXIV. Maruts

1. THE Maruts of resistless might who love the rain, resplendent, terrible like wild beasts in their strength
,
Glowing like flames of fire, impetuous in career, blowing the wandering raincloud, have disclosed the kin
e.
2 They gleam with armlets as the heavens are decked with stars, like cloud−born lightnings shine the torre
nts
of their rain.
Since the strong Rudra, O Maruts with brilliant chests, sprang into life for you in Prsni's radiant lap.
3 They drip like horses in the racings of swift steeds; with the stream's rapid cars they hasten on their way
.
Maruts with helms of gold, ye who make all things shake, con e with your spotted deer, one−minded, to o
ur

food.
4 They have bestowed of Mitra all that live, to feed, they who for evermore cause their swift drops to flow
;
Whose steeds are spotted deer, whose riches never fail, like horses in full speed, bound to the pole in wor
k.
5 With brightly−flarning kine whose udders swell with milk, idth glittering lances on your unobstructed
paths,
O Maruts, of one mind, like swans who seek their nests, come to the rapturous enjoyment of the meath.
6 To these our prayers, O Maruts, come unanimous, come ye to our libations like the praise of men.
Make it swell like a mare, in udder like a cow, and for the singer grace the song with plenteous strength.
7 Give us a steed, O Maruts migbty in the car; prevailing prayer that brings remembrance day by day;
Food to your praisers, to your bard in deeds of might give winning wisdom, power uninjured, unsurpassed
.
8 When the bright−chested Maruts, lavish of their gifts, bind at the time bliss their horses to the cars,
Then, as the milch−cow feeds her calf within the stalls, they pour forth food for all oblation−bringing men
.
9 Save us, O Maruts, Vasus, from the injurer, the mortal foe who makes us looked upon as wolves.
With chariot all aflame compass him round about: O Rudras, cast away the foeman's deadly bolt.
10 Well−known, ye Maruts, is that wondrous course of yours, when they milked Prsni's udder, close akin
to
her.
Or when to shame the bard who lauded, Rudra's Sons, ye O infallible brought Trita to decay.
11 We call youi such, great Maruts, following wonted ways, to the oblation paid to Visnu Speeder−on.
With ladles lifted up, with prayer, we seek of them preeminent, golden−hued, the wealth which all extol.

12 They, the Dasagvas, first of all brought sacrifice: they at the break of mornings shall inspirit us. Daw
n with her purple beams uncovereth the nights, with great light glowing like a billowy sea of milk. 13 T
he Rudras have rejoiced thern in the gathered bands at seats of worship as in purple ornaments. They wi
th impetuous vigour sending down the rain have taken to themselves a bright and lovely hue. 14 Soliciti
ng their high protection for our help, with this our adoration we sing praise to them, Whom, for assistan
ce, like the five terrestrial priests. Trita hath brought to aid us hither on his car. 15 So may your favourin
g help be turned to us−ward, your kindness like a Iowing cow approach us, Wherewith ye bear your ser
vant over trouble, and free your worshipper from scoff and scorning.

HYMN XXXV. Son of Waters.

1. EAGER for spoil my flow of speech I utter: may the Floods' Child accept my songs with favour.
Will not the rapid Son of Waters make them lovely, for he it is who shall enjoy them?
2 To him let us address the song well−fashioned, forth from the heart. Shall he not understand it'
The friendly Son of Waters by the greatness of Godhead hath produced all things existing.
3 Some floods unite themselves and others join them: die sounding rivers fill one common storehouse.
On every side the bright Floods have encompassed the bright resplendent Offspring of the Waters.
4 The never−sullen waters, youthful Maidens, carefully decking, wait on him the youthful.
He with bright rays shines forth in splendid beauty, unfed with wood. in waters, oil−enveloped.
5 To him three Dames are oftering food to feed him, Goddesses to the God whom none may injure.
Within the waters hath he pressed, as hollows, and drinks their milk who now are first made mothers.

6 Here was the horse's birth; his was the sunlight. Save thou our princes from the oppressor's onslaught.
Him, indestructible, dwelling at a distance in forts unwrought lies and ill spirits reach not.
7 He, in whose mansion is the teeming Milch−cow, swells the Gods' nectar and cats noble viands.
lle Son of Waters, gathering strength in waters, shines for his worshipper to give him treasures.
8 He who in waters with his own pure Godhead shines widely, law−abiding, everlasting−
The other worlds are verily his branches, and plants are born of him with all their offspring.
9 The Waters' Son hath risen, and clothed in lightning ascended up unto the curled cloud's bosom;
And bearing with them his supremest glory the Youthful Ones, gold−coloured, move around him.
10 Golden in form is he, like gold to look on, his colour is like gold, the Son of Waters.
When he is seated fresh from golden birthplace those who present their gold give food to feed him.
11 This the fair name and this the lovely aspect of him the Waters' Son increase in secret.
Whom here the youthful Maids together kindle, his food is sacred oil of golden colour.
12 Him, nearest Friend of many, will we worship with sacrifice. and reverence and oblation.
I make his back to shine, with chips provide him; t offer food and with my songs exalt him.
13 The Bull hath laid his own life−germ Within them. He sucks them as an infant, and they kiss him.
He, Son of Waters, of unfading colour, hadi entered here as in another's body.
14 While here he dwelleth in sublimest station, resplendent with the rays that never perish,
The Waters, bearing oil to feed their ofispring, flow, Youthful Ones, in wanderings about him.
15 Agni, I gave good shelter to the people, and to the princes goodly preparation.
Blessed is all that Gods regard with favour. Loud may we speak, with heroes, in assembly.

HYMN XXXVI Various Gods.

1. WATER and milk hath he endued, sent forth to thee: the men have drained him with the filters and the stones.
Drink, Indra, from the Hotar's bowlfirst right is thine−Soma hallowed and poured with Vasat and Svaha.
2 Busied with sacrifice, with spotted deer and spears, gleaming upon your way with ornaments, yea, our Friends,
Sitting on sacred grass, ye Sons of Bharata, drink Soma from the Potar's bowl, O Men of heaven.

3 Come unto us, ye swift to listen: as at home upon the sacred grass sit and enjoy yourselves.
And, Tvastar, well−content be joyful in the juice with Gods and Goddesses in gladsome company.
4 Bring the Gods hither, Sage, and offer sacrifice: at the three altars seat thee willingly, O Priest.
Accept for thy delight the proffered Soma meath: drink from the Kindler's bowl and fill thee with thy shar e.
5 This is the strengthener of thy body's manly might: strength, victory for all time are placed within thine arms.
Pressed for thee, Maghavan, it is offered unto thee: drink from the chalice of this Brahman, drink thy fill.
6 Accept the sacrifice; mark both of you, my call: the Priest hath seated him after the ancient texts.
My prayer that bids them come goes forth to both the Kings: drink ye the Soma meath from the Director's bowl.

HYMN XXXVII. Various Gods.

1. Enjoy thy fill of meath out of the Hotar's cup: Adhvaryus he desires a full draught poured for him.
Bring it him: seeking this he gives. Granter of Wealth, drink Sorna with the Rtus from the Hotar's cup.
2 He whom of old I called on, him I call on now. He is to be invoked; his name is He who Gives,

Here brought by priests is Soma meath. Granter of Wealth, drink Soma with the Rtus from the Potar's cup.
3 Fat may the horses be wherewith thou specdest on: Lord of the Wood, unharming, strengthen thou thyself.
Drawing and seizing, Bold One, thou who grantest wealth, drink Soma with the Rtus from the Nestar's cup.
4 From Hotar's cup and Potar's he hath drunk and joyed: the proffered food hath pleased him from the Nestar's bowl.
The fourth cup undisturbed, immortal, let him drink who giveth wealth, the cup of the wealth−giving God.
5 Yoke, O ye Twain, to−day your hero−bearing car, swift−moving hitherward: your loosing−place is here.
Mix the oblations, then come hither with the meath, and drink the Soma, ye rich in abundant strength.
6 Agni, accept the fuel and our offered gift: accept the prayer of man, accept our eulogy,
Do thou with all, with Rtu, O thou Excellent, fain, make the great Gods all fain taste the gift we bring.

HYMN XXXVIII. Savitar.

1. UPRISEN is Savitar, this God, to quicken, Priest who neglects not this most constant duty.
To the Gods, verily, he gives rich treasure, and blesses him who calls them to the banquet.
2 Having gone up on high, the God broadhanded spreads his arms widely forth that all may mark him.
Even the waters bend them to his service: even this wind rests in the circling region.
3 Though borne by swift steeds he will yet unyoke them: e'en the fleet chariot hath he stayed from going.
He hath checked e'en their haste who glide like serpents. Night closely followed Savitar's dominion.
4 What was spread out she weaves afresh, re−weaving: the skilful leaves his labour half−completed.
He hath arisen from rest, and parted seasons: Savitar hath approached, God, holy−minded.
5 Tlirough various dwellings, through entire existence, spreads, manifest, the household light of Agni.
The Mother gives her Son the goodliest portion, and Savitar hath sped to meet his summons.
6 He comes again, unfolded, fain for conquest: at home was he, the love of all things moving.
Each man hath come leaving his evil doings, after the Godlike Savitar's commandment.
7 The wild beasts spread through desert places seeking their watery share which thou hast set in waters.
The woods are given to the birds. These statutes of the God Savitar none disobeyeth.
8 With utmost speed, in restless haste at sunset Varuna seeks his watery habitation.
Then seeks each bird his nest, each beast his lodging. In due place Savitar hath set each creature.
9 Him whose high law not Varuna nor Indra, not Mitra, Aryaman, nor Rudra breaketh,
Nor evil−hearted fiends, here for my welfare him I invoke, God Savitar, with worship.
10 May they who strengthen bliss, and thought and wisdom, and the Dames' Lord and Narasamsa aid us.
That good may come to us and wealth be gathered, may we be Savitar the God's beloved.
11 So come to us our hearts' desire, the bounty bestowed by thee, from heaven and earth and waters,

That it be well with friends and those who praise thee, and, Savitar, with the loud−lauding singer.

HYMN XX Asvins.

1. SING like the two press−stones for this same purpose; come like two misers to the tree of treasure;
Like two laud−singing Brahmans in the assembly, like the folk's envoys called in many places.

2 Moving at morning like two chr−borne heroes, like to a pair of goats ye come electing;
Like two fair dames embellishing their bodies, like a wise married pair among the people.
3 Like to a pair of horns come first to usward, like to a pair of hoofs with rapid motion;
Come like two Cakavas in the grey of morning, come like two chariot wheels at dawn, ye Mighty.
4 Bear us across the rivers like two vessels, save us as ye were yokes, naves, spokes and fellies.
Be like two dogs that injure not our bodies; preserve us, like two crutches, that we fall not.
5 Like two winds ageing not, two confluent rivers, come with quick vision like two eyes before us.
Come like two hands most helpful to the body, and guide us like two feet to what is precious.
6 Even as two lips that with the mouth speak honey, even as two breasts that nourish our existence,
Like the two nostrils that protect our being, be to us as our ears that hear distinctly.
7 Like two hands give ye us increasing vigour; like heaven and earth constrain the airy regions.
Asvins, these hymns that struggle to approach you, sharpen ye like an axe upon a whetstone.
8 These prayers of ours exalting you, O Asvins, have the GrtSamadas, for a laud, made ready.
Welcome them, O ye Heroes, and come bither. Loud may we speak. with brave men, in assembly.

HYMN XL. Soma and Pusan.

1 SOMA and Pusan, Parents of all riches, Parents of earth and Parents of high heaven,
You Twain, brought forth as the whole world's protectors, the Gods have made centre of life eternal.
2 At birth of these two Gods all Gods are joyful: they have caused darkness, which we hate, to vanish.
With these, with Soma and with Pusan, India generates ripe warm milk in the raw milch−cows.
3 Soma and Pusan, urge your chariot hither, the seven−wheeIed car that measures out the region,
That stirs not all, that moves to every quarter, fivc−reined and harnessed by the thought, ye Mighty.
4 One in the heaven on high hath made his dwelling, on earth and in the firmament the other.
May they disclose to us great store of treasure, much−longed for, rich in food, source of enjoyment.
5 One of you Twain is Parent of all creatures, the otherjourneys onward all−beholding.
Soma and Pusan, aid my thought with favour: with you may we o'ercome in all encounters.
6 May Pusan stir our thought, the all−impelling, may Soma Lord of riches grant us riches.
May Aditi the perfect Goddess aid us. Loud may we speak, with heroes, in assembly.

HYMN XLI. Various Deities.

1. O VAYU, come to us with all the thousand chariots that are thine, Team−borne, to drink the Soma juice.
2 Drawn by thy team, O Vayu, come; to thee is offered this, the pure.
Thou visitest the presser's house.
3 Indra and Vayu, drawn by teams, ye Heroes, come today and drink.
Of the bright juice when blent with milk.
4 This Soma hath been shed for you, Lawstrengtheners, Mitra−Varuna!
Listen ye here to this my call.
5 Both Kings who never injure aught seat them in their supremest home,
The thousand−pillared, firmly−based.
6 Fed with oblation, Sovran Kings, Adityas, Lords of liberal gifts.
They wait on him whose life is true.

7 With kine, Nasatyas, and with steeds, come, Asvins, Rudras, to the house
That will protect its heroes well;

8 Such, wealthy Gods! as none afar nor standing nigh to us may harm,
Yea, no malicious mortal foe.
9 As such, O longed−far Asvins, lead us on to wealth of varied sort,
Wealth that shall bring us room and rest.
10 Verily Indra, conquering all, driveth e'en mighty fear away,
For firm is he and swift to act.
11 Indra be gracious unto us: sin shall not reach us afterward,
And good shall be before us still.
12 From all the regions of the world let Indra send security,
The foe−subduer, swift to act.
13 O all ye Gods, come hitherward: hear this mine invocation, seat
Yourselves upon this sacred grass.
14 Among ihe gunahotras strong for you is this sweet gladdening draught.
Drink ye of this delightsome juice.
15 Ye Martus led by Indra, Gods with Pri§an for your bounteousest,
Hear all of you this call of mine.
16 Best Mother, best of Rivers, best of Goddesses, Sarasvati, We are, as 'twere, of no repute and dear Mot her,
give thou us renown.
17 In thee, Sarasvati, divine, all generations have their stay.
Be, glad with Sunahotra's sons: O Goddess grant us progeny.
18 Enriched with sacrifice, accept Sarasvati, these prayers of ours,
Thoughts which GrtSamadas beloved of Gods bring, Holy One,to thee.
19 Ye who bless sacrifice, go forth, for verily we choose you both,
And Agni who conveys our gifts.
20 This our.effectual sacrifice, reaching the sky, shall Heaven and Earth
Present unto the Gods to−day.
21 In both your laps, ye guileless Ones, the Holy Gods shall sit them down
To−day to drink the Soma here.

HYMN XLII Kapinjala.

1. TELLING his race aloud with cries repeated, he sends his voice out as his boat a steersman.
O Bird, be ominous of happy fortune from no side may calamity befall thee.
2 Let not the falcon kill thee, nor the eagle let not the arrow−bearing archer reach thee.
Still crying in the region of the Fathers, speak here auspicious, bearing joyful tidings.
3 Bringing good tidings, Bird of happy omen, call thou out loudly southward of our dwellings,
So that no thief, no sinner may oppress us. Loud may we speak, with heroes, in assembly.

HYMN XLIII. Kapinjala.

1. HERE on the right sing forth chanters of hymns of praise, even the winged birds that in due season spe ak.
He, like: a Sama−chanter utters both the notes, skilled in the mode of Trstup and of Gayatri.
2 Thou like the chanter−priest chantest the Sama, Bird; thou singest at libations like a Brahman's son.
Even as a vigorous horse when he comes near the mare, announce to us good forturue, Bird, on every side
,

proclaim in all directions happy luck, O Bird.
3 When singing here, O Bird. announce good luck to us, and when thou sittest still think on us with kind thoughts.
When flying off thou singest thou art like a lute. With brave sons in assembly may we speak aloud.

RIG VEDA − BOOK THE THIRD

HYMN I. Agni.

1. THOU, Agni, who wilt have the strong, hast made me the Soma's priest, to worship in assembly.
Thou shinest to the Gods, I set the pressstones. I toil; be joyful in thyself, O Agni.
2 East have we turned the rite; may the hymn aid it. With wood and worship shall they honour Agni.
From heaven the synods of the wise have learnt it: c'en for the quick and strong they seek advancement.
3 The Prudent, he whose will is pure, brought welfare, allied by birth to Heaven and Earth in kinship.
The Gods discovered in the midst of waters beautiful Agni with the Sisters' labour.
4 Him, Blessed One, the Seven strong Floods augmented, him white at birth and red when waxen mighty.

As mother mares run to their new−born you ling, so at his birth the Gods wondered at Agni.
5 Spreading with radiant limbs throughout the region, purging his power with wise purifications,
Robing himself in light, the life of waters, lie spreads abroad his high and perfect glories.
6 He sought heaven's Mighty Ones, the unconsuming, the unimpaired, not clothed and yet not naked.
Then they, ancient and young, who dwell together, Seven sounding Rivers, as one germ received him.
7 His piles, assuming every form, are scattered where flow sweet waters, at the spring of fatness;
There stood the milch−kine with full−laden udders, and both paired Mighty Mothers of the Wondrous.
8 Carefully cherished, Son of Strength, thou shoncst assuming lasting and refulgent beauties.
Full streams of fatness and sweet juice descended, there where the Mighty One grew strong by wisdom.
9 From birth he knew even his Father's bosom, he set his voices and his streams in motion;
Knew him who moved with blessed Friends in secret, with the young Dames of heaven. He stayed not hidden.
10 He nursed the Infant of the Sire and Maker: alone the Babe sucked many a teeming bosom.
Guard, for the Bright and Strong, the fellow−spouses friendly to men and bound to him in kinship.
11 The Mighty One increased in space unbounded; full many a glorious flood gave strength to Agni.
Friend of the house, within the lap of Order lay Agni, in the Sister Rivers' service.
12 As keen supporter where great waters gather, light−shedder whom the brood rejoice to look on;
He who begat, and will beget, the dawnlights, most manly, Child of Floods, is youthful Agni.
13 Him, varied in his form, the lovely Infant of floods and plants the blessed wood hath gendered.
Gods even, moved in spirit, came around him, and served him at his birth, the Strong, the Wondrous.
14 Like brilliant lightnings, mighty luminaries accompany the light−diffusing Agni,
Waxen, as 'twere in secret, in his dwelling, while in the boundless stall they milk out Amrta.
15 I sacrificing serve thee with oblations and crave with longing thy good−will and friendship.
Grant, with the Gods, thy grace to him who lauds thee, protect us with thy rays that guard the homestead.
16 May we, O Agni, thou who leadest wisely, thy followers and masters of all treasures,
Strong in the glory of our noble offspring, subdue the godless when they seek the battle.
17 Ensign of Gods hast thou become, O Agni, joy−giver, knower of all secret wisdom.
Friend of the homestead, thou hast lightened mortals: carborne thou goest to the Gods, fulfilling.
18 Within the house hath sate the King immortal of mortals, filling full their sacred synods.

Bedewed with holy oil he shineth widely, Agni, the knower of all secret wisdom.
19 Come unto us with thine auspicious friendship, come speeding, Mighty, with thy mighty succours.
Grant us abundant wealth that saves from danger, that brings a good repute, a glorious portion.
20 To thee who art of old these songs, O Agni, have I declared, the ancient and the later.
These great libations to the Strong are offiered: in every birth is Jatavedas stablished.
21 Stablished in every birth is Jatavedas, kindled perpetual by the Visvamitras.
May we rest ever in the loving−kindness, in the auspicious grace of him the Holy.
22 This sacrifice of ours do thou, O Mighty, O truly Wise, bear to the Gods rejoicing.
Grant us abundant food, thou priestly Herald, vouchsafe to give us ample wealth, O Agni.
23 As holy food, Agni, to thine'invoker give wealth in cattle, lasting, rich in marvels.

To us he born a son, and spreading offspring. Agni, be this thy gracious will to us−ward.

HYMN II. Agni.

1. To him, Vaisvanara, who strengthens Holy Law, to Agni we present our praise like oil made pure.
With thoughtful insight human priests bring him anear, our Herald from of old, as an axe forms a car.
2 He made the heaven and earth resplendent by his birth: Child of two Mothers he was meet to be implored,
Agni, oblation−bearer, gracious, ever−young, infallible, rich in radiant light, the guest of men.
3 Within the range of their surpassinq power, by might, the Gods created Agni with inventive thought.
I, eager to win strength, address him, like a steed, resplendent with his brilliance, with his ample light.
4 Eager to gain, we crave from him the friendly God strength confident, choiceworthy meet to be extolled:
The Bhrgus' bounty, willing, strong with sages' lore, even Agni shining forth with light that comes from heaven.
5 For happiness, men, having trimmed the sacred grass, set Agni glorious for his strength before them here;
Yea, with raised ladles, him bright, dear to all the Gods, perfecting aims of works, Rudra of solemn rites.
6 Around thy dwelling−place, O brightly−shining Priest, are men at sacrifice, whose sacred grass is trimmed.
Wishing to do thee service, Agni, they are there, desirous of thy friendship grant them store of wealth.
7 He hath filled heaven and earth and the great realm of light, when at his birth the skilful held him in their hold.
He like a horse is led forth to the sacrifice Sage, graciously inclined, that he may win us strength.
8 Honour the oblation−bearer, him who knows fair rites, serve ye the Household Friend who knows all things that be.
He drives the chariot of the lofty ordinance: Agni most active, is the great High Priest of Gods.
9 They who are free from death, fain for him, purified three splendours of the mighty Agni, circling all.
To man, for his enjoyment, one of these they gave: the other two have passed into the sister sphere.
10 Man's sacrificial food hath sharpened like an axe, for brightness, him the Sage of men, the people's Lord,
Busied with sacred rites he mounts and he descends. He hath laid down his vital germ within these worlds.

11 He stirs with life in wombs dissimilar in kind, born as a Lion or a loudly−bellowing Bull:
Vaisvanara immortal with wide−reaching might, bestowing goods and wealth on him who offiers gifts.
12 Vaisvanara, as of old, mounted the cope of heaven, heaven's ridge, well greeted, by those skilled in noble songs.
He, as of old, producing riches for the folk, still watchful, traversesthe common way again.
13 For new prosperity we seek to Agni, him whose course is splendid, gold−haired, excellently bright,
Whom Matarisvan stablished, dweller in the heaven, meet for high praise and holy, sage and true to Law.
14 As pure and swift of course, beholder of the light, who stands in heaven's bright sphere a sign, who wakes at dawn,
Agni, the head of heaven, whom none may turn aside−to him the Powerful with mighty prayer we seek.
15 The cheerful Priest, the pure, in whom no guile is found, Friend of the House, praise−worthy, dear to all mankind,
Fair to behold for beauty like a splendid car,− Agni the Friend of men we ever seek for wealth.

HYMN III. Agni.

1. To him who shines afar, Vaisvanara, shall bards give precious things that he may go on certain paths:
For Agni the Immortal serves the Deities, and therefore never breaks their everlasting laws.
2 He, wondrous envoy, goes between the earth and heaven, firm seated as the Herald, great High Priest of men.
He compassethwith rays the lofty dwelling−place, Agni, sent forward by the Gods, enriched with piayer.
3 Sages shall glorify Agni with earnest thoughts, ensign of sacrifice, who fills the synod full:
In whom the singers have stored up their holy acts to him the worshipper looks for joy and happiness.

4 The Sire of sacrifice, great God of holy bards, Agni, the measure and the symbol of the priests,
Hath entered heaven and earth that show in varied form: the Sage whom many love rejoiceth in his might.

5 Bright Agni with the bright car, Lord of green domains, Vaisvanara dweller in the floods, who finds the light,
Pervading, swift and wild, encompassed round with powers, him very glorious have the Gods established here.
6 Agni, together with the Gods and Manu's folk by thought extending sacrifice in varied form,
Goes, car−borne, to and fro with those who crown each rite, the fleet, the Household Friend, who turns the curse aside.
7 Sing, Agni, for long life to us and noble sons: teem thou with plenty, shine upon us store of food.
Increase the great man's strength, thou ever−vigilant: thou, longing for the Gods, knowest their hymns full well.
8 The Mighty One, Lord of the people and their guest, the leader of their thoughts, devoted Friend of priests,
Our solemn rites' announcer, Jatavedas, men with worship ever praise, with urgings for their weal.
9 Agni the God resplendent, giver of great joy, hath on his lovely car compassed the lands with, might.
Let us with pure laudations in his house approach the high laws of the nourisher of multitudes.
10 I celebrate thy glories, O Vaisvanara, wherewith thou, O farsighted God, has found the light.

Thou filledst at thy birth both worlds, the earth and heaven: all this, O Agni, hast thou compassed of thyse lf.
11 By his great skill the Sage alone hath brought to pass a great deed, mightier than Vaisvanara's wondrou s
acts.
Agni sprang into being, magnifying both his Parents, Heaven and Earth, rich in prolific seed.

HYMN IV Apris.

1. 1. BE friendly with each kindled log of fuel, with every flash bestow the boon of riches.
Bring thou the Gods, O God, unto our worship: serve, well−inclined, as Friend thy friends, O Agni.
2 Agni whom daily Varuna and Mitra the Gods bring thrice a day to this our worship,
Tanunapat, enrich with meath our service that dwells with holy oil, that offers honour.
3 The thought that bringeth every boon proceedeth to worship first the Priest of the libation,
That we may greet the Strong One with our homage. Urged, may he bring the Gods, best Sacrificer.
4 On high your way to sacrifice was made ready; the radiant flames went upward to the regions.
Full in the midst of heaven the Priest is seated: sirew we the sacred grass where Gods may rest them.
5 Claiming in mind the seven priests' burntoblations, inciting all, they came in settled order.
To this our sacrifice approach the many who show in hero beauty at assemblies.
6 Night and Dawn, lauded, hither come together, both smiling, different are their forms in colour,
That Varuna and Mitra may accept us, and Indra, girt by Maruts, with his glories.

2. 7. I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted man ner.
These speak of truth, praising the truth eternal, thinking on Order as the guards of Order.
8 May Bharati with all her Sisters, Ila accordant with the Gods, with mortalls Agni,
Sarasvati with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.
9 Well pleased with us do thou O God, O Tvastar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press−stones.
10 Send to the Gods the oblation, Lord of Forests; and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the Gods' generations well he knoweth.
11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail delight the Gods Immortal.

HYMN V. Agni.

1. AGNI who shines against the Dawns is wakened. The holy Singer who precedes the sages.
With far−spread lustre, kindled by the pious, the Priest hath thrown both gates of darkness open.
2 Agni hath waxen mighty by laudations, to be adored with hymns of those who praise him.
Loving the varied shows of holy Order at the first flush of dawn he shines as envoy.
3 Amid men's homes hath Agni been established, fulfilling with the Law, Friend, germ of waters.
Loved and adored, the height he hath ascended, the Singer, object of our invocations.
4 Agni is Mitra when enkindled duly, Mitra as Priest, Varuna, Jatavedas;
Mitra as active minister, and House−Friend, Mitra of flowing rivers and of mountains.
5 The Earth's, the Bird's dear lofty place he guardeth, he guardeth in his might the course of Surya,
Guardeth the Seven−headed in the centre, guardeth sublime the Deities enjoyment.
6 The skilful God who knows all forms of knowledge made for himself a fair form, meet for worship.

This Agni guards with care that never ceases the Sonia's skin, the Bird's place rich in fatness.
7 Agni hath entered longingly the longing shrine rich with fatness, giving easy access.
Resplendent, pure, sublime and purifying, again, again he renovates his Mothers.
8 Born suddenly, by plants he grew to greatness, when tender shoots with holy oil increased him,
Like waters lovely when they hasten downward may Agni in his Parents' lap protect us.
9 Extolled, the Strong shone forth with kindled fuel to the earth's centre, to the height of heaven.
May Agni, Friend, adorable Matarisvan, as envoy bring the Gods unto our worship.
10 Best of all luminaries lofty Agni supported with his flame the height of heaven,
When, far from Bhrgus, Matarisvan kindled the oblation−bearer where he lay in secret.
11 As holy food, Agni to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us−word.

HYMN VI. Agni.

1. URGED on by deep devotion, O ye singers, bring, pious ones, the God−approaching ladle.
Borne onward to the right it travels eastward, and, filled with oil, to Agni bears oblation.
2 Thou at thy birth didst fill both earth and heaven, yea, Most Adorable, thou didst exceed them.
Even through the heaven's and through the earth's expanses let thy swift seventongued flames roll on, O Agni.
3 Both Heaven and Earth and Gods who should be worshipped establish thee as Priest for every dwelling,

Whenever human families, God−devoted, bringing oblations; laud thy splendid lustre.
4 Firm in the Gods' home is the Mighty seated, between vast Heaven and Earth the well−beloved−
Those Cows who yield, unharmed, their nectar, Spouses of the Far−Strider, everyoung, united.
5 Great are the deeds of thee, the Great, O Agni: thou by thy power hast spread out earth and heaven.
As soon as thou wast born thou wast an envoy, thou, Mighty One, was Leader of the people.
6 Bind to the pole with cords of holy Order the long−maned ruddy steeds who sprinkle fatness.
Bring hithier, O thou God, all Gods together: provide them noble worship, Jatavedas.
7 Even from the sky thy brilliant lights shone hither: still hast thou beamed through many a radiant morni ng,
That the Gods praised their joyous Herald's labour eagerly burning, Agni, in the forests.
8 The Gods who take delight in air's wide region, or those the dwellers in heaven's realm of brightness,
Or those, the Holy, prompt to hear, our helpers, who, carborne, turn their horses hither, Agni−−−
9 With these, borne on one ear, Agni, approach us, or borne on many, for thy steeds are able.
Bring, witb their Dames, the Gods, the Three and−Thirty, after thy Godlike nature, and be joyful.
10 He is the Priest at whose repeated worship even wide Heaven and Earth sing out for increase.
They fair and true and holy coming forward stand at his sacrifice who springs from Order.
11 As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to usward.

HYMN VII.

1. THE seven tones risen from the whitebacked viand have made their way between the pair of Mothers.
Both circumjacent Parents come together to yield us length of days they hasten forward.
2 The Male who dwells in heaven hath Mares and Milchkine: he came to Goddesses who bring sweet treasure.

To thee safe resting in the seat of Order the Cow alone upon her way proceedeth.
3 Wise Master, wealthy finder−out of riches, he mounted those who may with case be guided.
He, dark−backed, manifold with varied aspect, hath made them burst forth from their food the brush−woo
d.
4 Strength−giving streams bear hither him eternal, fain to support the mighty work. of Tvastar.
He, flashing in his home with all his members, hath entered both the worlds as they were single.
5 They know the red Bull's blessing, and are joyful under the flaming−coloured Lord's dominion:
They who give shine from heavenwith fair effulgence, whose lofty song like Ila must be honoured.
6 Yea, by tradition from the ancient sages they brought great strength from the two mighty Parents,
To where the singer's Bull, the night's dispeller, after his proper law hath waxen stronger.
7 Seven holy singers guard with five Adhvaryus the Bird's beloved firmly−settled station.
The willing Bulls, untouched by old, rejoice them: as Gods themselves the ways of Gods they follow.
8 I crave the grace of heaven's two chief Invokers: the seven swift steeds joy in their wonted manner.
These speak of truth, praising the Truth Eternal, thinking on Order as the guards of Order.
9 The many seek the great Steed as a stallion: the reins obey the Lord of varied colour.
O heavenly Priest, most pleasant, full of wisdom, bring the great Gods to us, and Earth and Heaven.
10 Rich Lord, the Mornings have gleamed forth in splendour, fair−rayed, fair−speaking, worshipped with all
viands,
Yea, with the glory of the earth, O Agni. Forgive us, for our weal, e'en sin cornmitted.
11 As holy food, Agni, to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son, and spreading offspring Agni, be this thy gracious will to usward.

HYMN VIII Sacrificial Post.

1. GOD−SERVING men, O Sovran of the Forest, with heavenly meath at sacrifice anoint thee.
Grant wealth to us when thou art standing upright as when reposing on this Mother's bosom.
2 Set up to eastward of the fire enkindled, accepting prayer that wastes not, rich in hero.
Driving far from us poverty and famine, lift thyself up to bring us great good fortune.
3 Lord of the Forest, raise. thyself up on the loftiest spot of earth.
Give splendour, fixt and measured well, to him who brings the sacrifice.
4 Well−robed, enveloped he is come, the youthful: springing to life his glory waxeth greater.
Contemplative in mind and God−adoring, sages of high intelligence upraise him.
5 Sprung up he rises in the days' fair weather, increasing in the men−frequented synod.
With song the wise and skilful consecrate him: his voice the God−adoring singer utters.
6, Ye whom religious men have firmly planted; thou Forest Sovran whom the axe hath fashioned,−
Let those the Stakes divine which here are standing be fain to grant us wealth with store of children.
7 O men who lift the ladles up, these hewn and planted in the ground,
Bringing a blessing to the field, shall bear our precious gift to Gods.
8 Adityas, Rudras, Vasus, careful leaders, Earth, Heaven, and Prthivi and Air's mid−region,
Accordant Deities shall bless our worship and make our sacrifice's ensign lofty.
9 Like swan's that flee in lengthened line, the Pillars have come to us arrayed in brilliant coIour.
They, lifted up on high, by sages, eastward, go forth as Gods to the God's dwelling−places.
10 Those Stakes upon the earth with rings that deck them seem to the eye like horns of horned creatures;
Or, as upraised by priests in invocation, let them assist us in the rush to battle.
11 Lord of the Wood, rise with a hundred branches. with thousand branches may we rise to greatness,

Tlou whom this hatchct, with an edge well whetted for great felicity, hath brought before us.

HYMN IX.

1. WE as thy friends have chosen thee, mortals a God, to be our help, The Waters' Child, the blessed, the resplendent One, victorious and beyond compare.
2 Since thou delighting in the woods hast gone unto thy mother streams,
Not to be scorned, Agni, is that return of thine when from afar thou now art here.
3 O'er pungent smoke host thou prevailed, and thus art thou benevolent.
Some go before, and others round about thee sit, they in whose friendship thou hast place.
4 Him who had passed beyond his foes, beyond continual pursuits, Him the unerring Ones, observant, found
in floods, couched like a lion in his lair.
5 Him wandering at his own free will, Agni here hidden from our view,
Him Matarisvan brought to us from far away produced by friction, from the Gods.
6 O Bearer of Oblations, thus mortals received thee from the Gods,
Whilst thou, the Friend of man, guardest each sacrifice with thine own power, Most Youthful One.
7 Amid thy wonders this is good, yea, to the simple is it clear,
When gathered round about thee, Agni, lie the herds where thou art kindled in the morn.
8 Offer to him who knows fair rites, who burns with purifying glow,
Swift envoy, active, ancient, and adorable: serve ye the God attentively.
9 Three times a hundred Gods and thrice a thousand, and three times ten and nine have worshipped Agni,
For him spread sacred grass, with oil bedewed him, and stablished him as Priest and Sacrificer.

HYMN X. Agni.

1. THEE Agni, God, Imperial Lord of all mankind, do mortal men With understanding kindle at thesacrifice.
2 They laud thee in their solemn rites, Agni, as Minister and Priest,
Shine forth in thine own home as guardian of the Law.
3 He, verily, who honours thee with fuel, Knower of all life,
He, Agni! wins heroic might, he prospers well.
4 Ensign of sacrifices, he, Agni, with Gods is come to us,
Decked by the seven priests, to him who bringeth gifts.
5 ToAgni, the Invoking Priest, offer your best, your lofty speech,
To him Ordainer−like who brings the light of songs.
6 Let these our hymns make Agni grow, whence, meet for laud, he springs to life,
To mighty strength and great possession, fair to see.
7 Best Sacrificer, bring the Gods, O Agni, to the pious man:
A joyful Priest, thy splendour drive our foes afar
8 As such, O Purifier, shine on us heroic glorious might:
Be nearest Friend to those who laud thee, for their weal.
9 So, wakeful, versed in sacred hymns, the holy singers kindly thee.
Oblation−bearer, deathless, cherisher of strength.

HYMN XI. Agni.

1. AGNI is Priest, the great High Priest of sacrifice, most swift in act:
He knows the rite in constant course.
2 Oblation−bearer, deathless, well inclined, an eager messenger,
Agni comes nigh us with the thought.

3 Ensign of sacrifice from of old, Agni well knoweth with his thought
To prosper this man's aim and hope.
4 Agni, illustrious from old time, the Son of Strength who knows all life,
The Gods have made to their Priest.
5 Infallible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
6 Strength of the Gods which none may harm, subduing all his enemies,
Agni is mightiest in fame.
7 By offering sacred food to him the mortal worshipper obtains.
A home from him whose light makes pure.
8 From Agni, by our hymns, may we gain all things that bring happiness,
Singers of him who knows all life.
9 O Agni, in our deeds of might may we obtain all precious things:
Tle Gods are centred all in thee.

HYMN XII. Indra−Agni.

1. MOVED, Indra−Agni, by our hymn, come to the juice, the precious dew: Dr.ink ye thereof, impelled b
y song.
2 O Indra−Agni, with the man who lauds you comes the wakening rite:
So drink ye both this juice assured.
3 Through force of sacrifice I choose Indra−Agni who love the wise:
With Sorna let these sate them here.
4 Indra and Agni I invoke, joint−victors, bounteous, unsubdued,
Foe−slayers, best to win the spoil.
5 Indra and Agni, singers skilled in melody hymn you, bringing lauds:
I choose you for the sacred food.
6 Indra and Agni, ye cast down the ninety forts which DAsas held,
Together, with one mighty deed.
7 To Indra−Agni eeverent thoughts go forward from the holy task
Along the path of sacred Law.
8 O Indra−Agni, powers are yours, and dwellings and delightful food
Good is your readiness to act.
9 Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.

HYMN XIII. Agni.

1. To Agni, to this God of yours I sing aloud with utmost power. May he come to us with the Gods, and si t, best Offerer, on the grass.
2 The Holy, whose are earth and heaven, and succour waits upon his strength;
Him men who bring oblations laud, and they who wish to gain, for grace.
3 He is the Sage who guides these men, Leader of sacred rites is he.
Him your own Agni, serve ye well, who winneth and bestoweth wealth.
4 So may the gracious Agni grant most goodly shelter for our use;
Whence in the heavens or in the floods he shall pour wealth upon our lands.
5 The singers kindle him, the Priest, Agni the Lord of tribes of men,
Resplendent and without a peer through his own excellent designs.
6 Help us, thou Brahman, best of all invokers of the Gods in song.
Beam, Friend of Maruts, bliss on us, O Agni, a most liberal God.

7 Yea, grant us treasure thousandfold with children and with nourishm
ent, And, Agni, splendid hero strength, exalted, wasting not away.

HYMN XIV. Agni.

1 THE pleasant Priest is come into the synod, true, skilled in sacrifice, most wise, Ordainer.
Agni, the Son of Strength, whose car is lightning, whose hair is flame, hath shown on earth his lustre.
2 To thee I offer reverent speech: accept it: to thee who markest it, victorious, faithful!
Bring, thou who knowest, those who know, and seat thee amid the sacred grass, for help, O Holy.
3 The Two who show their vigour, Night and Morning, by the wind's paths shall haste to thee O Agni.
When men adorn the Ancient with oblations, these seek, as on two chariot−seats, the dwelling.
4 To thee, strong Agni! Varuna and Mitra and all the Maruts sang a song of triumph,
What time unto the people's lands thou camest, spreading them as the Sun of men, with lustre.
5 Approaching with raised hands and adoration, we have this day fulfilled for thee thy longing.
Worship the Gods with most devoted spirit, a Priest with no unfriendly thought, O Agni.
6 For, Son of Strength, from thee come many succours, and powers abundant that a God possesses.
Agni, to us with speech that hath no falsehood grant riches, real, to be told in thousands.
7 Whatever, God, in sacrifice we mortals have wrought is all for thee, strong, wise of purpose!
Be thou the Friend of each good chariot's master. All this enjoy thou here, immortal Agni.

HYMN XV. Agni.

1. RESPLENDENT with thy wide−extending lustre, dispel the terrors of the fiends who hate us
May lofty Agni be my guide and shelter, the easily−invoked, the good Protector.
2 Be thou To us, while now the morn is breaking, be thou a guardian when the Sun hath mounted..
Accept, as men accept a true−born infant, my laud, O Agni nobly born in body.
3 Bull, who beholdest men, through many mornings, among the dark ones shine forth red, O Agni.
Lead us, good Lord, and bear us over trouble: Help us who long, Most Youthful God, to riches.
4 Shine forth, a Bull invincible, O Agni, winning by conquest all the forts and treasures,
Thou Jatavedas who art skilled in guiding, the chief high saving sacrifice's Leader.
5 Lighting Gods hither, Agni, wisest Singer, bring thou to us many and flawless shelters.

Bring vigour, like a car that gathers booty: bring us, O Agni, beauteous.Rarth and Heaven.
6 Swell, O thou Bull and give those powers an impulse, e'en Earth and Heaven who yield their milk in ple nty,
Shining, O God, with Gods in clear effulgence. Let not a mortal's evil will obstruct us.
7 Agni, as holy food to thine invoker, give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading ofrspring. Agni, be this thy gracious will to us−ward.

HYMN XVI. Agni.

1. THIS Agni is the Lord of great felicity and hero Strength; Lord of wealth in herds of kine; Lord of the battles with the foe.
2 Wait, Maruts, Heroes, upon him the Prosperer in whom is bliss−increasing wealth;
Who in fights ever conquer evil−hearted men, who overcome the enemy.
3 As such, O Agni, deal us wealth and hero might, O Bounteous One!
Most lofty, very glorious, rich in progeny, free from disease and full of power.
4 He who made all that lives, who passes all in might, who orders service to the Gods,
He works among the Gods, he works in hero strength, yea, also in the praise of men.
5 Give us not up to indigence, Agni, nor want of hero sons,
Nor, Son of Strength, to lack of cattle, nor to blame. Drive. thou our enemies away.
6 Help us to strength, blest Agni! rich in progeny, abundant, in our sacrifice.

Flood us with riches yet more plenteous, bringing weal, with high renown, most Glorious One!

HYMN XVII. Agni.

1. DULY enkindled after ancient customs, bringing all treasures, he is balmed with unguents,−
Flame−haired, oil−clad, the purifying Agni, skilled in fair rites, to bring the Gods for worship.
2 As thou, O Agni, skilful Jatavedas, hast sacrificed as Priest of Earth, of Heaven,
So with this offering bring the Gods, and prosper this sacrifice today as erst for Manu.
3 Three are thy times of life, O Jatavedas, and the three mornings are thy births, O Agni.
With these, well−knowing, grant the Gods' kind favour, and help in stir aiid stress the man who worships.
4 Agni most bright and fair with song we honour, yea, the adorable, O Jatavedas.
Thee, envoy, messenger, oblation−bearer, the Gods have made centre of life eternal.
5 That Priest before thee, yet more skilled in worship, stablished of old, healthgiver by his nature,−
After his custom offer, thou who knowest, and lay our sacrifice where Gods may taste it.

HYMN XVIII. Agni.

1. AGNI, be kind to us when we approach thee good as a friend to friend, as sire and mother.
The races of mankind are great oppressors burn up malignity that strives against us.
2 Agni, burn up the unfriendly who are near us, burn thou the foeman's curse who pays no worship.
Burn, Vasu, thou who markest well, the foolish: let thine eternal nimble beams surround thee.
3 With fuel, Agni, and with oil, desirous, mine offering I present for strength and conquest,
With prayer, so far as I have power, adoring−this hymn divine to gain a hundred treasures.
4 Give with thy glow, thou Son of Strength, when lauded, great vital power to those who toil to serve thee

.
Give richly, Agni, to the Visvamitras in rest and stir. Oft have we decked thy body.
5 Give us, O liberal Lord, great gtore of riches, for, Agni, such art thou when duly kindled.
Thou in the happy singer's home bestowest, amply with arms extended, things of beauty.

HYMN XIX. Agni.

1. Aow, quick, sage, infallible, all−knowing, I choose to be our Priest at this oblation.
In our Gods' service he, best skilled, shall worship: may he obtain us boons for strength and riches.
2 Agni, to thee I lift the oil−fed ladle, bright, with an offering, bearing our oblation.
From the right hand, choosing the Gods' attendance, he with rich presents hath arranged the worship.
3 Of keenest spirit is the man thou aidest give us good offspring, thou who givest freely.
In power of wealth most rich in men. O Agni, of thee, the Good, may we sing forth fair praises.
4 Men as they worship thee the God, O Agni, have set on thee full many a brilliant, aspect.
So bring Most Youthful One, the Gods' asserrigly, the Heavenly Host which thou to−day shalt honour.
5 When Gods anoint thee Priest at their oblation, and seat thee for thy task as Sacrificer,
O Agni, be thou here our kind defender, and to ourselves vouchsafe the gift of glory.

HYMN XX Agni.

1. WITH lauds at break of morn the priest invoketh Agni, Dawn, Dadhikras, and both the Asvins.
With one consent the Gods whose light is splendid, longing to taste our sacrifice, shall hear us.
2 Three are thy powers, O Agni, three thy stations, three are thy tongues, yea, many, Child of Order!
Three bodies hast thou which the Gods delight in: with these protect our hymns with care unceasing.
3 O Agni, many are the names thou bearest, immortal, God, Divine, and Jatavedas.
And many charms of charmers, All−Inspirer! have they laid in thee, Lord of true attendants!
4 Agni, like Bhaga, leads the godly people, he who is true to Law and guards the seasons.

Ancient, all−knowing, he the Vrtra−slayer shall bear the singer safe through every trouble.
5 I call on Savitar the God, on Morning, Brhaspati, and Dadhikras, and Agni,
On Varuna and Mitra, on the Asvins, Bhaga, the Vasus, Rudras and Adityas.

HYMN XXI. Agni.

1. SET this our sacrifice among the Immortals: be pleased with these our presents, Jatavedas.
O Priest, O Agni, sit thee down before us, and first enjoy the drops of oil and fatness.
2 For thee, O Purifier, flow the drops of fatness rich in oil.
After thy wont vouchsafe to us the choicest boon that Gods may feast.
3 Agni, Most Excellent! for thee the Sage are drops that drip with oil.
Thou art enkindled as the best of Seers. Help thou the sacrifice.
4 To thee, O Agni, mighty and resistless, to thee stream forth the drops of oil and fatness.
With great light art thou come, O praised by poets! Accept our offering, O thou Sage.
5 Fatness exceeding rich, extracted from the midst,−this as our gift we offer thee.
Excellent God, the drops run down upon thy skin. Deal them to each among the Gods.

HYMN XXII. Agni.

1 THIS is that Agni whence the longing Indra took the pressed Soma deep within his body.
Winner of spoils in thousands, like a courser, with praise art thou exalted, Jatavedas.
2 That light of thine in heaven and earth, O Agni, in plants, O Holy One, and in the waters,
Wherewith thou hast spread wide the air's mid–region–bright is that splendour, wavy, man–beholding.
3 O Agni, to the sea of heaven thou goest: thou hast called hither Gods beheld in spirit.
The waters, too, come hither, those up yonder in the Sun's realm of light, and those beneath it.
4 Let fires that dwell in mist, combined with those that have their home in floods,
Guileless accept our sacrifice, great viands free from all disease.
5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring. Agni, be this thy gracious will to us–ward.

HYMN XXIII. Agni.

1. RUBBED into life, well stablished in the dwelling, Leader of sacrifice, the Sage, the youthful,
Here in the wasting fuel Jatavedas, eternal, hath assumed immortal being.
2 Both Bharatas, Devasravas, Devavata, have strongly rubbed to life effectual Agni.
O Agni, look thou forth with ample riches: be, every day, bearer of food to feed us.
3 Him nobly born of old the fingers ten produced, him whom his Mothers counted dear.
Praise Devavata's Agni, thou Devasravas, him who shall be the people's Lord.
4 He set thee in the earth's most lovely station, in Ila's place, in days of fair bright weather.
On man, on Apaya, Agni! on the rivers Drsadvati, Sarasvati, shine richly.
5 Agni, as holy food to thine invoker give wealth in cattle, lasting, rich in marvels.
To us be born a son and spreading offspring Agni, be this thy gracious will to us–ward

HYMN XXIV. Agni.

1. AGNI, subdue opposing bands, and drive our enemies away. Invincible, slay godless foes: give splendour to the worshipper.
2 Lit with libation, Agni, thou, deathless, who callest Gods to feast,
Accept our sacrifice with joy.
3 With splendour, Agni, Son of Strength, thou who art worshipped, wakeful One.

Seat thee on this my sacred grass.
4 With all thy fires, with all the Gods, Agni, exalt the songs we sing.
And living men in holy rites.
5 Grant, Agni, to the worshipper wealth rich in heroes, plenteous store,
Make thou us rich with many sons.

HYMN XXV. Agni.

1. 1. THOU art the sapient Son of Dyaus, O Agni, yes and the Child of Earth, who knowest all things.
Bring the Gods specially, thou Sage, for worship.

2. 2. Agni the wise bestows the might of heroes grants strengthening food, preparing it for nectar.

Thou who art rich in food bring the Gods hither.
3 Agni, infallible, lights Earth and Heaven, immortal Goddesses gracious to all men,−
Lord through his strength, splendid through adorations.
4 Come to the sacrifice, Agni and Indra come to the offerer's house who hath the Soma.
Come, friendly−minded, Gods, to drink the Soma.
5 In the floods' home art thou enkindled, Agni, O Jatavedas, Son of Strength, eternal,
Exalting with thine help the gatheringplaces.

HYMN XXVI. Agni.

1. REVERING in our heart Agni Vaisvanara, the finder of the light, whose promises are true,
The liberal, gladsome, car−borne God we Kusikas invoke him with oblation, seeking wealth with songs.
2 That Agni, bright, Vaisvanara, we invoke for help, and Matarisvan worthy of the song of praise;
Brhaspati for man's observance of the Gods, the Singer prompt to hear, the swiftly−moving guest.
3 Age after age Vaisvanara, neighing like a horse, is kindled with the women by the Kusikas.
May Agni, he who wakes among Immortal Gods, grant us heroic strength and wealth in noble steeds.
4 Let them go forth, the strong, as flames of fire with might. Gathered for victory they have yoked their spotted deer.
Pourers of floods, the Maruts, Masters of all wealth, they who can ne'er be conquered, make the mountains shake.
5 The Maruts, Friends of men, are glorious as the fire: their mighty and resplendent succour we implore.
Those storming Sons of Rudra clothed in robes of rain, boon−givers of good gifts, roar as the lions roar.
6 We, band on band and troop following troop, entreat with fair lauds Agni's splendour and the Maruts' might,
With spotted deer for steeds, with wealth that never fails, they, wise Ones, come to sacrifice at our gatherings.
7 Agni am I who know, by birth, all creatures. Mine eye is butter, in my mouth is nectar.
I am light threefold, measurer of the region exhaustless heat am I, named burnt−oblation.
8 Bearing in mind a thought with light accordant, he purified the Sun with three refinings;
By his own nature gained the highest treasure, and looked abroad over the earth and heaven.
9 The Spring that fails not with a hundred streamlets, Father inspired of' prayers that men should utter,
The Sparkler, joyous in his Parents' bosorn, −him, the Truth−speaker, sate ye, Earth and Heaven.

HYMN XXVII. Agni.

1. IN ladle dropping oil your food goes in oblation up to heaven, Goes to the Gods in search of bliss.
2 Agni I laud, the Sage inspired, crowner of sacrifice through song,
Who listens and gives bounteous gifts.
3 O Agni, if we might obtain control of thee the potent God,

Then should we overcome our foes.
4 Kindled at sacrifices he is Agni, hallower, meet for praise,
With flame for hair: to him we seek.
5 Immortal Agni, shining far, enrobed with oil, well worshipped, bears
The gifts of sacrifice away.

6 The priests with ladles lifted up, worshipping here with holy thought,
Have brought this Agni for our aid.
7 Immortal, Sacrificer, God, with wondrous power he leads the way,
Urging the great assembly on.
8 Strong, he is set on deeds ofstrength. In sacrifices led in front,
As Singer he completes the rite.
9 Excellent, he was made by thought. The Germ of beings have I gained,
Yea, and die Sire of active strength.
10 Thee have I stablished, Excellent, O strengthened by the sage's prayer,
Thee, Agni, longing, nobly bright.
11 Agni, the swift and active One, singers, at time of sacrifice,
Eagerly kindle with their food.
12 Agni the Son of Strength who shines up to the heaven in solemn rites,
The wise of heart, I glorify.
13 Meet to be lauded and adored, showing in beauty through the dark,
Agni, the Strong, is kindled well.
14 Agni is kindled as a bull, like a horsebearer of the Gods:
Men with oblations worship him.
15 Thee will we kindle as a bull, we who are Bulls ourselves, O Bull.
Thee, Agni, shining mightily.

HYMN XXVIII. Agni.

1. AGNI who knowest all, accept our offering and the cake of meal, At dawn's libation, rich in prayer!
2 Agni, the sacrificial cake hath been prepared and dressed for thee:
Accept it, O Most Youthful God.
3 Agni, enjoy the cake of meal and our oblation three days old:
Thou, Son of Strength, art stablished at our sacrifice.
4 Here at the midday sacrifice enjoy thou the sacrificial cake, wise, Jatavedas!
Agni, the sages in assemblies never minish the portion due to thee the Mighty.
5 O Agni, at the third libation takewith joy the offered cake of sacrifice, thou, Son of Strength.
Through skill in song bear to the Gods our sacrifice, watchful and fraught with riches, to Immortal God.
6 O waxing Agni, knower, thou, of all, accept our gifts, the cake,
And that prepared ere yesterday.

HYMN XXIX. Agni.

1. HERE is the gear for friction, here tinder made ready for the spark. Bring thou the Matron: we will rub Agni in ancient fashion forth.
2 1n the two fire–sticks Jatavedas lieth, even as the well–set germ in pregnant women,
Agni who day by day must be exalted by men who watch and worship with oblations.
3 Lay this with care on that which lies extended: straight hath she borne the Steerwhen made prolific.
With his red pillar–radiant is his splendour –in our skilled task is born the Son of Ila.
4 In Ila's place we set thee down, upon the central point of earth,

That, Agni Jatavedas, thou mayst bear our offerings to the Gods.
5 Rub into life, ye men, the Sage, the guileless, Immortal, very wise and fair to look on.

O men, bring forth the most propitious Agni, first ensign of the sacrifice to eastward.
6 When with their arms they rub him straight he shineth forth like a strong courser, red in colour, in the wood.
Bright, checkless, as it were upon the Atvins' path, lie passeth by the stones and burneth up the grass.
7 Agni shines forth when born, observant, mighty, the bountiful, the Singar praised by sages;
Whom, as adorable and knowing all things, Gods set at solemn rites as offeringbearer.
8 Set thee, O Priest, in, thine own place, observant: lay down the sacrifice in the home of worship.
Thou, dear to Gods, shalt serve them with oblation: Agni, give long life to the sacrificer.
9 Raise ye a mighty smoke, my fellow−workers! Ye shall attain to wealth without obstruction.
This Agni is the battle−winning Hero by whom the Gods have overcome the Dasyus.
10 This is thine ordered place of birth whence sprung to life thou shonest forth.
Knowing this, Agni, sit thee down, and prosper thou the songs we sing.
11 As Germ Celestial he is called Tanunapat, and Narasamsa born diffused in varied shape.
Formed in his Mother he is Matarisvan; he hath, in his course, become the rapid flight of wind.
12 With strong attrition rubbed to life, laid down with careful hand, a Sage,
Agni, make sacrifices good, and for the pious bring the Gods.
13 Mortals have brought to life the God Immortal, the Conqueror with mighty jaws, unfailing.
The sisters ten, unwedded and united, together grasp the Babe, the new−born Infant.
14 Served by the seven priests, he shone forth from ancient time, when in his Mother's bosom, in her lap, he
glowed.
Giving delight each day he closeth not his eye, since from the Asura's body hewas brought to life.
15 Even as the Maruts, onslaughts who attack the foe, those born the first of all knew the full power of prayer.
The Kusikas have made the glorious hymn ascend, and, each one singly in his home, have kindled fire.
16 As we, O Priest observant, have elected thee this day, what time the solemn sacrifice began,
So surely hast thou worshipped, surely hast thou toiled: come thou unto the Soma, wise and knowing all.

HYMN XXX. Indra.

1. THE friends who offer Soma long to find thee: they pour forth Soma and present their viands.
They bear unmoved the cursing of the people, for all our wisdom comes from thee, O Indra.
2 Not far for thee are mid−air's loftiest regions: start hither, Lord of Bays, with thy Bay Horses.
Made for the Firm and Strong are these libations. The pressing−stones are set and fire is kindled.
3 Fair cheeks hath Indra, Maghavan, the Victor, Lord of a great host, Stormer, strong in action.
What once thou didst in might when mortals vexed thee,−where now, O Bull, are those thy hero exploits?
4 For, overthrowing what hath ne'er been shaken, thou goest forth alone destroying Vrtras.
For him who followeth thy Law the mountains and heaven and earth stand as if firmly stablished.
5 Yea, Much−invoked! in safety through thy glories alone thou speakest truth as Vrtra's slayer.
E'en these two boundless worlds to thee, O Indra, what time thou graspest them, are but a handful.
6 Forthwith thy Bay steeds down the steep, O Indra, forth, crushing foemen, go thy bolt of thunder!
Slay those who meet thee, those who flee, who follow: make all thy promise true; be all completed.
7 The man to whom thou givest as Provider enjoys domestic plenty undivided.
Blest, Indra, is thy favour dropping fatness: thy worship, Much−invoked! brings gifts in thousands.
8 Thou, Indra, Much−invoked! didst crush to pieces Kunaru handless fiend who dwelt with Danu.
Thou with might, Indra, smotest dead the scorner, the footless Vrtra as he waxed in vigour.
9 Thou hast established in her seat, O Indra, the level earth, vast, vigorous, unbounded.

The Bull hath propped the heaven and air's mid−region. By thee sent onward let the floods flow hither.
10 He who withheld the kine, in silence I yielded in fear before thy blow, O Indra.

He made paths easy to drive forth the cattle. Loud−breathing praises helped the Much−invoked One.
11 Indra alone filled full the earth and heaven, the Pair who meet together, rich in treasures.
Yea, bring thou near us from the air's mid−region strength, on thy car, and wholesome food, O Hero.
12 Surya transgresses not the ordered limits set daily by the Lord of Tawny Coursers.
When to the goal he comes, his journey ended, his Steeds he looses: this is Indra's doing.
13 Men gladly in the course of night would look on the broad bright front of the refulgent Morning;
And all acknowledge, when she comes in glory, the manifold and goodly works of Indra.
14 A mighty splendour rests upon her bosom: bearing ripe milk the Cow, unripe, advances.
All sweetness is collected in the Heifer, sweetness which Indra made for our enjoyment.
15 Barring the way they come. Be firm, O Indra; aid friends to sacrifice and him who singeth.
These must be slain by thee, malignant mortals, armed with ill arts, our quiverbearing foemen.
16 A cry is beard from enemies most near us: against them send thy fiercest−flaming weapon.
Rend them from under, crush them and subdue them. Slay, Maghavan, and make the fiends our booty.
17 Root up the race of Raksasas, O Indra rend it in front and crush it in the middle.
How long hast thou bebaved as one who wavers? Cast thy hot dart at him who hates devotion:
18 When borne by strong Steeds for our weal, O Leader, thou seatest thee at many noble viands.
May we be winners of abundant riches. May Indra be our wealth with store of children.
19 Bestow on us resplendent wealth. O Indra let us enjoy thine overflow of bounty.
Wide as a sea our longing hath expanded, fulfil it, O thou Treasure−Lord of treasures.
20 With kine and horses satisfy this longing with very splendid bounty skill extend it.
Seeking the light, with hymns to thee, O Indra, Kusikas have brought their gift, the singers.
21 Lord of the kine, burst the kine's stable open: cows shall be ours, and strength that wins the booty.
Hero, whose might is true, thy home is heaven: to us, O Maghavan, grant gifts of cattle.
22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXI. Indra.

1. WISE, teaching, following the thought of Order, the sonless gained a grandson from his daughter.
Fain, as a sire, to see his child prolific, he sped to meet her with an eager spirit.
2 The Son left not his portion to the brother, he made a home to hold him who should gain, it.
What time his Parents gave the Priest his being, of the good pair one acted, one promoted.
3 Agni was born trembling with tongue that flickered, so that the Red's great children should be honoured.

Great is their germ, that born of them is mighty, great the Bays' Lord's approach through sacrifices.
4 Conquering bands upon the Warrior waited: they recognized great light from out the darkness.
The conscious Dawns went forth to meet his coming, and the sole Master of the kine was Indra.
5 The sages freed them from their firmbuilt prison: the seven priests drove them forward with their spirit.
All holy Order's pathway they discovered he, full of knowledge, shared these deeds through worship.
6 When Sarama had found the mountain's fissure, that vast and ancient place she plundered thoroughly.
In the floods' van she led them forth, light−footed: she who well knew came first unto their lowing.
7 Longing for friendship came the noblest singer: the hill poured forth its treasure for the pious.
The Hero with young followers fought and conquered, and straightway Angiras was singing praises,
8 Peer of each noble thing, yea, all excelling, all creatures doth he know, he slayeth Susna.

Our leader, fain for war, singing from heaven, as Friend he saved his lovers from dishonour.
9 They sate them down with spirit fain for booty, making with hymns a way to life eternal.
And this is still their place of frequent session, whereby they sought to gain the months through Order.
10 Drawing the milk of ancient seed prolific, they joyed as they beheld their own possession.
Their shout of triumph heated earth and heaven. When the kine showed, they bade the heroes rouse them.
11 Indra drove forth the kine, that Vrtra−slayer, while hymns of praise rose up and gifts were offered.
For him the Cow, noble and far−extending, poured pleasant juices, bringing oil and sweetness.

12 They made a mansion for their Father, deftly provided him a great and glorious dwelling;
With firm support parted and stayed the Parents, and, sitting, fixed him there erected, mighty.
13 What time the ample chalice had impelled him, swift waxing, vast, to pierce the earth and heaven,−
Him in whom blameless songs are all united: all powers invincible belong to Indra.
14 I crave thy powers, I crave thy mighty friendship: full many a team goes to the Vrtra−slayer.
Great is the laud, we seek the Princes' favour. Be thou, O Maghavan, our guard and keeper.
15 He, having found great, splendid, rich dominion, sent life and motion to his friends and lovers.
Indra who shone together with the Heroes begot the song, the fire, and Sun and Morning.
16 Vast, the House−Friend, he set the waters flowing, all−lucid, widely spread, that move together.
By the wise cleansings of the meath made holy, through days, and nights they speed the swift streams onward.
17 To thee proceed the dark, the treasure−holders, both of them sanctified by Surya's bounty.
The while thy ovely storming Friends, O Indra, fail to attain the measure of thy greatness.
18 Be Lord of joyous songs, O Vrtra−slayer, Bull dear to all, who gives the power of living.
Come unto us with thine auspicious friendship, hastening, Mighty One, with mighty succours.
19 Like Angiras I honour him with worship, and renovate old song for him the Ancient.
Chase thou the many godless evil creatures, and give us, Maghavan, heaven's light to help m.
20 Far forth are spread the purifying waters convey thou us across them unto safety.
Save us, our Charioteer, from harm, O Indra, soon, very soon, make us win spoil of cattle.
21 His kine their Lord hath shown, e'en Vrtra's slayer, through the black hosts he passed with red attendan ts.
Teaching us pleasant things by holy Order, to, us hath he thrown open all his portals.
22 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered.
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXII. Indra

1. DRINK thou this Soma, Indra, Lord of Soma; drink thou the draught of noonday which thou Iovest.
Puffing thy cheeks, impetuous, liberal Giver, here loose thy two Bay Horses and rejoice thee.
2 Quaff it pure, meal−blent, mixt with milk, O Indra; we have poured forth the Soma for thy rapture.
Knit with the prayer−fulfilling band of Maruts, yea, with the Rudras, drink till thou art sated;
3 Those who gave increase to thy strength and vigour; the Maruts singing forth thy might, O Indra.
Drink thou, O fair of cheek, whose hand wields thunder, with Rudras banded, at our noon libation.
4 They, even the Maruts who were there, excited with song the meath−created strength of Indra.
By them impelled to act he reached the vitals Of Vrtra, though he deemed that none might wound him.
5 Pleased, like a man, with our libation, Indra, drink, for enduring hero might, the Soma.
Lord of Bays, moved by sacrifice come hither: thou with the Swift Ones stirrest floods and waters.
6 When thou didst loose the streams to run like racers in the swift contest, having smitten Vrtra
With flying weapon where he lay, O Indra, and, godless, kept the Goddesses encompassed.

7 With reverence let us worship mighty Indra, great and sublime, eternal, everyouthful,
Whose greatness the dear world−halves have not measured, no, nor conceived the might of him the Holy.
8 Many are Indra's nobly wrought achievements, and none of all the Gods transgress his statutes.
He beareth up this earth and heaven, and, doer of marvels, he begot the Sun and Morning.
9 Herein, O Guileless One, is thy true greatness, that soon as born thou drankest up the Soma.
Days may not check the power of thee the Mighty, nor the nights, Indra, nor the months, nor autumns.
10 As soon as thou wast born in highest heaven thou drankest Soma to delight thee, Indra;
And when thou hadst pervaded earth and heaven thou wast the first supporter of the singer.
11 Thou, puissant God, more mighty, slewest. Ahi showing his strength when couched around the waters.

The heaven itself attained not to thy greatness when with one hip of thine the earth was shadowed.
12 Sacrifice, Indra, made thee wax so mighty, the dear oblation with the flowing Soma.
O Worshipful, with worship help our worship, for worship helped thy bolt when slaying Ahi.

13 With sacrifice and wish have I brought Indra; still for new blessings may I turn him hither,
Him magnified by ancient songs and praises, by lauds of later time and days yet recent.
14 I have brought forth a song when longing seized me: ere the decisive day will I laud Indra;
Then may lie safely bear us over trouble, as in a ship, when both sides invocate him.
15 Full is his chalice: Glory! Like a pourer I have filled up the vessel for his drinking.
Presented on the right, dear Soma juices have brought us Indra, to rejoice him, hither.
16 Not the deep−flowing flood, O Much−invoked One! not hills that compass thee about restrain thee,
Since here incited, for thy friends, O Indra, thou breakest e'en the firm built stall of cattle.
17 Call we on Maghavan, auspicious Indra, best Hero in this fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXIII. Indra.

1. FORTH from the bosom of the mountains, eager as two swift mares with loosened rein contending,
Like two bright mother cows who lick their youngling, Vipas and Sutudri speed down their waters.
2 Impelled by Indra whom ye pray to urge you, ye move as 'twere on chariots to the ocean.
Flowing together, swelling with your billows, O lucid Streams, each of you seeks the other.
3 I have attained the most maternal River, we have approached Vipas, the broad, the blessed.
Licking as 'twere their calf the pair of Mothers flow onward to their common home together.
4 We two who rise and swell with billowy waters move forward to the home which Gods have made us.
Our flood may not be stayed when urged to motion. What would the singer, calling to the Rivers?
5 Linger a little at my friendly bidding rest, Holy Ones, a moment in your journey.
With hymn sublime soliciting your favour Kusika's son hath called unto the River.
6 Indra who wields the thunder dug our channels: he smote down Vrtra, him who stayed our currents.
Savitar, God, the lovely−handed, led us, and at his sending forth we flow expanded.
7 That hero deed of Indra must be lauded for ever that he rent Ahi in pieces.
He smote away the obstructors with his thunder, and eager for their course forth flowed the waters.
8 Never forget this word of thine, O singer, which future generations shall reecho.
In hymns, O bard, show us thy loving kindness. Humble us not mid men. To thee be honour!
9 List quickly, Sisters, to the bard who cometh to you from far away with car and wagon.
Bow lowly down; be easy to be traversed stay, Rivers, with your floods below our axles.
10 Yea, we will listen to thy words, O singer. With wain and car from far away thou comest.
Low, like a nursing mother, will I bend me, and yield me as a maiden to her lover.

11 Soon as the Bharatas have fared across thee, the warrior band, urged on and sped by Indra,
Then let your streams flow on in rapid motion. I crave your favour who deserve our worship.
12 The warrior host, the Bharatas, fared over the singer won the favour of the Rivers.
Swell with your billows, hasting, pouring riches. Fill full your channels, and roll swiftly onward.
13 So let your wave bear up the pins, and ye, O Waters, spare the thongs;
And never may the pair of Bulls, harmless and sinless, waste away.

HYMN XXXIV. Indra.

1. FORT−RENDER, Lord of Wealth, dispelling foemen, Indra with lightnings hath o'ercome the Dasa.
Impelled by prayer and waxen great in body, he hath filled earth and heaven, the Bounteous Giver.
2 I stimulate thy zeal, the Strong, the Hero decking my song of praise forth; Immortal.
O Indra, thou art equally the Leader of heavenly hosts and human generations.
3 Leading, his band Indra encompassed Vrtra; weak grew the wily leader of enchanters.
He who burns fierce in forests slaughtered Vyamsa, and made the Milch−kine of the nights apparent.
4 Indra, light−winner, days' Creator, conquered, victorious, hostile bands with those who loved him.
For man the days' bright ensign he illumined, and found the light for his joy and gladness.

5 Forward to fiercely falling blows pressed Indra, herolike doing many hero exploits.
These holy songs he taught the bard who gaised him, and widely spread these Dawns' resplendent colour.
6 They laud the mighty acts of him the Mighty, the many glorious deeds performed by Indra.
He in his strength, with all−surpassing prowess, through wondrous arts crushed the malignant Dasyus.
7 Lord of the brave, Indra who rules the people gave freedom to the Gods by might and battle.
Wise singers glorify with chanted praises these his achievements in Vivasvan's dwelling.
8 Excellent, Conqueror, the victory−giver, the winner of the light and Godlike Waters,
He who hath won this broad earth and this heaven, −in Indra they rejoice who love devotions.
9 He gained possession of the Sun and Horses, Indra obtained the Cow who feedeth many.
Treasure of gold he won; he smote the Dasyus, and gave protection to the Aryan colour.
10 He took the plants and days for his possession; he gained the forest trees and air's mid−region.
Vala he cleft, and chased away opponents: thus was he tamer of the overweening.
11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers treasures.

HYMN XXXV Indra.

1. MOUNT the Bay Horses to thy chariot harnessed, and come to us like Vayu with his coursers.
Thou, hastening to us, shalt drink the Soma. Hail, Indra. We have poured it for thy rapture.
2 For him, the God who is invoked by many, the two swift Bay Steeds to the pole I harness,
That they in fleet course may bring Indra hither, e'en to this sacrifice arranged completely.
3 Bring the strong Steeds who drink the warm libation, and, Bull of Godlike nature, be thou gracious.
Let thy Steeds eat; set free thy Tawny Horses, and roasted grain like this consume thou daily.
4 Those who are yoked by prayer I harness, fleet friendly Bays who take their joy together.
Mounting thy firm and easy car, O Indra, wise and all−knowing come thou to the Soma.
5 No other worshippers must stay beside them thy Bays, thy vigorous and smooth−backed Coursers.
Pass by them all and hasten onward hither: with Soma pressed we will prepare to feast thee.
6 Thine is this Sorna: hasten to approach it. Drink thou thereof, benevolent, and cease not.
Sit on the sacred grass at this our worship, and take these drops into thy belly, Indra.

7 The grass is strewn for thee, pressed is the Soma; the grain is ready for thy Bays to feed on.
To thee who lovest them, the very mighty, strong, girt by Maruts, are these gifts presented.
8 This the sweet draught, with cows, the men, the mountains, the waters, Indra, have for thee made ready.
Come, drink thereof, Sublime One, friendly−minded, foreseeing, knowing well the ways thou goest.
9 The Maruts, they with whom thou sharedst Soma, Indra, who made thee strong and were thine army,−
With these accordant, eagerly desirous drink thou this Soma with the tongue of Agni.
10 Drink, Indra, of the juice by thine own nature, or by the tongue of Agni, O thou Holy.
Accept the sacrificial gift, O Sakra, from the Adhvaryu's hand or from the Hotar's.
11 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who.gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXVI. Indra.

1. WITH constant succours, fain thyself to share it, make this oblation which we bring effective. Grown great through strengthening gifts at each libation, he hath become renowned by mighty exploits.
2 For I ndra were the Somas erst− discovered, whereby he grew strong−jointed, vast, and skilful. Indra , take qu ickly these presented juices: drink of the strong, that which the strong have shaken.
3 Drink and wax gre at. Thine are the juices, Indra, both Somas of old time and these we bring thee. Even as thou drankest, I ndra, earlier Somas, so drink to−day, a new guest, meet for praises.
4 Great and impetuous, mighty−voi ced in battle, surpassing power is his, and strength resistless. Him the broad earth hath never comprehen ded when Somas cheered the Lord of Tawny Coursers.
5 Mighty and strong he waxed for hero exploit: the Bull was furnished a Sage's wisdom.
Indra is our kind Lord; his steers have vigour; his cows are many with abundant offspring.
6 As floods according to their stream flow onward, so to the sea, as borne on cars, the waters.
Vaster is Indra even than his dwelling, what time the stalk milked out, the Soma, fills him.
7 Eager to mingle with the sea, the rivers carry the well−pressed Soma juice to Indra.
They drain the stalk out with their arms, quick−banded, and cleanse it with a stream of mead and filters.
8 Like lakes appear his flanks filled full with Soma: yea, he contains libations in abundance.
When Indra had consumed the first sweet viands, he, after slaying Vrtra, claimed the Soma.
9 Then bring thou hither, and let none prevent it: we know thee well, the Lord of wealth and treasure.
That splendid gift which is thine own, O Indra, vouchsafe to us, Lord of the Tawny Coursers.
10 O Indra, Maghavan, impetuous mover, grant us abundant wealth that brings all blessings.
Give us a hundred autumns for our lifetime: give us, O fair−checked Indra, store of heroes.
11 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXVII. Indra.

1. O INDRA, for the strength that slays Vrtra and conquers in the fight,
We turn thee hitherward to us.
2 O Indra, Lord of Hundred Powers, may those who praise thee hitherward.
Direct thy spirit and thine eye.
3 O Indra, Lord of Hundred Powers, with all our songs we invocate
Thy names for triumph over foes.
4 We strive for glory through the powers immense of him whom many praise,
Of Indra who supports mankind.
5 For Vrtra's slaughter I address Indra whom many invocate,

To win us booty in the wars.
6 In battles be victorious. We seek thee, Lord of Hundred Powers,
Indra, that Vrtra may be slain.
7 In splendid combats of the hosts, in glories where the fight is won.
Indra, be victor over foes.
8 Drink thou the Soma for our help, bright, vigilant, exceeding strong,
O Indra, Lord of Hundred Powers.
9 O Satakratu, powers which thou mid the Five Races hast displayed–
These, Indra, do I claim of thee.
10 Indra, great glory hast thou gained. Win splendid fame which none may mar
We make thy might perpetual.
11 Come to us either from anear, Or, Sakra, come from far away.
Indra, wherever be thy home, come to us thence, O Thunder–armed.

HYMN XXXVIII. Indra.

1. HASTING like some strong courser good at drawing, a thought have I imagined like a workman.
Pondering what is dearest and most noble, I long to see the sages full of wisdom.
2 Ask of the sages' mighty generations firm–minded and devout they framed the heaven.
These are thy heart–sought strengthening directions, and they have come to be sky's upholders.
3 Assuming in this world mysterious natures, they decked the heaven and earth for high dominion,
Measured with measures, fixed their broad expanses, set the great worlds apart held firm for safety.
4 Even as he mounted up they all adorned him: self–luminous he travels clothed in splendour.
That is the Bull's, the Asura's mighty figure: he, omniform, hath reached the eternal waters.

5 First the more ancient Bull engendered offspring; these are his many draughts that lent him vigour.
From days of old ye Kings, two Sons of Heaven, by hymns of sacrifice have won dominion.
6 Three seats ye Sovrans, in the Holy synod, many, yea, all, ye honour with your presence.
There saw I, going thither in the spirit, Gandharvas in their course with wind–blown tresses.
7 That same companionship of her, the Milch–cow, here with the strong Bull's divers forms they stablishe d.
Enduing still some new celestial figure, the skilful workers shaped a form around him.
8 Let no one here debar me from enjoying the golden light which Savitar diffuses.
He covers both all–fostering worlds with praises even as a woman cherishes her children.
9 Fulfil, ye twain, his work, the Great, the Ancient: as heavenly blessing keep your guard around us.
All the wise Gods behold his varied actions who stands erect, whose voice is like a herdsman's.
10 Call we on Indra, Maghavan, auspicious, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XXXIX. Indra.

1. To Indra from the heart the hymn proceedeth, to him the Lord, recited, built with praises;
The wakening song sung forth in holy synod: that which is born for thee, O Indra, notice.
2 Born from the heaven e'en in the days aforetime, wakening, sting aloud in holy synod,
Auspicious, clad in white and shining raiment, this is the ancient hymn of our forefathers.
3 The Mother of the Twins hath borne Twin Children: my tongue's tip raised itself and rested silent.
Killing the darkness at the light's foundation, the Couple newly born attain their beauty.

4 Not one is found among them, none of mortals, to blame our sires who fought to win the cattle.
Their strengthener was Indra the Majestic he spread their stalls of kine the Wonder–Worker.
5 Where as a Friend with friendly men, Navagvas, with heroes, on his knees he sought the cattle.
There, verily with ten Dasagvas Indra found the Sun lying hidden in the darkness.
6 Indra found meath collected in the milch–cow, by foot and hoof, in the cow's place of pasture.
That which lay secret, hidden in the waters, he held in his right hand, the rich rewarder.
7 He took the light, discerning it from darkness: may we be far removed from all misfortune.
These songs, O Soma–drinker, cheered by Soma, Indra, accept from thy most zealous poet.
8 Let there be light through both the worlds for worship: may we be far from most overwhelming evil.
Great woe comes even from the hostile mortal, piled up; but good at rescue are the Vasus.
9 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XL. Indra.

1. THEE, Indra, we invoke, the Bull, what time the Soma is expressed. So drink thou of the savoury juice.

2 Indra, whom many laud, accept the strength–conferring Soma juice:
Quaff, pour down drink that satisfies.
3 Indra, with all the Gods promote our wealth–bestowing sacrifice,
Thou highly–lauded Lord of men.
4 Lord of the brave, to thee proceed these drops of Soma juice expressed,
The bright drops to thy dwelling–place.
5 Within thy belly, Indra, take juice, Soma the most excellent: Thine are the drops celestial.
6 Drink our libation, Lord of hymns: with streams of meath thou art bedewed
Our glory, Indra, is thy gift.
7 To Indra go the treasures of the worshipper, which never fail:
He drinks the Soma and is strong
8 From far away, from near at hand, O Vrtra–slayer, come to us:

Accept the songs we sing to thee.
9 When from the space between the near and far thou art invoked by us,
Thence, Indra. come thou hitherward.

HYMN XLI. Indra.

1. INVOKED to drink the Soma juice, come with thy Bay Steeds, Thunder–armed
Come, Indra, hitherward to me.
2 Our priest is seated, true to time; the grass is regularly strewn;
The pressing–stones were set at morn.
3 These prayers, O thou who hearest prayer are offered: seat thee on the grass.
Hero, enjoy the offered cake.
4 O Vrtra–slayer, be thou pleased with these libations, with these hymns,
Song–loving Indra, with our lauds.
5 Our hymns caress the Lord of Strength, vast, drinker of the Soma's juice,
Indra, as mother–cows their calf.
6 Delight thee with the juice we pour for thine own great munificence:

Yield not thy singer to reproach.
7 We, Indra, dearly loving thee, bearing oblation, sing thee hymns
Thou, Vasu, dearly lovest us.
8 O thou to whom thy Bays are dear, loose not thy Horses far from us:
Here glad thee, Indra, Lord divine.
9 May long−maned Coursers, dropping oil, bring thee on swift car hitherward,
Indra, to seat thee on the grass.

HYMN XLII. Indra.

1. COME to the juice that we have pressed, to Sorna, Indra, bleat with milk:
Come, favouring us, thy Bay−drawn car!
2 Come, Indra, to this gladdening drink, placed on the grass, pressed out with stones:
Wilt thou not drink thy fill thereof?
3 To Indra have my songs of praise gone forth, thus rapidly sent hence,
To turn him to the Soma−draught.
4 Hither with songs of praise we call Indra to drink the Soma juice:
Will he not come to us by lauds?
5 Indra, these Somas are expressed. Take them within thy belly, Lord
Of Hundred Powers, thou Prince of Wealth.
6 We know thee winner of the spoil, and resolute in battles, Sage!
Therefore thy blessing we implore.
7 Borne hither by thy Stallions, drink, Indra, this juice which we have pressed,
Mingled with barley and with milk.
8 Indra, for thee, in thine own place, I urge the Soma for thy draught:
Deep in thy heart let it remain,
9 We call on thee, the Ancient One, Indra, to drink the Soma juice,
We Kusikas who seek thine aid.

HYMN XLIII. Indra.

1. MOUNTED upon thy chariot−seat approach us: thine is the Sorna−draught from days aforetime. Loose for the sacred grass thy dear companions. These men who bring oblation call thee hither.
2 Come our true Friend, passing by many people; come with thy two Bay Steeds to our devotions;
For these our hymns are calling thee, O Indra, hymns formed for praise, soliciting thy friendship.
3 Pleased, with thy Bay Steeds, Indra, God, come quickly to this our sacrifice that heightens worship;
For with my thoughts, presenting oil to feed thee, I call thee to the feast of sweet libations.
4 Yea, let thy two Bay Stallions bear thee hither, well limbed and good to draw, thy dear companions.
Pleased with the corn−blent offering which we bring thee, may Indra, Friend, hear his friend's adoration.
5 Wilt thou not make me guardian of the people, make me, impetuous Maghavan, their ruler?
Make me a Rsi having drunk of Soma? Wilt thou not give me wealth that lasts for ever?
6 Yoked to thy chariot, led thy tall Bays, Indra, companions of thy banquet, bear thee hither,
Who from of old press to heaven's farthest limits, the Bull's impetuous and well−groomed Horses.
7 Drink of the strong pressed out by strong ones, Indra, that which the Falcon brought thee when thou longedst;
In whose wild joy thou stirrest up the people, in whose wild joy thou didst unbar the cow−stalls.
8 Call we on Indra, Makhavan, auspicious, best Hero in the fight where spoil is gathered;

The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XLIV. Indra.

1. May this delightsome Soma be expressed for thee by tawny stones. Joying thereat, O Indra, with thy Ba y Steeds come:. ascend thy golden−coloured car.
2 In love thou madest Usas glow, in love thou madest Surya shine.
Thou, Indra, knowing, thinking, Lord of Tawny Steeds, above all glories waxest great.
3 The heaven with streams of golden hue, earth with her tints of green and gold−
The golden Pair yield Indra plenteous nourishment: between them moves the golden One.
4 When born to life the golden Bull illumines all the realm of light.
He takes his golden weapon, Lord of Tawny Steeds, the golden thunder in his arms.
5 The bright, the well−loved thunderbolt, girt with the bright, Indra disclosed,
Disclosed the Soma juice pressed out by tawny stones, with tawny steeds drave forth the kine.

HYMN XLV. Indra.

1. COME hither, Indra, with Bay Steeds, joyous, with tails like peacocks' plumes.
Let no men cheek thy course as fowlers stay the bird: pass o'er them as o'er desert lands.
2 He who slew Vrtra, burst the cloud, brake the strongholds and drave the floods,
Indra who mounts his chariot at his Bay Steeds' cry, shatters e'en things that stand most firm.
3 Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch−cows that go well−guarded to the mead, like water−brooks that reach the lake.
4 Bring thou us wealth with power to strike, our share, 'gainst him who calls it his.
Shake, Indra, as with hooks, the tree for ripened fruit, for wealth to satisfy our wish.
5 Indra, self−ruling Lord art thou, good Leader, of most glorious fame.
So, waxen in thy strength, O thou whom many praise, be thou most swift to hear our call.

HYMN XLVI. Indra.

1. OF thee, the Bull, the Warrior, Sovran Ruler, joyous and fierce, ancient and ever youthful,
The undecaying One who wields the thunder, renowned and great, great are the exploits, Indra.
2 Great art thou, Mighty Lord, through manly vigour, O fierce One, gathering spoil, subduing others,
Thyself alone the universe's Sovran: so send forth men to combat and to rest them.
3 He hath surpassed all measure in his brightness, yea, and the Gods, for none may be his equal.
Impetuous Indra in his might cxccedcth wide vast mid−air and heaven and earth together.

4 To Indra, even as rivers to the ocean, flow forth from days of old the Soma juices;
To him wide deep and mighty from his birth−time, the well of holy thoughts, aIl−comprehending.
5 The Soma, Indra, which the earth and heaven bear for thee as a mother bears her infant,
This they send forth to thee, this, vigorous Hero! Adhvaryus purify for thee to drink of.

HYMN XLVII. Indra.

1. DRINK, Indra, Marut−girt, as Bull, the Soma, for joy, for rapture even as thou listest.
Pour down the flood of meath within thy belly: thou from of old art King of Soma juices.

2 Indra, accordant, with the banded Maruts, drink Soma, Hero, as wise Vrtra−slayer.
Slay thou our foemen, drive away assailants and make us safe on every side from danger.
3 And, drinker at due seasons, drink in season, Indra, with friendly Gods, our pressed−out Soma.
The Maruts following, whom thou madest sharers, gave thee the victory, and thou slewest Vrtra.
4 Drink Soma, Indra, banded with the Maruts who, Maghavan, strengthened thee at Ahi's slaughter,
'Gainst Sambara, Lord of Bays! in winning cattle, and now rejoice in thee, the holy Singers.
5 The Bull whose strength hath waxed, whom Maruts follow, free−giving Indra, the celestial Ruler,
Mighty, all−conquering, the victory−giver, him let us call to grant us new protection.

HYMN XLVIII. Indra.

1. SOON as the young Bull sprang into existence he longed to taste the pressed−out Soma's liquor.
Drink thou thy fill, according to thy longing, first, of the goodly mixture blent with Soma.
2 That day when thou wast born thou, fain to taste it, drankest the plant's milk which the mountains nourish.
That milk thy Mother first, the Dame who bare thee, poured for thee in thy mighty Father's dwelling.
3 Desiring food he came unto his Mother, and on her breast beheld the pungent Soma.
Wise, he moved on, keeping aloof the others, and wrought great exploits in his varied aspects.
4 Fierce, quickly conquering, of surpassing vigour, he framed his body even as he listed.
E'en from his birth−time Indra conquered Tvastar, bore off the Soma and in beakers drank it.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XLIX. Indra.

1. GREAT Indra will I laud, in whom all people who drink the Soma have attained their longing;
Whom, passing wise, Gods, Heaven and Earth, engendered, formed by a Master's hand, to crush the Vrtras.
2 Whom, most heroic, borne by Tawny Coursers, verily none subdueth in the battle;
Who, reaching far, most vigorous, hath shortened the Dasyu's life with Warriors bold of spirit.
3 Victor in fight, swift mover like a warhorse, pervading both worlds, rainer down of blessings,
To he invoked in war like Bhaga, Father, as 'twere, of hymns, fair, prompt to hear, strength−giver.
4 Supporting heaven, the high back of the region, his car is Vayu with his team of Vasus.
Illumining the nights, the Sun's creator, like Dhisana he deals forth strength and riches.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers treasure.

HYMN L. Indra.

1. LET Indra drink, All−hail! for his is Soma,−the mighty Bull come, girt by Maruts, hither.
Far−reaching, let him fill him with these viands, and let our offering sate his body's longing
. 2 I yoke thy pair of trusty Steeds for swiftness, whose faithful service from of old thou lovest. Here, fair of cheek! let thy Bay Coursers place thee: drink of this lovely welleffused libation.
3 With milk they made Indra their good Preserver, lauding for help and rule the bounteous rainer.
Impetuous God, when thou hast drunk the Soma, enraptured send us cattle in abundance.

4 With kine and horses satisfy this longing with very splendid bounty still extend it.
Seeking the light, with hymns to thee, O Indra, the Kusikas have brought their gift, the singers.
5 Call we on Maghavan, auspicious Indra, best Hero in the fight where spoil is gathered;
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN LI. Indra.

1. HIGH hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for laud s;
Him who hath waxen great, invoked with beauteous songs, Immortal One, whose praise each day is sung aloud.
2 To Indra from all sides go forth my songs of praise, the Lord of Hundred Powers, strong, Hero, like the sea,
Swift, winner of the booty, breaker−down of forts, faithful and ever−glorious, finder of the light.
3 Where battle's spoil is piled the singer winneth praise, for Indra taketh care of matchless worshippers.
He in Vivasvan's dwelling findeth his delight: praise thou the ever−conquering slayer of the foe.
4 Thee, valorous, most heroic of the heroes, shall the priests glorify with songg and praises.
Full of all wondrous power he goes to conquest: worship is his, sole Lord from days aforetime.
5 Abundant are the gifts he gives to mortals: for him the earth bears a rich store of treasures.
The heavens, the growing plants, the living waters, the forest trees preserve their wealth for Indra.
6 To thee, O Indra, Lord of Bays, for ever are offered prayers and songs: accept them gladly.
As Kinsman think thou of some fresh assistance; good Friend, give strength and life to those who praise t hee.
7 Here, Indra, drink thou Soma with the Maruts, as thou didst drink the juice beside Saryata.
Under thy guidance, in thy keeping, Hero, the singers serve, skilled in fair sacrifices.
8 So eagerly desirous drink the Soma, our juice, O Indra, with thy friends the Maruts,
Since at thy birth all Deities adorned thee for the great fight, O thou invoked of many.
9 He was your comrade in your zeal, O Maruts: they, rich in noble gifts, rejoiced in Indra.
With them together let the Vrtra−slayer drink in his home the worshipper's libation.
10 So, Lord of affluent gifts, this juice hath been pressed for thee with strength
Drink of it, thou who lovest song.
11 Incline thy body to this juice which suits thy Godlike nature well:
May it cheer thee who lovest it.
12 Brave Indra, let it work through both thy flanks, and through thy head by prayer,
And through thine arms, to prosper us.

HYMN LII. Indra.

1. INDRA, accept at break of day our Soma mixt with roasted corn, With groats with cake, with eulogies.
2 Accept, O Indra, and enjoy the well−dressed sacrificial cake: Oblations are poured forth to thee.
3 Consume our sacrificial cake, accept the songs of praise we sing,
As he who woes accepts his bride.
4 Famed from of old, accept the cake at our libation poured at dawn,
Forgreat, O Indra, is thy power.
5 Let roasted corn of our midday libation, and sacrificial cake here please thee, Indra,
What time the lauding singer, keen of purpose and eager as a bull, with hymns implores thee.
6 At the third sacrifice, O thou whom many praise, give glory to the roasted corn and holy cake.

With offered viands and with songs may we assist thee, Sage, whom Vaja and the Rbhus wait upon.
7 The groats have we prepared for thee with Pusan, corn for thee, Lord of Bay Steeds, with thy horses.
Eat thou the meal−cake, banded with the Maruts, wise Hero, Vrtra−slayer, drink the Soma.

8 Bring forth the roasted corn to meet him quickly, cake for the bravest Hero mid the heroes.
Indra, may hymns accordant with thee daily strengthen thee, Bold One, for the draught of So
ma.

HYMN LIII. Indra, Parvata, Etc.

1. ON a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither.
Enjoy the gifts, Gods, at our sacrifices wax strong by hymns, rejoice in our oblation.
2 Stay still, O Maghavan, advance no farther. a draught of well−pressed Soma will I give thee.
With sweetest song I grasp, O Mighty Indra, thy garment's hem as a child grasps his father's.
3 Adhvaryu, sing we both; sing thou in answer: make we a laud acceptable to Indra.
Upon this sacrificer's grass he seated: to Indra shall our eulogy be uttered.
4 A wife, O Maghavan is home and dwelling: so let thy Bay Steeds yoked convey thee hither.
Whenever we press out for thee the Soma, let Agni as our Herald speed to call thee.
5 Depart, O Maghavan;again come hither: both there and here thy goat is Indra, Brother,
Where thy tall chariot hath a place to rest in, and where thqu loosest thy loud−neighing Courser.
6 Thou hast drunk Soma, Indra, turn thee homeward; thy joy is in thy home, thy racious Consort;
Where thy tall chariot hath a place to rest in, and thy strong Courser is set free with guerdon.
7 Bounteous are these, Angirases, Virupas: the Asura's Heroes and the Sons of Heaven.
They, giving store of wealth to Visvamitra, prolong his life through countless Soma−pressings.
8 Maghavan weareth every shape at pleasure, effecting magic changes in his body,
Holy One, drinker out of season, coming thrice, in a moment, through fit prayers, from heaven.
9 The mighty sage, God−born and God−incited, who looks on men, restrained the billowy river.
When Visvamitra was Sudas's escort, then Indra through the Kusikas grew friendly.
10 Like swans, prepare a song of praise with pressing−stones, glad in your hymns with juice poured forth in
sacrifice.
Ye singers, with the Gods, sages who look on men, ye Kutikas drink up the Soma's savoury meath.
11 Come forward, Kusikas, and be attentive; let loose Sudas's horse to win him riches.
East, west, and north, let the King slay the foeman, then at earth's choicest place perform his worship.
12 Praises to Indra have I sung, sustainer of this earth and heaven. This prayer of Visvamitra keeps secure the
race of Bharatas.
13 The Visvamitras have sung forth this prayer to Indra Thunder−aimed:
So let him make us prosperous.
14 Among the Kikatas what do thy cattle? They pour no milky draught, they heat no caldron.
Bring thou to us the wealth of Pramaganda;give up to us, O Maghavan, the low−born.
15 Sasarpari, the gift of Jamadagnis, hath lowed with mighty voice dispelling famine.
The Daughter of the Sun hath spread our glory among the Gods, imperishable, deathless.
16 Sasarpari brought glory speedily to these, over the generations of the Fivefold Race;
Daughter of Paksa, she bestows new vital power, she whom the ancient Jamadagnis gave to me.
17 Strong be the pair of oxen, firm the axles, let not the pole slip nor the yoke be broken.

May Indra, keep the yoke−pins from decaying: attend us, thou whose fellies are uninjured.
18 O Indra, give our bodies strength, strength to the bulls who draw the wains,
Strength to our seed and progeny that they may live, for thou art he who giveth strength.
19 Enclose thee in the heart of Khayar timber, in the car wrought of Sinsapa put firmness.
Show thyself strong, O Axle, fixed and strengthened: throw us not from the car whereon we travel.
20 Let not this sovran of the wood leave us forlorn or injure us.
Safe may we be until we reach our homes and rest us and unyoke.
21 With various aids this day come to us, Indra, with best aids speed us, Maghavan, thou Hero.
Let him who hatcth us fall headlong downward: him whom we hate let vital breath abandon.
22 He heats his very axe, and then cuts a mere Semal blossom off.
O Indra, like a caldron cracked and seething, so he pours out foam.

23 Men notice not the arrow, O ye people; they bring the red beast deeming it a bullock.
A sluggish steed men run not with the courser, nor ever lead an ass before a charger.
24 These men, the sons of Bharata, O Indra, regard not severance or close connexion.
They urge their own steed as it were another's, and take him, swift as the bow's string, to battle.

HYMN LIV. Visvedevas.

1. To him adorable, mighty, meet for synods, this strengthening hymn, unceasing, have they offered.
May Agni hear us with his homely splendours, hear us, Eternal One, with heavenly lustre.
2 To mighty Heaven and Earth I sing forth loudly: my wish goes out desirous and well knowing
Both, at whose laud in synods, showing favour, the Gods rejoice them with the living mortal.
3 O Heaven and Earth, may your great law he faithful: he ye our leaders for our high advantage.
To Heaven and Earth I offer this my homage, with food, O Agni, as I pray for riches.
4 Yea, holy Heaven and Earth, the ancient sages whose word was ever true had power to find you;
And brave men in the fightwhere heroes conquer, O Earth, have known you well and paid you honour.
5 What pathway leadeth to the Gods? Who knoweth this of a truth, and who will now declare it?
Seen are their lowest dwelling−places only, but they are in remote and secret regions.
6 The Sage who looketh on mankind hath viewed them bedewed, rejoicing in the seat of Order.
They make a home as for a bird, though parted, with one same will finding themselves together.
7 Partners though parted, with far−distant limits, on one firm place both stand for ever watchful,
And, being young for evermore, as sisters, speak to each other names that are united.
8 All living things they part and keep asunder; though bearing up the mighty Gods they reel not.
One All is Lord of what is fixed and moving, that walks, that flies, this multiform creation.
9 Afar the Ancient from of old I ponder, our kinship with our mighty Sire and Father,−
Singing the praise whereof the Gods by custom stand on the spacious far−extended pathway.
10 This laud, O Heaven and Earth, to you I utter: let the kind−hearted hear, whose tongue is Agni,
Young, Sovran Rulers, Varuna and Mitra, the wise and very glorious Adityas.
11 The fair−tongued Savitar, the golden−handed, comes thrice from heaven as Lord in our assembly.
Bear to the Gods this song of praise, and send us, then, Savitar, complete and perfect safety.
12 Deft worker, skiful−handed, helpful, holy, may Tvastar, God, give us these things to aid us,
Take your delight, Ye Rbhus joined with Pusan: ye have prepared the rite with stones adjusted.
13 Borne on their flashing car, the spear−armed Maruts, the nimble Youths of Heaven, the Sons of Order,

The Holy, and Sarasvati, shall hear us: ye Mighty, give us wealth with noble offspring.
14 To Visnu rich in marvels, songs And praises shall go as singers on the road of Bhaga,−

The Chieftain of the Mighty Stride, whose Mothers, the many young Dames, never disregard him.
15 Indra, who rules through all his powers heroic, hath with his majesty filled earth and heaven.
Lord of brave hosts, Fort−crusher, Vrtra−slayer, gather thou up and bring us store of cattle.
16 My Sires are the Nasatyas, kind tokinsmen: the Asvins' kinship is a glorious title.
For ye are they who give us store of riches: ye guard your gift uncheated by the bounteous.
17 This is, ye Wise, your great and glorious title, that all ye Deities abide in Indra.
Friend, Much−invoked! art thou with thy dear Rbhus: fashion ye this our hymn for our advantage.
18 Aryaman, Aditi deserve our worship: the laws of Varuna remain unbroken.
The lot of childlessness remove ye from us, and let our course be rich in kine and offspring.
19 May the Gods' envoy, sent to many a quarter, proclaim us sinless for our perfect safety.
May Earth and Heaven, the Sun, the waters, hear us, and the wide firmament and constellations.
20 Hear us the mouatains which distil the rain−drops, and, resting firm, rejoice in freshening moisture.
May Aditi with the Adityas hear us, and Maruts grant us their auspicious shelter.
21 Soft be our path for ever, well−provisioned: with pleasant meath, O Gods, the herbs besprinkle.
Safe be my bliss, O Agni, in thy friendship: may I attain the seat of foodful. riches,
22 Enjoy the offering: beam thou strength upon us; combine thou for our good all kinds of glory.

Conquer in battle, Agni, all those foemen, and light us every day with loving kindness.

HYMN LV. Visvedevas.

1. AT the first shining of the earliest Mornings, in the Cow's home was born the Great Eternal.
Now shall the statutes of the Gods be valid. Great is the Gods' supreme and sole dominion −
2 Let not the Gods here injure us, O Agni, nor Fathers of old time who know the region,
Nor the sign set between two ancient dwellings. Great is the Gods' supreme and sole dominion.
3 My wishes fly abroad to many places: I glance back to the ancient sacrifices.
Let us declare the truth when fire is kindled. Great is the Gods' supreme and sole dominion.
4 King Universal, born to sundry quarters, extended through the wood be lies on couches.
One Mother rests: another feeds the Infant. Great is the Gods' supreme and sole dominion.
5 Lodged in old plants, he grows again in younger, swiftly within the newly−born and tender.
Though they are unimpregned, he makes them fruitful. Great is the Gods' supreme and sole dominion.
6 Now lying far away, Child of two Mothers, he wanders unrestrained, the single youngling.
These are the laws of Varuna and Mitra. Great is the Gods' supreme and sole dominion.
7 Child of two Mothers, Priest, sole Lord in synods, he still precedes while resting as foundation.
They who speak sweetly bring him sweet addresses. Great is the Gods' supreme and sole dominion.
8 As to a friendly warrior when he battles, each thing that comes anear is seen to meet him.
The hymn commingles with the cow's oblation. Great is the Gods' supreme and sole dominion.
9 Deep within these the hoary envoy pierceth; mighty, he goeth to the realm of splendour,
And looketh on us, clad in wondrous beauty. Great is the Gods' supreme and sole dominion.
10 Visnu, the guardian, keeps the loftiest station, upholding dear, immortal dwelling−places.
Agni knows well all these created beings. Great is the Gods' supreme and sole dominion.
11 Ye, variant Pair, have made yourselves twin beauties: one of the Twain is dark, bright shines the other;

And yet these two, the dark, the red, are Sisters. Great is the Gods' supreme and sole dominion.
12 Where the two Cows, the Mother and the Daughter, meet and give suck yielding their lordly nectar,
I praise them at the seat of law eternal. Great is the Gods' supreme and sole dominion.

13 Loud hath she lowed, licking the other's youngling. On what world hath the Milch−cow laid her udder ?
This Ila streameth with the milk of Order. Great is the Gods' supreme and sole dominion.
14 Earth weareth beauties manifold: uplifted, licking her Calf of eighteen months, she standeth.
Well−skilled I seek the seat of law eternal. Great is the Gods' supreme and sole dominion.
15 Within a wondrous place the Twain are treasured: the one is manifest, the other hidden.
One common pathway leads in two directions. Great is the Gods' supreme and sole dominion.
16 Let the milch−kine that have no calves storm downward, yielding rich nectar, streaming, unexhausted,
These who are ever new and fresh and youthful. Great is the Gods' supreme and sole dominion.
17 What time the Bull bellows in other regions, another herd receives the genial moisture;
For he is Bhaga, King, the earth's Protector. Great is the Gods' supreme and sole dominion.
18 Let us declare the Hero's wealth in horses, O all ye folk: of this the Gods have knowledge.
Sixfold they bear him, or by fives are harnessed. Great is the Gods' supreme and sole dominion.
19 Tvastar the God, the omniform. Creator, begets and feeds mankind in various manner.
His, verily, arc all these living creatures. Great is the Gods' supreme dominion.
20 The two great meeting Bowls hath he united: each of the Pair is laden with histreasure.
The Hero is renowned for gathering riches. Great is the Gods' supreme and sole dominion.
21 Yea, and on this our earth the All−Sustainer dwells like a King with noble friends about him.
In his protection heroes rest in safety. Great is the Cods' supreme and sole dominion.
22 Rich in their gifts for thee are herbs and waters, and earth brings all her wealth for thee, O Indra.
May we as friends of thine share goodly treasures. Great is the Gods' supreme and sole dominion.

HYMN LVI. Visvedevas.

1. NOT men of magic skill, not men of wisdom impair the Gods' first steadfast ordinances.
Ne'er may the earth and heaven which know not malice, nor the fixed hills, be bowed by sage devices.
2 One, moving not away, supports six burthens: the Cows proceed to him the true, the Highest.
Near stand three Mighty Ones who travel swiftly: two are concealed from sight, one is apparent.
3 The Bull who wears all shapes, the triple−breasted, three−uddered, with a brood in many places,
Ruleth majestic with his triple aspect, the Bull, the Everlasting Ones' impregner.
4 When nigh them, as their tracer he observed them: he called aloud the dear name of Adityas.
The Goddesses, the Waters, stayed to meet him: they who were wandering separate enclosed him.
5 Streams! the wise Gods have thrice three habitations. Child of three Mothers, he is Lord in synods.
Three are the holy Ladies of the Waters, thrice here from heaven supreme in our assembly.
6 Do thou, O Savitar, from heaven thrice hither, three times a day, send down thy blessings daily.
Send us, O Bhaga, triple wealth and treasure; cause the two worlds to prosper us, Preserver!
7 Savitar thrice from heaven pours down abundance, and the fair−handed Kings Varuna, Mitra;
And spacious Heaven and Earth, yea, and the Waters, solicit wealth that Savitar may send us.
8 Three are the bright realms, best, beyond attainment, and three, the Asura's Heroes, rule as Sovrans,
Holy and vigorous, never to be injured. Thrice may the Gods from heaven attend our synod.

HYMN LVII. Visvedevas.

1. MY thought with fine discernment hath discovered the Cow who wanders free without a herdsman,
Her who hath straightway poured me food in plenty: Indra and Agni therefore are her praisers.
2 Indra and Pusan, deft of hand and mighty, well−pleased have drained the heaven's exhaustless udder.
As in this praise the Gods have all delighted, may I win blessing here from you, O Vasus.

3 Fain to lend vigour to the Bull, the siste.. with reverence recognize the germ within him.
The Cows come lowing hither to the Youngling, to him endued with great and wondrous beauties.
4 Fixing with thought, at sacrifice, the press−stones, I bid the well−formed Heaven and Earth come hither ;
For these thy flames, which give men boons in plenty, rise up on high, the beautiful, the holy.
5 Agni, thy meath−sweet tongue that tastes fair viands, which among Gods is called the far−extended,−
Therewith make all the Holy Odes be seated here for our help, and feed them with sweet juices.
6 Let thy stream give us drink, O God, O Agni, wonderful and exhaustless like the rain−clouds.
Thus care for us, O Vasu Jatavedas, show us thy loving−kindness, reaching all men.

HYMN LVIII. Asvins.

1. THE Ancient's Milch−cow yields the things we long for: the Son of Daksina travels between them.
She with the splendid chariot brings refulgence. The praise of Usas hath awoke the Asvins.
2 They bear you hither by well−orderd statute: our sacred offerings rise as if to parents.
Destroy in us the counsel of the niggard come hitherward, for we have shown you favour.
3 With lightly−rolling car and well−yoked horses hear this, the press−stone's song, ye Wonder−Workers.
Have not the sages of old time, ye Asvins, called you most prompt to come and stay misfortune?
4 Remember us, and come to us, for ever men, as their wont is, invocate the Asvins.
Friends as it were have offered you these juices, sweet, blent with milk at the first break of morning.
5 Even through many regions, O ye Asvins high praise is yours among mankind, ye Mighty−
Come, helpers, on the paths which Gods have travelled: here your libations of sweet meath are ready.
6 Ancient your home, auspicious is your friendship: Heroes, your wealth is with the house of Jahnu.
Forming again with you auspicious friendship, let us rejoice with draughts of meath together.
7 O Asvins, Very Mighty ones, with Vayu and with his steeds, one−minded, ever−youthful,
Nasatyas, joying in the third day's Soma, drink it, not hostile, Very Bounteous Givers.

8 Asvins, to you are brought abundant viands in rivalry with sacred songs, unceasing.
Sprung from high Law your car, urged on by press−stones, goes round the earth and heaven in one brief moment.
9 Asvins, your Soma sheds delicious sweetness: drink ye thereof and come unto our dwelling.
Your car, assuming many a shape, most often goes to the Soma−presser's place of meeting.

HYMN LIX. Mitra.

1. MITRA, when speaking, stirreth men to labour: Mitra sustaineth both the earth and heaven.
Mitra beholdeth men with eyes that close not. To Mitra bring, with holy oil, oblation.
2 Foremost be he who brings thee food, O Mitra, who strives to keep thy sacred Law, Aditya.
He whom thou helpest ne'er is slain or conquered, on him, from near or far, falls no affliction.
3 joying in sacred food and free from sickness, with knees bent lowly on the earth's broad surface,
Following closely the Aditya's statute, may we remain in Mitra's gracious favour.
4 Auspicious and adorable, this Mitra was born with fair dominion, King, Disposer.
May we enjoy the grace of him the Holy, yea, rest in his propitious loving−kindness.
5 The great Aditya, to be served with wor. ship, who stirreth men, is gracious to the singer.
To Mitra, him most highly to be lauded, offer in fire oblation that he loveth.
6 The gainful grace of Mitra,. God, supporter of the race of man,
Gives splendour of most.glorious fame.

7 Mitra whose glory spreads afar, he who in might surpasses heaven,
Surpasses earth in his renown.
8 All the Five Races have repaired to Mitra, ever strong to aid,
For he sustaineth all the Gods.
9 Mitra to Gods, to living men, to him who strews the holy grass,
Gives food fulfilling sacred Law.

HYMN LX. Rbhus.

1. HERE is your ghostly kinship, here, O Men: they came desirous to these holy rites with store of wealth,

With wondrous arts, whereby, with schemes to meet each need, Ye gained, Sudhanvan's Sons! your share in
sacrifice.
2 The mighty powers wherewith. ye formed the chalices, the thought by which ye drew the cow from out the
hide,
The intellect wherewith ye wrought the two Bay Steeds,−through these, O Rbhus, ye attained divinity.
3 Friendship with Indra have the Rbhus, fully gained: grandsons of Manu, they skilfully urged the work.
Sudhanvan's Children won them everlasting life, serving with holy rites, pious with noble acts.
4:In company with Indra come ye to the juice, then gloriously shall your wishes be fulfilled.
Not to be paragoned, ye Priests, are your good deeds, nor your heroic acts, Rbhus, Sudhanvan's Sons.
5 O Indra, with the Rbhus, Mighty Ones, pour down the Soma juice effused, well−blent, from both thy ha nds.
Maghalan, urged by song, in the drink−offerer's house rejoice thee with the Heroes, with Sudhanvan's Son s.
6 With Rbhu near, and Vaja, Indra, here exult, with Saci, praised of many, in the juice we pour.
These homes wherein we dwell have turned themselves to thee, −devotions to the Gods, as laws of men ordain.
7 Come with the mighty Rbhus, Indra, come to us, strengthening with thy help the singer's holy praise;
At hundred eager calls come to the living man, with thousand arts attend the act of sacrifice.

HYMN LXI. Usas.

1. O Usas, strong with strength, endowed witli knowledge, accept the singer's praise, O wealthy Lady.
Thou, Goddess, ancient, young, and full of wisdom, movest, all−bounteous! as the Law ordaineth.
2 Shine forth, O Morning, thou auspicious Goddess, on thy bright car awaking pleasant voices.
Let docile horses of far−reaching splendour convey thee hitherward, the goldencoloured.
3 Thou, Morning, turning thee to every creature, standest on high as ensign of the Immortal,
To one same goal ever and ever wending now, like a wheel, O newly−born, roll hi ther.
4 Letting her reins drop downward, Morning cometh, the wealthy Dame, the Lady of the dwelling;
Bringing forth light, the Wonderful, the Blessed hath spread her from the bounds of earth and heaven.
5 Hither invoke the radiant Goddess Morning, and bring with reverence your hymn to praise her.
She, dropping sweets, hath set in heaven her brightness, and, fair to look on, hath beamed forth her splend our.
6 From heaven, with hymns, the Holy One was wakened: brightly to both worlds came the wealthy Lady.
To Morning, Agni, when she comes refulgent, thou goest forth soliciting fair riches.

7 On Law's firm base the speeder of the Mornings, the Bull, hath entered mighty earth and heaven.
Great is the power of Varuna and Mitra, which, bright, hath spread in every place its splendour.

HYMN LXII. Indra and Others.

1. YOUR well−known prompt activities aforetime needed no impulse from your faithful servant.
Where, Indra−Varuna, is now that glory wherewith ye brought support to those who loved you?
2 This man, most diligent, seeking after riches, incessantly invokes you for your favour.
Accordant, Indra−Varuna, with Maruts, with Heaven and Earth, hear ye mine invocation.
3 O Indra−Varuna, ours be this treasure ours be wealth, Maruts, with full store of heroes.
.May the Varutris with their shelter aid us, and Bharati and Hotri with the Mornings.
4 Be pleased! with our oblations, thou loved of all Gods, Brhaspati:
Give wealth to him who brings thee gifts.
5 At sacrifices, with your hymns worship the pure Brhaspati−
I pray for power which none may bend−
6 The Bull of men, whom none deceive, the wearer of each shape at will,
Brhaspati Most Excellent.
7 Divine, resplendent Pusan, this our newest hymn of eulogy,
By us is chanted forth to thee.
8 Accept with favour this my song, be gracious to the earnest thought,
Even as a bridegroom to his bride.
9 May he who sees all living things, see, them together at a glancc,−
May lie, may Pusan be our help.
10 May we attain that excellent glory of Savitar the God:
So May he stimulate our prayers.
11 With understanding, earnestly, of Savitar the God we crave
Our portion of prosperity.
12 Men, singers worship Savitar the God with hymn and holy rites,
Urged by the impulse of their thoughts.
13 Soma who gives success goes forth, goes to the gathering place of Gods,
To seat him at the seat of Law.
14 To us and to our cattle may Soma give salutary food,
To biped and to quadruped.
15 May Soma, strengthening our power of life, and conquering our foes,
In our assembly take his seat.
16 May Mitra−Varuna, sapient Pair, bedew our pasturage with oil,

With meatb the regions of the air.
17 Far−ruling, joyful when adored, ye reign through majesty of might,
With pure laws everlastingly.
18 Lauded by Jamadagni's song, sit in the place of holy Law:
Drink Soma, ye who strengthen Law.

RIG VEDA − BOOK THE FOURTH

HYMN I. Agni.

1, THEE Agni, have the Gods, ever of one accord, sent hither down, a God, appointed messenger, yea, with
their wisdom sent thee down.
The Immortal, O thou Holy One, mid mortal men, the God−devoted God, the wise, have they brought forth,
brought forth the omnipresent God−devoted Sage.
2 As such, O Agni, bring with favour to the Gods thy Brother Varuna who loveth sacrifice,
True to the Law, the Aditya who supporteth men, the King, supporter of mankind.
3 Do thou, O Friend, turn hither him who is our Friend, swift as a wheel, like two car−steeds in rapid course,
Wondrous! to us in rapid course.
O Agni, find thou grace for us with Varuna, with Maruts who illumine all.
Bless us, thou Radiant One, for seed and progeny, yea, bless us, O thou Wondrous God.
4 Do thou who knowest Varuna, O Agni, put far away from us the God's displeasure.
Best Sacrificer, brightest One, refulgent remove thou far from us all those who hate us.
5 Be thou, O Agni, nearest us with succour, our closest Friend while now this Morn is breaking.
Reconcile to us Varuna, be bounteous enjoy the gracious juice; be swift to hear us.
6 Excellent is the glance, of brightest splendour, which the auspicious God bestows on mortals−
The God's glance, longed−for even as the butter, pure, heated, of the cow, the milch−cow's bounty.
7 Three are those births, the true, the most exalted, eagerly longed−for, of the God, of Agni.
He came invested in the boundless region, pure, radiant, friendly, mightily resplendent.
8 This envoy joyeth in all seats of worship, borne on his golden car, sweet−tongued Invoker:
Lovely to look on, with red steeds, effulgent, like a feast rich in food, joyous for ever.
9 Allied by worship, let him give man knowledge: by an extended cord they lead him onward.
He stays, effectual in this mortal's dwelling, and the God wins a share in his possessions.
10 Let Agni −for he knows the way− conduct us to all that he enjoys of God−sent riches,
What all the Immortals have prepared with wisdom, Dyaus, Sire, Begetter, raining down true blessings.
11 In houses first he sprang into existence, at great heaven's base, and in this region's bosom;
Footless and headless, both his ends concealing, in his Bull's lair drawing himself together.
12 Wondrously first he rose aloft, defiant, in the Bull's lair, the homeof holy Order,
Longed−for, young, beautiful, and far−resplendent: and sevendear frieuds sprang up unto the Mighty.
13 Here did our human fathers take their places, fain to fulfil the sacred Law of worship.
Forth drave they, with loud call, Dawn's teeming Milch−kine bid in the mountainstable, in the cavern.
14 Splendid were they when they had rent the mountain: others, around, shall tell forth this their exploit.
They sang their song, prepared to free the cattle: they found the light; with holy hymns they worshipped.
15 Eager, with thought intent upon the booty, the men with their celestial speech threw open,
The solid mountain firm, compact, enclosing, confining Cows, the stable full of cattle.
16 The Milch−cow's earliest name they comprehended: they found the Mother's thrice−seven noblest titles.
This the bands knew, and sent forth acclamation:with the Bull's sheen the Red One was apparent.
17 The turbid darkness fled, the heaven was sp, endid! up rose the bright beam of celestial Morning.
Surya ascended to the wide expanses, beholding deeds of men both good and evil.
18 Then, afterwards they looked around, awakened, when first they held that Heaven allotted treasure.

Now all the Gods abide in all their dwellings. Varuna, Mitra, be the prayer effective.

19 I will call hither brightly−beaming Agni, the Herald, all−supporting, best at worship.
He hath disclosed, like the milch cows' pure udder, the Sorria's juice when cleansed and poured from beak ers.
20 The freest God of all who should be worshipped, the guest who is received in all men's houses,
Agni who hath secured the Gods' high favour,−may he be gracious, to us Jatavedas.

HYMN II. Agni.

1. THE, Faithful One, Immortal among mortals, a God among the Gods, appointed envoy,
Priest, best at worship, must shine forth in glory . Agni shall be raised high with man's oblations.
2 Born for us here this day, O Son of Vigour, between both races of born beings, Agni,
Thou farest as an envoy, having harnessed, Sublime One! thy strong−muscled radiant stallions.
3 I laud the ruddy steeds who pour down blessing, dropping oil, flectest through the thoualit of Order.
Yoking red horses to and fro thou goest between you Deities and mortal races.
4 Aryaman, Mitra, Varuna, and Indra with Visnu, of the Gods, Maruts and Asvins−
These, Agni, with good car and steeds, bring hither, most bountiful, to folk with fair oblations.
5 Agni, be this our sacrifice eternal, with brave friends, rich in kine and sheep and horses,
Rich, Asura! in sacred food and children, in full assembly, wealth broad−based and during.
6 The man who, sweating, brings for thee the fuel, and makes his head to ache, thy faithful servant,−
Agni, to him be a self−strong Protector guard him from all who seek to do him mischief.
7 Who brings thee food, though thou hast food in plenty, welcomes his cheerful guest and speeds him onward,
Who kindles thee devoutly in his dwelling,to him be wealth secure and freely giving.
8 Whoso sings praise to thee at eve or morning, and, with oblation, doth the thing thou lovest,−
In his own home, even as a goId−girt courser, rescue him from distress, the bounteous giver.
9 Whoso brings gifts to thee Immortal, Agni, and doth thee service with uplifted ladle,−
Let him not, sorely toiling, lose his riches; let not the sinner's wickedness enclose him.
10 Whose well−wrought worship thou acceptest, Agni, thou God a mortal's gift, thou liberal Giver,−
Dear be his sacrifice to thee, Most Youthful! and may we strengthen him when he adores thee.
11 May he who knows distinguish sense and folly of men, like straight and crooked backs of horses.
Lead us, O God, to wealth and noble offspring: keep penury afar and grant us plenty.
12 This Sage the Sages, ne'er deceived, commanded, setting him down in dwellings of the living.
Hence mayst thou, friendly God, with rapid footsteps behold the Gods, wonderful, fair to look on.
13 Good guidance hast thou for the priest, O Agni, who, Youngest God! with outpoured Soma serves thee .
Ruler of men, thou joyous God, bring treasure splendid and plentiful to aid the toiler.
14 Now all that we, thy faithful servants, Agni, have done with feet, with hands, and with our bodies,
The wise, with toil, the holy rite have guided, as those who frame a car with manual cunning.
15 May we, seven sages first in rank, engender, from Dawn the Mother, men to be ordainers.
May we, Angirases, be sons of Heaven, and, radiant, burst the wealth−containing mountain.
16 As in the days of old our ancient Fathers, speeding the work of holy worship, Agni,
Sought pure light and devotion, singing praises; they cleft the ground and made red Dawns apparent.
17 Gods, doing holy acts, devout, resplendent, smelting like ore their human generations.
Enkindling Agni and exalting Indra, they came encompassing the stall of cattle.
18 Strong One! he marked them−and the Gods before them−like herds of cattle in a foodful pasture.

There they moaned forth their strong desire for mortals, to aid the True, the nearest One, the Living.
19 We have worked for thee, we have laboured nobly−bright Dawns have shed their light upon our worsh ip−
Adding a beauty to the perfect Agni, and the God's beauteous eye that shines for ever.
20 Agni, Disposer, we have sung these praises to thee the Wise: do thou accept them gladly.
Blaze up on high and ever make us richer. Give us great wealth, O thou whose boons are many.

HYMN III. Agni.

1. WIN, to assist you, Rudra, Lord of worship, Priest of both worlds, effectual Sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless.
2 This shrine have we made ready for thy coming, as the fond dame attires her for her husband.
Performer of good work, sit down before us, invested while these flames incline to meet thee.
3 A hymn, O Priest, to him who hears, the gentle, to him who looks on men, exceeding gracious,
A song of praise sing to the God Immortal, whom the stone, presser of the sweet juice, worships.
4 Even as true knower of the Law, O Agni, to this our solemn rite he thou attentive.
When shall thy songs of festival be sung thee? When is thy friendship shown within our dwelling?
5 Why this complaint to Varuna, O Agni? And why to Heaven? for what is our transgression?
How wilt thou speak to Earth and bounteous Mitra? What wilt thou say to Aryaman and Bhaga?
6 What, when thou blazest on the lesser altars, what to the mighty Wind who comes tobless us,
True, circumambient? what to Earth, O Agni, what wilt thou say to man−destroying Rudra?
7 How to great Pusan who promotes our welfare,− to honoured Rudra what, who gives oblations?
What sin of ours to the far−striding Visnu, what, Agni, wilt thou tell the Lofty Arrow.
8 What wilt thou tell the truthful band of Maruts, how answer the great Sun when thou art questioned?
Before the Free, before the Swift, defend us: fulfil heaven's work, all−knowing Jatavedas.
9 I crave the cow's true gift arranged by Order: though raw, she hath the sweet ripe juice, O Agni.
Though she is black of hue with milk she teemeth, nutritious, brightly shining, all−sustaining.
10 Agni the Bull, the manly, hath been sprinkled with oil upon his back, by Law eternal.
He who gives vital power goes on unswerving. Prsni the Bull hath milked the pure wiiite udder.
11 By Law the Angirases cleft the rock asunder, and sang their hymns together with the cattle.
Bringing great bliss the men encompassed Morning: light was apparent at the birth of Agni.
12 By Law the Immortal Goddesses the Waters, with meath−rich waves, O Agni, and uninjured,
Like a strong courser lauded in his running, sped to flow onward swiftly and for ever.
13 Go never to the feast of one who harms us, the treacherous neighbour or. unworthy kinsman.
Punish us not for a false brother's trespass. Let us riot feel the might of friend or foeman.
14 O Agni, keep us safe with thy protection, loving us, honoured God! and ever guarding.
Beat thou away, destory severe affliction slay e'en the demon when he waxes mighty.
15 Through these our songs of praise be gracious, Agni; moved by ourprayers, O Hero, touch our viands.
Accept, O Angiras, these our devotions, and let the praise which Gods desire address thee.
16 To thee who knowest, Agni, thou Disposer, all these wise secret speeches have I uttered,
Sung to thee, Sage, the charming words of wisdom, to thee, O Singer, with. my thoughts and Praises.

HYMN IV. Agni.

1. PUT forth like a wide−spreading net thy vigour; go like a mighty King with his attendants. Thou, follo wing thy swift net, shootest arrows: transfix the fiends with darts that burn most fiercely. 2 Forth go in rap

id flight thy whirling weapons: follow them closely, glowing in thy fury. Spread with thy tongue the wing ed flames, O Agni; unfettered, cast thy firebrands all around thee. 3 Send thy spies forward, flectest in thy motion; be, ne'er deceived, the guardian of this people From him who, near or far, is bent on evil, and let no trouble sent from thee o'ercome us. 4 Rise up, O Agni, spread thee out before us: burn down our foes, t hou who hast sharpened arrows. Him, blazing Agni! who hath worked us mischief, consume thou utterly l ike dried−up stubble. 5 Rise, Agni, drive off those who fight against us: make manifest thine own celestia l vigour. Slacken the strong bows of the demondriven: destroy our foemen whether kin or stranger. 6 Mos t Youthful God, he knoweth well thy favour who gave an impulse to this high devotion. All fair days and magnificence of riches hast thou beamed forth upon the good man's portals.
7 Blest, Agni, be the man, the liberal giver, who with his lauds and regular oblation
Is fain to please thee for his life and dwelling. May all his days be bright: be this his longing.
8 I praise thy gracious favour: sing in answer. May this my song sing like a loved one with thee.
Lords of good steeds and cars may we adorn thee, and day by day vouchsafe thou us dominion.
9 Here of free choice let each one serve thee richly, resplendent day by day at eve and morning.
So may we honour thee, content and joyous, passing beyond the glories of the people.
10 Whoso with good steeds and fine gold, O Agni, comes nigh thee on a car laden with trcasure,
His Friend art thou, yea, thou art his Protector whose joy it is to entertain thee duly.
11 Through words and kinship I destroy the miglity: this power I have from Gotama my father.
Mark thou this speech of ours, O thou Most Youthful, Friend of the House, exceeding wise, Invoker.
12 Knowing no slumber, speedy and propitious, alert and ever friendly, most unwearied,
May thy protecting powers, unerring Agni, taking their places here, combined, preserve us.
13 Thy guardian rays, O Agni, when they saw him, preserved blind Mamateya from affliction.
Lord of all riches, he preserved the pious: the fees who fain would harm them did no mischief
14 Aided by thee with thee may we be wealthy, may we gain strength with thee to guide us onward.
Fulfil the words of both, O Ever Truthful: straightway do this, thou God whom power emboldens.
15 O Agni, with this fuel will we serve thee; accept the laud we sing to thee with favour
Destroy the cursing Raksasas: preserve us, O rich in friends, from guile and scorn and slander.

HYMN V. Agni.

1. How shall we give with one accord oblation to Agni, to Vaisvanara the Bounteous?
Great light, with full high growth hath he uplifted, and, as a pillar bears the roof, sustains it.
2 Reproach not him who, God and selfreliant, vouchsafed this bounty unto me a mortal,−
Deathless, discerner, wise, to me the simple, Vaisvanara most manly, youthful Aini.
3 Sharp−pointed, powerful, strong, of boundless vigour, Agni who knows the lofty hymn, kept secret
As the lost milch−cow's track, the doubly Mighty,−he hath declared to me this hidden knowledge.
4 May he with sharpened teeth, the Bounteous Giver, Agni, consume with flame most fiercely glowing.
Those who regard not Varuna's commandments and the dear stedfast laws of sapient Mitra.
5 Like youthful women without brothers, straying, like dames who hate their lords, of evil conduct,
They who are full of sin, untrue, unfaithful, they have engendered this abysmal station.
6 To me, weak, innocent, thou, luminous Agni, bast boldly given as 'twere a heavy burthen,
This Prstha hymn, profound and strong and mighty, of seven elements, and with offered dainties.
7 So may our song that purifies, through wisdom reach in a moment him the Universal,
Established on the height, on earth's best .station, above the beauteous grassy skin of Prsni.
8 Of this my speech what shall I utter further? They indicate the milk stored up in secret
When they have thrown as 'twere the cows' stalls open. The Bird protects earths' best and well−loved stati on.

9 This is the Great Ones' mighty apparition which from of old the radiant Cow hath followed.
This, shining brightly in the place of Order, swift, hasting on in secret, she discovered.
10 He then who shone together with his Parents remembered Prsni's fair and secret treasure,
Which, in the Mother Cow's most lofty station, the Bull's tongue, of the flame bent forward, tasted.
11 With reverence I declare the Law, O Agni; what is, comes by thine order, Jatavedas.
Of this, whate'er it be, thou art the Sovran, yea, all the wealth that is in earth or heaven.
12 What is our wealth therefrom, and what our treasure? Tell us O Jatavedas, for thou knowest,
What is our best course in this secret passage: we, unreproached, have reached a t)lace far distant.
13 What is the limit, what the rules, the guerdon? Like fleet−foot coursers speed we to the contest.
When will the Goddesses, the Immortal's Spouses, the Dawns, spread over us the Sun−God's splendour?
14 Unsatisfied, with speech devoid of vigour, scanty and frivolous and inconclusive,

Wherefore do they address thee here, O Agni? Let these who have no weapons suffer sorrow.
15 The majesty of him the Good, the Mighty, aflame, hath shone for glory in the dwelling. He, clothed in light, hath shone most fair to look on, wealthy in boons, as a home shines with riches.

HYMN VI. Agni.

1. PRIEST of our rite, stand up erect, O Agni, in the Gods' service best of sacrificers,
For over evei y thought thou art the Ruler: thou furtherest e'en the wisdom of the pious.
2 He was set down mid men as Priest unerring, Agni, wise, welcome in our holy synods.
Like Savitar he hath lifted up his splendour, and like a builder raised his smoke to heaven.
3 The glowing ladle, filled with oil, is lifted; choosing Gods' service to the right he circles.
Eager he rises like the new−wrought pillar which, firmly set and fixed, anoints the victims.
4 When sacred grass is strewn and Agni kindled, the Adhvaryu rises to, his task rej o cing.
Agni the Priest, like one who tends the cattle, goes three times round, as from of old he wills it.
5 Agni himself, the Priest, with measured motion, goes round, with sweet speech, cheerful, true to Order.
His fulgent flames run forth like vigorous horses; all creatures are affrighted when he blazes.
6 Beautiful and auspicious is thine aspect, O lovely Agni, terrible when spreading.
Thy splendours are not covered by the darkness: detraction leaves no stain upon thy body.
7 Naught hindered his production, Bounteous Giver: his Mother and his Sire were free to send him.
Then as Friend benevolent, refulgent, Agni shone forth in human habitations.
8 He, Agni, whom the twice−five sisters, dwelling together, in the homes of men engendered,
Bright like a spear's tooth, wakened in the morning, with powerful mouth and like an axe well−sharpened.

9 These thy Bay Coursers, Agni, dropping fatness, ruddy vigorous, speeding straightly forward,
And red steeds, wonderful, of mighty muscle, are to this service of the Gods invited:
10 These brightly−shining games of thine, O Agni, that move for ever restless, allsubduing,
Like falcons hasting eagerly to the quarry, roar loudly like the army of the Maruts.
11 To thee, O flaming God, hath prayer been offered. Let the priest laud thee: give to him who worships.
Men have established Agni as Invoker, fain to adore the glory of the living.

HYMN VII. Agni.

1. HERE by ordainers was this God appointed first Invoker, best at worship, to be praised at rites:
Whom Apnavana, and the Bhrgus caused to shine bright−coloured in the wood, spreading from home to home.
2 When shall thy glory as a God, Agni, be suddenly shown forth.
For mortal men have held thee fast, adorable in all their homes,
3 Seeing thee faithful to the Law, most sapient, like the starry heaven,
Illumining with cheerful ray each solemn rite in every house.
4 Vivasvan's envoy living men have taken as their ensign, swift,
The ruler over all mankind, moving like Bhrgu in each home.
5 Him the intelligent have they placed duly as Invoking Priest,
Welcome, with sanctifying flame, best worshipper, with sevenfold might;
6 In his Eternal Mothers, in the wood, concealed and unapproached,
Kept secret though his flames are bright seekingon all sides, quickly found.
7 That as food spreads forth in this earthly udder, Gods may rejoice them in the home of Order,
Great Agni, served with reverence and oblation, flies ever to the sacrifice, the Faithful.
8 Bird of each rite, skilled in an envoy's duties, knowing both worlds and that which lies between them,
Thou goest from of old a willing Herald, knowing full well heaven's innermost recesses.
9 Bright God, thy path is black: light is before thee: thy moving splendour is the chief of wonders.
When she, yet unimpregnate, hath conceived thee, even when newly born thou art an envoy.

10 Yet newly born, his vigour is apparent when the wind blows upon his fiery splendour, His sharpened t ongue he layeth on the brushwood, and with his teeth e'en solid food consumeth. 11 When he hath borne off food with swift flame swiftly, strong Agni makes himself a speedy envoy, Follows the rustling of the wind, consuming, and courser−like, speeds, drives the swift horse onward.

HYMN VIII. Agni.

1. YOUR envoy who possesses all, Immortal, bearer of your gifts, Best worshipper, I woo with song.
2 He, Mighty, knows the gift of wealth, he knows the deep recess of heaven:
He shall bring hitherward the Gods.
3 He knows, a God himself, to guide Gods to the righteous in his home:
He gives e'en treasures that we love.
4 He is the Herald: well−informed, he doth his errand to and fro,
Knowing the deep recess of heaven.
5 May we be they who gratify Agni with sacrificial gifts,
Whocherish and enkindle him.
6 Illustrious for wealth are they, and hero deeds, victorious,
Who have served Agni reverently.
7 So unto us, day after day, may riches craved by many come,
And power and might spring up for us.
8 That holy Singer in his strength shoots forth his arrows swifter than
The swift shafts of the tribes of men.

HYMN IX. Agni.

1. AGNI, show favour: great art thou who to this pious man art come, To seat thee on the sacred grass.
2 May he the Immortal, Helper, bard to be deceived among mankind,
Become the messenger of all.
3 Around the altar is he led, welcome Chief Priest at solemn rites,
Or as the Potar sits him down.
4 Agni in fire at sacrifice, and in the house as Lord thereof,
And as a Brahman takes his seat.
5 Thou comest as the guide of folk who celebrate a sacrifice,
And to oblations brought by men.
6 Thou servest as his messenger whose sacrifice thou lovest well,
To bear the mortal's gifts to heaven.
7 Accept our solemn rite; be pleased, Angiras, with our sacrifice:
Give ear and listen to our call.
8 May thine inviolable car, wherewith thou guardest those who give,
Come near to us from every side.

HYMN X. Agni.

I. This day with praises, Agni, we bring thee that which thou lovest. Right judgment, like a horse, with ou r devotions.
2 For thou hast ever been the Car−driver, Agni, of noble
Strength, lofty sacrifice, and rightful judgment.
3 Through these our praises come thou to meet us, bright as the sunlight,

O Agni, well disposed, with all thine aspects.
4 Now may we serve thee singing these lauds this day to thee, Agni.
Loud as the voice of Heaven thy blasts are roaring.
5 just at this time of the day and the night thy look is the sweetest .
It shineth near us even as gold for glory.
6 Spotless thy body, brilliant as gold, like clarified butter:
This gleams like gold on thee, O Self. dependent.
7 All hate and mischief, yea, if committed, Agni, thou turnest,
Holy One, from the man who rightly worships.
8 Agni, with you Gods, prosperous be our friendships and kinships.
Be this our bond here by this place, thine al tar.

HYMN XI. Agni.

1. THY blessed majesty, victorious Agni, shines brightly in the neighbourhood of Surya.
Splendid to see, it shows even at nighttime, and food is fair to look on in thy beauty.
2 Agni, disclose his thought for him who singeth, the well, Strong God! while thou art praised with fervou r.
Vouchsafe to us that powerful hymn, O Mighty, which, Radiant One! with all the Gods thou lovest.
3 From thee, O Agni, springs poetic wisdom, from thee come thoughts and hymns of praise that prosper;
From thee flows wealth, with heroes to adorn it, to the true−hearted man who gives oblation.

4 From thee the hero springs who wins the booty, bringer of help, mighty, of real courage.
From thee comes wealth, sent by the Gods, bliss−giving; Agni, from thee the fleet impetuous charger.
5 Immortal Agni, thee whose voice is pleasant, as first in rank, as God, religious mortals
Invite with hyrnns; thee who removest hatred, Friend of the Home, the household's Lord, unerring.
6 Far from us thou removest want and sorrow, far from us all ill−will when thou protectest.
Son of Strength, Agni, blest is he at evening, whom thou as God attendest for his welfare.

HYMN XII. Agni.

1. WHOSO enkindles thee, with lifted ladle, and thrice this day offiers thee food, O Agni,
May he excel, triumphant through thy splendours, wise through thy mental power, O Jatavedas.
2 Whoso with toil and trouble brings thee fuel, serving the majesty of mighty Agni,
He, kindling thee at evening and at morning, prospers, and comes to wealth, and slays his foemen.
3 Agni is Master of sublime dominion, Agni is Lord of strength and lofty riches.
Straightway the self−reliant God, Most Youthful, gives treasures to the mortal who adores him.
4 Most Youthful God, whatever sin, through folly, we here, as human beings, have committed,
In sight of Aditi make thou us sinless remit, entirely, Agni, our offences.
5 Even in the presence of great sin, O Agni, free us from prison of the Gods or mortals.
Never may we who are thy friends be injured: grant health and strength unto our seed and offspring.
6 Even as ye here, Gods Excellent and Holy, have loosed the cow that by the foot was tethered,
So also set us free from this affliction long let our life, O Agni, be extended.

HYMN XIII. Agni.

1. AGNI hath looked, benevolently−minded, on the wealth−giving spring of radiant Mornings.
Come, Asvins, to the dwelling of the pious: Surya the God is rising with his splendour.
2 Savitar, God, hath spread on high his lustre, waving his flag like a spoil−seeking hero.
Their stablished way go Varuna and Mitra, what time they make the Sun ascend the heaven.
3 Him whom they made to drive away the darkness, Lords of sure mansions, constant to their object,
Him who beholds the universe, the Sun−God, seven strong and youthful Coursers carry onward.

4 Spreading thy web with mightiest Steeds thou comest, rending apart, thou God, the black−hued mantle.
The rays of Surya tremulously shining sink, like a hide, the darkness in the waters.
5 How is it that, unbound and not supported, he falleth not although directed downward?
By what self power moves he? Who liath seen it? He guards the vault of heaven, a close−set pillar.

HYMN XIV. Agni.

1. THE God hath looked, even Agni Jatavedas, to meet the Dawns refulgent in their glories.
Come on your chariot, ye who travel widely, come to this sacrifice of ours, Nasatyas.
2 Producing light for all the world of creatures, God Savitar hath raised aloft his banner.
Making his presence known by sunbeams, Surya hath filled the firmament and earth and heaven.
3 Red Dawn.is come, riding with brightness onward, distinguished by her beams, gay−hued and mighty.
Dawn on her nobly−harnessed car, the Goddess, awaking men to happiness, approacheth.
4 May those most powerful steeds and chariot bring you, O Asvins, hither at the break of morning.
Here for your drauglit of meath are Soma juices: at this our sacrifice rejoice, ye Mighty.

5 How is it that, unbound and unsupported, he falleth not although directed downward?
By what self−power moves he? Who hath seen it? He guards the vault of heaven, a close−set pillar?

HYMN XV. Agni.

1. AGNI the Herald, like a horse, is led forth at our solemn rite, God among Gods adorable.
2 Three times unto our solemn rite comes Agni like a charioteer,
Bearing the viands to the Gods.
3 Round the oblations hath he paced, Agni the Wise, the Lord of Strength,
Giving the offerer precious boons.
4 He who is kindled eastward for Srnjaya, Devavata's son,
Resplendent, tamer of the foe.
5 So mighty be the Agni whom the mortal hero shall command,
With sharpened teeth and bountiful.
6 Day after day they dress him, as they clean a horse who wins the prize.
Dress the red Scion of the Sky.
7 When Sahadeva's princely son with two bay horses thought of me,
Summoned by him I drew not back.
8 And truly those two noble bays I straightway took when offered me,
From Sahadeva's princely son.
9 Long, O ye Asvins, may he live, your care, ye Gods, the princely son.
Of Sahadeva, Somaka.
10 Cause him the youthful prince, the son of Sahadeva, to enjoy
Long life, O Asvins, O ye Gods.

HYMN XVI. Indra.

1. IMPETUOUS, true, let Maghavan come hither, and let his Tawny Coursers speed to reach us.
For him have we pressed juice exceeding potent: here, praised with song, let him effect his visit.
2 Unyoke, as at thy journey's end, O Hero, to gladden thee today at this libation.
Like Usana, the priest a laud shall utter, a hymn to thee, the Lord Divine, who markest.
3 When the Bull, quaffing, praises our Iibation, as a sage paying holy rites in secret,
Seven singers here from heaven hath he begotten, who e'en by day have wrought their works while singin g.
4 When heaven's fair light by hymns was made apparent (they made great splendour shine at break of morning),
He with his succour, best of Heroes, scattered the blinding darkness so that men saw clearly.
5 Indra, Impetuous One, hath waxed immensely: he with his vastness hath filled earth and heaven.
E'en beyond this his majesty extendeth who hath exceeded all the worlds in greatness.
6 Sakra who knoweth well all human actions hath with his eager Friends let loose the waters.
They with their songs cleft e'en the mountain open and willingly disclosed the stall of cattle.
7 He smote away the floods' obstructer, Vrtra; Earth, conscious, lent her aid to speed thy thunder.
Thou sentest forth the waters of the ocean, as Lord through power and might, O daring Hero.
8 When, Much−invoked! the water's rock thou cleftest, Sarama showed herself and went before thee.
Hymned by Angirases, bursting the cowstalls, much strength thou foundest for us as our leader.
9 Come, Maghavan, Friend of Man, to aid the singer imploring thee in battle for the sunlight.

Speed him with help in his irypired invokings: down sink the sorcerer, the prayerless Dasyu.
10 Come to our home resolved to slay the Dasyu: Kutsa longed eagerly to win thy friendship.
Alike in form ye both sate in his dwelling the faithful Lady was in doubt between you.
11 Thou comest, fain to succour him, with Kutsa,−a goad that masters both the Wind−God's horses,
That, holding the brown steeds like spoil for capture, the sage may on the final day be present.
12 For Kutsa, with thy thousand, thou at day−break didst hurl down greedy Susna, foe of harvest.
Quickly with Kutsa's friend destroy the Dasyus, and roll the chariot−wheel of Sarya near us.
13 Thou to the son of Vidathin, Rjisvan, gavest up mighty Mrgaya and Pipru.
Thou smotest down the swarthy fifty thousand, and rentest forts as age consumes a garment.
14 What time thou settest near the Sun thy body, thy form, Immortal One, is seen expanding:
Thou a wild elephant with might invested. like a dread lion as thou wieldest weapons.
15 Wishes for wealth have gone to Indra, longing for him in war for light and at libation,
Eager for glory, labouring with praisesongs: he is like home, like sweet and fair nutrition.
16 Call we for you that Indra, prompt to listen, him who hath done so much for men's advantage;
Who, Lord of envied bounty, to a singer like me brings quickly booty worth the capture.
17 When the sharp−pointed arrow, O thou Hero, flieth mid any conflict of the people,
When, Faithful One, the dread encounter cometh, then be thou the Protector of our body.
18 Further the holy thoughts of Vamadeva be thou a guileless Friend in fight for booty.
We come to thee whose providence protects us: wide be thy sway for ever for thy singer.
19 O Indra, with these men who love thee truly, free givers, Maghavan, in every battle,
May we rejoice through many autumns, quelling our foes, as days subdue the nights with splendour.
20 Now, as the Bhrgus wrought a car, for Indra the Strong, the Mighty, we our prayer have fashioned,
That he may, ne'er withdraw from us his friendship, but be our bodies' guard and strong defender.
21 Now, Indra! lauded, glorified with praises, let power swell. high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car−borne, through song be victors ever.

HYMN XVII. Indra.

1. GREAT art thou, Indra; yea, the earth, with gladness, and heaven confess to thee thine high dominion.
Thou in thy vigour having slaughtered Vrtra didst free the floods arrested by the Dragon.
2 Heaven trembled at the birth of thine effulgence; Earth trembled at the fear of thy displeasure.
The stedfast mountains shook in agitation . the waters flowed, and desert spots were flooded.
3 Hurling his bolt with might he cleft the mountain, while, putting forth his strength, he showed his vigou
r.
He slaughtered Vrtra with his bolt, exulting, and, their lord slain, forth flowed the waters swiftly.
4 Thy Father Dyaus esteemed himself a hero: most noble was the work of Indra's Maker,
His who begat the strong bolt's Lord who roareth, immovable like earth from her foundation.
5 He who alone o'erthrows the world of creatures, Indra the peoples' King, invoked of many−
Verily all rejoice in him, extolling the boons which Maghavan the God hath sent them.
6 All Soma juices are his own for ever, most gladdening draughts are ever his, the Mighty,

Thou ever wast the Treasure−Lord of treasures: Indra, thou lettest all folk share thy bounty.
7 Moreover, when thou first wast born, O Indra, thou struckest terror into all the people.
Thou, Maghavan, rentest with thy bolt the Dragon who lay against the waterfloods of heaven.
8 The ever−slaying, bold and furious Indra, the bright bolt's Lord, infinite, strong and mighty,
Who slayeth Vrtra and acquireth booty, giver of blessings, Maghavan the bounteous:
9 Alone renowned as Maghavan in battles, he frighteneth away assembled armies.

He bringeth us the booty that he winneth may we, well−loved, continue in his friendship.
10 Renowned is he when conquering and when slaying: 'fis he who winneth cattle in the combat.
When Indra hardeneth his indignation all that is fixed and all that moveth fear him.
11 Indra hath won all kine, all gold, all horses,−Maghavan, he who breaketh forts in pieces;
Most manly with these men of his who help him, dealing out wealth and gathering the treasure.
12 What is the care of Indra for his Mother, what cares he for the Father who begat him?
His care is that which speeds his might in conflicts, like wind borne onward by the clouds that thunder.
13 Maghavan makes the settled man unsettled: he scatters dust that he hath swept together,
Breaking in pieces like Heaven armed with lightning: Maghavan shall enrich the man who lauds h;m.
14 He urged the chariot−wheel of Surya forward: Etasa, speeding on his way, he rested.
Him the black undulating cloud bedeweth, in this mid−air's depth, at the base of darkness,
15 As in the night the sacrificing priest.
16 Eager for booty, craving strength and horses, we−singers stir Indra, the strong, for friendship,
Who gives the wives we seek, whose succour fails not, to hasten, like a pitcher to the fountain.
17 Be thou our guardian, show thyself our kinsman, watching and blessing those who pour the Soma;
As Friend, as Sire, most fatherly of fathers giving the suppliant vital strength and freedom.
18 Be helping Friend of those who seek thy friendship . give life, when lauded, Indra, to the singer.
For, Indra, we the priests have paid thee worship, exalting thee with these our sacrifices.
19 Alone, when Indra Maghavan is lauded, he slayeth many ne'er−resisted Vrtras.
Him in whose keeping is the well−loved singer never do Gods or mortals stay or hinder.
20 E'en so let Maghavan, the loud−voiced Indra, give us true blessings, foeless, men's upholder.
King of all creatures, give us glory amply, exalted glory due to him who lauds thee.
21 Now, Indra! lauded, glorified with praises, let power swell high like rivers for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car−borne, through song be victors ever.

HYMN XVIII. Indra and Others.

1. THIS is the ancient and accepted pathway by which all Gods have come into existence.
Hereby could one be born though waxen mighty. Let him not, otherwise, destroy his Mother.
2 Not this way go I forth: hard is the passage. Forth from the side obliquely will I issue.
Much that is yet undone must I accomplish; one must I combat and the other question.
3 He bent his eye upon the dying Mother: My word I now withdraw. That way I follow.
In Tvastar's dwelling India drank the Soma, a hundredworth of juice pressed from the mortar.
4 What strange act shall he do, he whom his Mother bore for a thousand months and many autumns?
No peer hath he among those born already, nor among those who shall be born hereafter.
5 Deeming him a reproach, his mother hid him, Indra, endowed with all heroic valour.
Then up he sprang himself, assumed his vesture, and filled, as soon as born, the earth and heaven.
6 With lively motion onward flow these waters, the Holy Ones, shouting, as 'twere, together.
Ask them to. tell thee what the floods are saying, what girdling rock the waters burst asunder.
7 Are they addressing him with words of welcome? Will the floods take on them the shame of Indra?
With his great thunderbolt my Son hath slaughtered Vrtra, and set these rivers free to wander.
8 I cast thee from me, mine,−thy youthful mother: thee, mine own offspring, Kusava hath swallowed.
To him, mine infant, were the waters gracious. Indra, my Son, rose up in conquering vigour.
9 Thou art mine own, O Maghavan, whom Vyamsa struck to the ground and smote thy jaws in pieces.

But, smitten through, the mastery thou wonnest, and with thy bolt the Dasa's head thou crushedst.
10 The Heifer hath brought forth the Strong, the Mighty, the unconquerable Bull, the furious Ind

ra. The Mother left her unlicked Calf to wander, seeking himself, the path that he would follow. 1
1 Then to her mighty Child the Mother turned her, saying, My son, these Deities forsake thee. Th
en Indra said, about to slaughter Vrtra, O my friend Vrtra, stride full boldly forward. 12 Who was
 he then who made thy Mother widow? Who sought to stay thee lying still or moving? What God
, when by the foot thy Sire thou tookest and slewest, was at hand to give thee comfort? 13 In dee
p distress I cooked a dog's intestines. Among the Gods I found not one to comfort. My consort I b
eheld in degradation. The Falcon then brought me the pleasant Soma.

HYMN XIX. Indra.

1. THEE, verily, O Thunder−wielding Indra, all the Gods here, the Helpers swift to listen,
And both the worlds elected, thee the Mighty, High, waxen strong, alone to slaughter Vrtra.
2 The Gods, as worn witheld, relaxed their efforts: thou, Indra, born of truth, wast Sovran Ruler.
Thou slewest Ahi who besieged the waters, and duggest out their all−supporting channels.
3 The insatiate one, extended, hard to waken, who slumbered in perpetual sleep, O Indra,−
The Dragon stretched against the seven prone rivers, where no joint was, thou rentest with thy thunder.
4 Indra with might shook earth and her foundation as the wind stirs the water with its fury.
Striving, with strength he burst the firm asunder, and tore away the summits of the mountains.
5 They ran to thee as mothers to their offspring: the clouds, like chariots, hastened forth together.
Thou didst refresh the streams and force the billows: thou, Indra, settest free obstructed rivers.
6 Thou for the sake of Vayya and Turviti didst stay the great stream, flowing, allsustaining:
Yea, at their prayer didst check the rushing river and make the floods easy to cross, O Indra.
7 He let the young Maids skilled in Law, unwedded, like fountains, bubbling, flow forth streaming onwar
d.
He inundated thirsty plains and deserts, and milked the dry Cows of the mighty master.
8 Through many a morn and many a lovely autumn, having slain Vrtra, lie set free the rivers.
Indra hath set at liberty to wander on earth the streams encompassed pressed together.
9 Lord of Bay Steeds, thou broughtest from the ant−hill the unwedded damsel's son whom ants were eatin
g.
The blind saw clearly, as he grasped the serpent, rose, brake the jar: hisjoints again united.
10 To the wise man, O Sage and Sovran Ruler, the man who knoweth all thine ancient exploits.
Hath told these deeds of might as thou hast wrought them, great acts, spontaneous, and to man's advantag
e.
11 Now, Indra! lauded, glorified with praises, let powers swell high, like rivers, for the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, car−borne, through song be victors ever.

HYMN XX. Indra.

1. FROM near or far away may mighty Indra giver of succour, come for our protection Lord
of men, armed with thunder, with the Strongest, slaying his foes in conflict, in the battles. 2
May Indra come to us with Tawny Coursers, inclined to us, to favour and enrich us. May Ma
ghavan, loud−voiced and wielding thunder, stand by us at this sacrifice, in combat. 3 Thou, h
onouring this our sacrifice, O Indra, shalt give us strength and fill us full of courage. To win t
he booty, Thunder−armed! like hunters may we with thee subdue in fight our foemen. 4 Lovi
ng us well, benevolent, close beside us, drink, Godlike Indra, of the wellpressed Soma. Drink
 of the meath we offer, and delight thee with food that cometh from the mountain ridges. 5 H

im who is sung aloud by recent sages, like a ripe−fruited tree, a scythe−armed victor,− I, like a bridegroom thinking of his consort, call hither Indra, him invoked of many; 6 Him who in native strength is like a mountain, the lofty Indra born or old for conquest, Terrific wielder of the ancient thunder. filled full with splendour as a jar with water. 7 Whom from of old there is not one to hinder, none to curtail the riches of his bounty.
Pouring forth freely, O thou Strong and Mighty, vouchsafe us riches, God invoked of many!
8 Of wealth and homes of men thou art the ruler, and opener of the stable of the cattle.
Helper of men, winner of spoil in combats, thou leadest to an ample heap of riches.
9 By what great might is he renowned as strongest, wherewith the Lofty One stirs up wild battles?
Best soother of the worshipper's great sorrow, he gives possessions to the man who lauds him.
10 Slay us not; bring, bestow onus the ample gift which thou hast to give to him who offers.
At this new gift, with this laud sung before thee, extolling thee, we, Indra, will declare it.
11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for the singer.
A new hymn, Lord of Bays! for thee is fashioned. May we, car−born, through song be victors ever.

HYMN XXI. Indra.

1. MAY Indra come to us for our protection; here be the Hero, praised, our feast−companion.
May he whose powers are many, waxen mighty, cherish, like Dyaus, his own supreme dominion.
2 Here magnify his great heroic exploits, most glorious One, enriching men with bounties,
Whose will is like a Sovran in assembly, who rules the people, Conqueror, all−surpassing.
3 Hither let Indra come from earth or heaven, hither with speech from firmament or ocean;
With Maruts, from the realm of light to aid us, or from a distance, from the seat of Order.
4 That Indra will we laud in our assemblies, him who is Lord of great and lasting riches,
Victor with Vayu where the herds are gathered, who leads with boldness on to higher fortune.
5 May the Priest, Lord of many blessings, striving,−who fixing reverence on reverence, giving
Vent to his voice, inciteth men to worshipwith lauds bring Indra hither to our dwellings.
6 When sitting pondering in deep devotion in Ausija's abode they ply the press−stone,
May he whose wrath is fierce, the mighty bearer, come as the house−lord's priest within our chambers.
7 Surely the power of Bharvara the mighty for ever helpeth to support the singer;
That which in Ausija's abode lies hidden, to come forth for delight and for devotion.
8 When he unbars the spaces of the mountains, and quickens with his floods the water−torrents,
He finds in lair the buffalo and wild−ox when the wise lead him on to vigorous exploit.
9 Auspicious are thy hands, thine arms wellfashioned which proffer bounty, Indra, to thy praiser.
What sloth is this? Why dost thou not rejoice thee? Why dost thou not delight thyself with giving?
10 So Indra is the truthful Lord of treasure. Freedom he gave to man by slaying Vrtra.
Much−lauded! help us with thy power to riches: may I be sharer of thy Godlike favour.
11 Now, Indra! lauded, glorified with praises, let power swell high, like rivers, for,the singer.
For thee a new hymn, Lord of Bays! is fashioned. May we, care−borne, through song be victqrs ever.

HYMN XXII. Indra.

1. THAT gift of ours which Indra loves and welcomes, even that he makes for us, the Great and Strong One.
He who comes wielding in his might the thunder, Maghavan, gives prayer, praise, and laud, and Soma.
2 Bull, hurler of the four−edged rain−producer with both his arms, strong, mighty, most heroic;
Wearing as wool Parusni for adornment, whose joints for sake of friendship he hath covered.

3 God who of all the Gods was born divinest, endowed with ample strength and mighty powers,
And bearing in his arrns the yearning thunder, with violent rush caused heaven and earth to tremble.
4 Before the High God, at his birth, heaven trembled, earth, many floods and all the precipices.
The Strong One bringeth nigh the Bull's two Parents: loud sing the winds, like men, in air's mid−region.
5 These are thy great deeds, Indra, thine, the Mighty, deeds to be told aloud at all libations,
That thou, O Hero, bold and boldly daring, didst with thy bolt, by strength, destroy the Dragon.
6 True are all these thy deeds, O Most Heroic. The Milch−kine issued from the streaming udder.
In fear of thee, O thou of manly spirit, the rivers swiftly set themselves in motion.
7 With joy, O Indra, Lord of Tawny Coursers, the Sisters then, these Goddesses, extolled thee,

When thou didst give the prisoned ones their freedom to wander at their will in long succession.
8 Pressed is the gladdening stalk as 'twere a river: so let the rite, the toiler's power, attract thee
To us−ward, of the Bright One, as the courser strains his. exceedingly strong leather bridle.
9 Ever by us perform thy most heroic, thine highest, best victorious deeds, O Victor.
For us make Vrtras easy to be conquered: destroy the weapon of our mortal foeman.
10 Graciously listen to our prayer, O Indra, and strength of varied sort bestow thou on us.
Send to us all intelligence arid wisdom O Maghavan, be he who gives us cattle.
11 Now, Indra! lauded, glorified with praises, let wealth swell hiah like rivers to the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car−borne, through song be victors ever.

HYMN XXIII. Indra.

1. How, what priest's sacrifice hath he made mighty, rejoicing in the Soma and its fountain?
Delighting in juice, eagerly drinking, the Lofty One hath waxed for splendid riches.
2 What hero hath been made his feast−companion? Who hath been partner in his loving−kindness?
What know we of his wondrous acts? How often comes he to aid and speed the pious toiler?
3 How heareth Indra offered invocation? How, hearing, marketh he the invoker's wishes?
What are his ancient acts of bounty? Wherefore call they him One who filleth full the singer?
4 How doth the priest who laboureth, ever longing, win for himself the wealth which he possesseth?
May he, the God, mark well my truthful praises, having received the homage which he loveth.
5 How, and what bond of friendship with a mortal hath the God chosen as this morn is breaking?
How, and what love hath he for those who love him, who have entwined in him their firm affection?
6 Is then thy friendship with thy friends most mighty? Thy brotherhood with us, −when may we tell it?
The streams of milk move, as most wondrous sunlight, the beauty of the Lovely One for glory.
7 About to stay the Indra−less destructive spirit he sharpens his keen arms to strike her.
Whereby the Strong, although our debts' exactor, drives in the distant mornings that we know not.
8 Eternal Law hath varied food that strengthens; thought of eternal Law, removes transgressions.
The praise−hymn of eternal Law, arousing, glowing, hath oped the deaf ears of the living.
9 Firm−seated are eternal Law's foundations in its fair form are many splendid beauties.
By holy Law long lasting food they bring us; by holy Law have cows come to our worship.
10 Fixing eternal Law he, too, upholds it swift moves the might of Law and wins the booty.
To Law belong the vast deep Earth and Heaven: Milch−kine supreme, to Law their milk they render.
11 Now, Indra! lauded,− glorified with praises, let power swell high like rivers to the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car−borne, through song be victors ever.

HYMN XXIV. Indra.

1. WHAT worthy praise will bring before us Indra, the Son of Strength, that he may grant us riches;
For he the Hero, gives the singer treasures: he is the Lord who sends us gifts, ye people.
2 To be invoked and hymned in fight with Vrtra, that well−praised Indra gives us real bounties.
That Maghavan brings comfort in the foray to the religious man who pours libations.
3 Him, verily, the men invoke in combat; risking their lives they make him their protector,
When heroes, foe to foe, give up their bodies, fighting, each side, for children and their offspring.
4 Strong God! the folk at need put forth their vigour, striving together in the whirl of battle.
When warrior bands encounter one another some in the grapple quit themselves like Indra.
5 Hence many a one worships the might of Indra: hence let the brew succeed the meal−oblation.
Hence let the Soma banish those who pour not: even hence I joy to pay the Strong One worship.
6 Indra gives comfort to the man who truly presses, for him who longs fot it, the Soma,
Not disaffected, with devoted spirit this man he takes to be his friend in battles.
7 He who this day for Indra presses Soma, prepares the brew and fries the grains of barley−

Loving the hymns of that devoted servant, to him may Indra give heroic vigour.
8 When the impetuous chief hath sought the confliet, and the lord looked upon the long−drawn battle,
The matron calls to the Strong God whom pressers of Soma have encouraged int the dwelling.
9 He bid a small price for a thing of value: I was content, returning, still unpurchased.
He heightened not his insufficient offer. Simple and clever, both milk out the udder.
10 Who for ten milch−kine purchaseth from rne this Indra who is mine?
When he hath slain the Vrtras let the buyer give him back to me.
11 Now, Indra! lauded, glorified with praises, let wealth swell high like rivers for the singer.
For thee a new hymn, Lord of Bays, is fashioned. May we, car−borne, through song be victors ever.

HYMN XXV. Indra.

1. WHAT friend of man, God−loving, hath delighted, yearning therefor, this day in Indra's friendship?
Who with enkindled flame and flowing Soma laudeth him for his great protecting favour?
2 Who hath with prayer bowed to the Soma−lover? What pious man endues the beams of morning?
Who seeks bond, fritridship, brotherhood with Indra? Who hath recourse unto the Sage for succour?
3 Who claims to−day the Deities' protection, asks Aditi for light, or the Adityas?
Of whose pressed stalk of Soma drink the Asvins, Indra, and Agni, well−inclined in spirit?
4 To him shall Agni Bharata give shelter: long shall he look upon the Sun up−rising,
Who sayeth, Let us press the juice for Indra, man's Friend, the Hero manliest of heroes.
5 Him neither few men overcome, nor many to him shall Aditi give spacious shelter.
Dear is the pious, the devout, to Indra dear is the zealous, dear the Soma−bringer.
6 This Hero curbs the mighty for the zealous: the presser's brew Indra possesses solely:
No brother, kin, or friend to him who pours not, destroyer of the dumb who would resist him.
7 Not with the wealthy churl who pours no Soma doth Indra, Soma−drinker, bind alliance.
He draws away his wealth and slays him naked, own Friend to him who offers, for oblation.
8 Highest and lowest, men who stand between diem, going, returning, dwelling in contentment,
Those who show forth their strength when urged to battle−these are the men who call for aid on Indra.

HYMN XXVI. Indra.

1. I WAS aforetime Manu, I was Surya: I am the sage Kaksivan, holy singer.
Kutsa the son of Arjuni I master. I am the sapient Usana behold me.
2 I have bestowed the earth upon the Arya, and rain upon the man who brings oblation.
I guided forth the loudly−roaring waters, and the Gods moved according to my pleasure.
3 In the wild joy of Soma I demolished Sambara's forts, ninety−and−nine, together;
And, utterly, the hundredth habitation, when helping Divodasa Atithigva.
4 Before all birds be ranked this Bird, O Maruts; supreme of falcons be this fleet−winged Falcon,
Because, strong− pinioned, with no car to bear him, he brought to Manu the Godloved oblation.
5 When the Bird brought it, hence in rapid motion sent on the wide path fleet as thought he hurried.
Swift he returned with sweetness of the Soma, and hence the Falcon hath acquired his glory.
6 Bearing the stalk, the Falcon speeding onward, Bird bringing from afar the draught that gladdens,
Friend of the Gods, brought, grasping fast, the Soma which be bad taken from yon loftiest heaven.
7 The Falcon took and brought the Soma, bearing thousand libations with him, yea, ten thousand.
The Bold One left Malignities behind him, wise, in wild joy of Soma, left the foolish.

HYMN XXVII. The Falcon.

1. I, As I lay within the womb, considered all generations of these Gods in order. A h
undred iron fortresses confined me but forth I flew with rapid speed a Falcon.
2 Not at his own free pleasure did he bear me: he conquered with his strength and manly courage.
Straightway the Bold One left the fiends behind him and passed the winds as he grew yet more mighty.
3 When with loud cry from heaven down sped the Falcon, thence hasting like the wind he bore the Bold One.
Then, wildly raging in his mind, the archer Krsanu aimed and loosed the string to strike him.
4 The Falcon bore him from heaven's lofty summit as the swift car of Indra's Friend bore Bhujyu.
Then downward bither fell a flying feather of the Bird hasting forward in his journey.
5 And now let Maghavan accept the beaker, white, filled with milk, filled with the shining liquid;
The best of sweet meath which the priests have offered: that Indra to his joy may drink, the Hero, that he may
take and drink it to his rapture.

HYMN XXVIII. Indra−Soma.

1. ALLIED with thee, in this thy friendship, Soma, Indra for man made waters flow together,
Slew Ahi, and sent forth the Seven Rivers, and opened as it were obstructed fountains.
2 Indu, with thee for his confederate, Indra swiftly with might pressed down the wheel of Surya.
What rolled, all life's support, on heaven's high summit was separated from the great oppressor.
3 Indra smote down, Agni consumed, O Indu, the Dasyus ere the noontide in the conflict.
Of those who gladly sought a hard−won dwelling he cast down many a thousand with his arrow.
4 Lower than all besides hast thou, O Indra, cast down the Dasyus, abject tribes of Dasas.
Ye drave away, ye put to death the foemen, and took great vengeance with your murdering weapons.
5 So, of a truth, Indra and Soma, Heroes, ye burst the stable of the kine and horses,
The stable which the bar or stone obstructed; and piercing through set free the habitations.

HYMN XXIX. Indra.

1. COME, lauded, unto us with powers and succours, O Indra, with thy Tawny Steeds; exulting,
Past even the foeman's manifold libations, glorified with our hymns, true Wealth−bestower.
2 Man's Friend, to this our sacrifice he cometh marking how he is called by Soma−pressers.
Fearless, and conscious that his Steeds are noble, he joyeth with the Soma−pouring heroes.
3 Make his cars hear, that he may show his vigour and may be joyful in the way he loveth.
May mighty Indra pouring forth in bounty bestow on us good roads and perfect safety;
4 He who with succour comes to his implorer, the singer here who with his song invites him;
He who himself sets to the pole swift Coursers, he who hath hundreds, thousands, Thunder−wielder.
5 O Indra Maghavan, by thee protected may we be thine, princes and priests and singers,
Sharing the riches sent from lofty heaven which yields much food, and all desire its bounty.

HYMN XXX. Indra.

1. O INDRA, Vrtra−slayer, none is better, mightier than thou: Verily there is none like thee.
2 Like chariot−wheels these people all together follow after thee:
Thou ever art renowned as Great.
3 Not even all the gathered Gods conquered thee, Indra, in the war,
When thou didst lengthen days by night.
4 When for the sake of those oppressed, and Kutsa as he battled,
Thou stolest away the Sun's car−wheel.
5 When, fighting singly, Indra. thou o'ercamest all the furious Gods, thou slewest those who strove with t
hee.
6 When also for a mortal man, Indra, thou speddest forth the Sun,
And holpest Etasa with might.
7 What? Vrtra−slayer, art not thou, Maghavan, fiercest in thy wrath?

So hast thou quelled the demon too.
8 And this heroic deed of might thou, Indra, also hast achieved,
That thou didst smite to death the Dame, Heaven's Daughter, meditating ill.
9 Thou, Indra, Mighty One, didst crush Usas, though Daughter of the Sky.
When lifting up herself in pride.
10 Then from her chariot Usas fled, affrighted, from her ruined car.
When the strong God had shattered it.
11 So there this car of Usas lay, broken to pieces, in Vipas,
And she herself fled far away.
12 Thou, Indra, didst. with magic power resist the overflowing stream
Who spread her waters o'er the land.
13 Valiantly didst thou seize and take the store which Susna had amassed,
When thou didst crush his fortresses.
14 Thou, Indra, also smotest down Kulitara's son Sambara,
The Dasa, from the lofty hill.
15 Of Dasa Varcin's thou didst slay the hundred thousand and the five,
Crushed like the fellies, of a car.
16 So Indra, Lord of Heroes, Powers, caused the unwedded damsel's son,
The castaway, to share the lauds.
17 So sapient Indra, Lord of Might, brought Turvaga and Yadu, those

Who feared the flood, in safel o'er.
18 Arpa and Citraratha, both Aryas, thou, Indra, slewest swift,
On yonder side of Sarayu,
19 Thou, Vrtra−slayer, didst conduct those two forlorn, the blind, the lame.
None may attain this bliss of thine.
20 For Divodasa, him who brought oblationt, 1ndra overthrew
A hundred fortresses of stone.
21 The thirty thousand Disas he with magic power and weapons sent
To slumber, for Dabhiti's sake.
22 As such, O Vrtra−slayer, thou art general Lord of kine for all,
Thou Shaker of all things that be.
23 Indra, whatever deed of might thou hast this day to execute,
None be there now to hinder it.
24 O Watchful One, may Aryaman the God give thee all goodly things.
May Risan, Bhaga, and the God Karulati give all things fair.

HYMN XXXI. Indra.

1. WITH what help will he come to us, wonderful, ever−waxing Friend; With what most mighty company ?
2 What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly−guarded wealth?
3 Do thou who art Protector of us thy friends who praise thee
With hundred aids approach us.
4 Like as a courser's circling wheel, so turn thee hitherward to us,
Attracted by the hymns of men.
5 Thou seekest as it were thine own stations with swift descent of powers:
I share thee even with the Sun.
6 What time thy courage and his wheels together, Indra, run their course
With thee and with the Sun alike,

7 So even, Lord of Power and Might, the people call thee Maghavan,
Giver, who pauses not to think.
8 And verily to him who toils and presses Soma juice for thee
Thou quickly givest ample wealth.
9 No, not a hundred hinderers can check thy gracious bounty's flow,
Nor thy great deeds when thou wilt act.
10 May thine assistance keep us safe, thy hundred and thy thousand aids:
May all thy favours strengthen us.
11 Do thou elect us this place for friendship and prosperity,
And great celestial opulence.
12 Favour us, Indra, evermore with overflowing store of wealth:
With all thy succours aid thou us.
13 With new protections, Indra, like an archer, open thou forus
The stables that are filled with kine.
14 Our chariot, Indra, boldly moves endued with splendour, ne'er repulsed,
Winning for us both kine andsteeds.

15 O Surya, make our fame to be most excellent among the Gods,
Most lofty as the heaven on high.

HYMN XXXII. Indra.

1. O THOU who slewest Vrtra, come, O Indra, hither to our side, Mighty One with thy mighty aids.
2 Swift and impetuous art thou, wondrous amid the well−dressed folk:
Thou doest marvels for our help.
3 Even with the weak thou smitest down him
who is stronger, with thy strength
The mighty, with the Friends thou hast.
4 O Indra, we are close to thee; to thee we sing aloud our songs:
Help hnd defend us, even us.
5 As such, O Caster of the Stone, come with thy succours wonderful,
Blameless, and irresistible.
6 May we be friends of one like thee, O Indra, with the wealth of kine,
Comrades for lively energy.
7 For thou, O Indra, art alone the Lord of strength that comes from kine
So grant thou us abundant food.
8 They turn thee not another way, when, lauded, Lover of the Song,
Thou wilt give wealth to those who praise.
9 The Gotamas have sung their song of praise to thee that thou mayst give,
Indra, for lively energy.
10 We will declare thy hero deeds, what Disa forts thou brakest down,
Attacking them in rapturous joy.
11 The sages sing those manly deeds which, Indra, Lover of the Song,
Thou wrougbtest when the Soma flowed.
12 Indra, the Gotamas who bring thee praises have grown strong by thee.
Give them renown with hero sons.
13 For, Indra, verily thou art the general treasure even of all .
Thee, therefore, do we invocate.
14 Excellent Indra, turn to us: glad thee among us with the juice
Of Somas, Soma−drinker thou.

15 May praise from us who think Qn thee, O Indra, bring thee near to us.
Turn thy two Bay Steeds hitherward.
16 Eat of our sacrificial cake: rejoice thee in the songs we sing.
Even as a lover in his bride.
17 To India for a thousand steeds well−trained and fleet of foot we pray,
And hundred jars of Soma juice.
18 We make a hundred of thy kine, yea, and a thousand, hasten nigh:
So let thy bounty come to us.
19 We have obtained, a gift from thee, ten water−ewers wrought of gold:
Thou, Vrtra−slayer, givest much.
20 A bounteous Giver, give us much, bring much and not a trifling gift:
Much, Indra, wilt thou fain bestow.
21 O Vrtra−slayer, thou art famed in many a place as bountiful

Hero, thy bounty let us share.
22 I praise thy pair of Tawny Steeds, wise Son of him who giveth kine
Terrify not the cows with these.
23 Like two slight images of girls, unrobed, upon a new−wrought post,
So shine the Bay Steeds in their course.
24 For me the Bays are ready when I start, or start not, with the dawn, Innocuous in the ways they take.

HYMN XXXIII. Rbhus.

I. I SEND my voice as herald to the Rbhus; I crave the white cow for the overspreading.
Wind−sped, the Skillful Ones in rapid motion have in an instant compassed round the heaven.
2 What time the Rbus had with care and marvels done proper service to assist their Parents,
They won the friendship of the Gods; the Sages carried away the fruit of their devotion.
3 May they who made their Parents, who were lying like posts that moulder, young again for ever,−
May Vaja, Vibhvan, Rbhu, joined with Indra , protect our sacrifice, the Soma−lovers.
4 As for a year the Rbhus kept the Milch−cow, throughout a year fashioned and formed her body,
And through a year's space still sustained her brightness, through these their labours they were made immortal.
5 Two beakers let us make,− thus said the eldest. Lct us make three,− this was the younger's sentence.
Four beakers let us make,− thus spoke the youngest. Tvastar approved this rede of yours, O Rbhus.
6 The men spake truth and even so they acted: this Godlike way of theirs the Rbhus followed.
And Tvastar, when he looked on the four beakers resplendent as the day, was moved with envy.
7 When for twelve days the Rbhus joyed reposing as guests of him who never may be hidden,
lley made fair fertile fields, they brought the rivers. Plants spread o'er deserts, waters filled the hollows.
8 May they who formed the swift car, bearing Heroes, and the Cow omniform and all−impelling,
Even may they form wealth for us,−the Rbhus, dexterous−handed, deft in work and gracious.
9 So in their work the Gods had satisfaction, pondering it with thought and mental insight.
The Gods' expert artificer was Vaja, Indra's Rbhuksan, Varuna's was Vibhvan.
10 They whol made glad with sacrifice and praises, wrought the two Bays, his docile Steeds, for Indra,−
Rbhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.
11 This day have they set gladdening drink before you. Not without toil are Gods inclined to friendship.
Therefore do ye who are so great, O Rbhus, vouchsafe us treasures at this third libation.

HYMN XXXIV. Rbhus.

1. To this our sacrifice come Rbhu, Vibhvan, Vaja, and Indra with the gift of riches,
Because this day hath Dhisana the Goddess set drink for you: the gladdening draughts have reached you.

2 Knowing your birth and rich in gathered treasure, Rbhus, rejoice together with the Rtus.
The gladdening draughts and wisdom have approached you: send ye us riches with good store of heroes.
3 For you was made this sacrifice, O Rbhus, which ye, like men, won for yourselves aforetime.
To you come all who find in you their pleasure: ye all were−even the two elder−Vajas.
4 Now for the mortal worshipper, O Heroes, for him who served you, was the gift of riches.
Drink, Vajas, Rbhus! unto you is offered, to gladden you, the third and great libation.
5 Come to us, Heroes, Vajas and Rbhuksans, glorified for the sake of mighty treasure.
These draughts approach you as the day is closing, as cows, whose calves are newly−born, their stable.
6 Come to this sacrifice of ours, ye Children of Strength, invoked with humble adoration.

Drink of this meath, Wealth−givers, joined with Indra with whom ye are in full accord, ye Princes.
7 Close knit with Varuna drink the Soma, Indra; close−knit, ilymn−lover! with the Maruts drink it:
Close−knit with drinkers first, who drink in season; close−knit with heavenly Dames who give us treasure s.
8 Rejoice in full accord with the Adityas, in concord with the Parvatas, O Rbhus;
In full accord with Savitar, Divine One; in full accord with floods that pour forth riches.
9 Rbhus, who helped their Parents and the Asvins, who formed the Milch−cow and the pair of horses,
Made armour, set the heaven and earth asunder,−far− reaching Heroes, they have made good offspring.
10 Ye who have wealth in cattle and in booty, in heroes, in rich sustenance and treasure,
Such, O ye Rbhus, first to drink, rejoicing, give unto us and those who laud our present.
11 Ye were not far: we have not left you thirsting, blameless in this our sacrifice, O Rbhus.
Rejoice you with the Maruts and with Indra, with the Kings, Gods! that ye may give us riches.

HYMN XXXV. Rbhus.

1. Come hither, O ye Sons of Strength, ye Rbhus; stay not afar, ye Children of Sudhanvan.
At this libation is your gift of treasure. Let gladdening draughts approach you after Indra's.
2 Hither is come the Rbhus' gift of riches; here was the drinking of the well−pressed Soma,
Since by dexterity and skill as craftsmen ye made the single chalice to be fourfold
3 Ye made fourfold the chalice that wag single: ye spake these words and said, O Friend, assist us;
Then, Vajas! gained the path of life eternal, deft−handed Rbhus, to the Gods' assembly.
4 Out of what substance was that chalice fashioned which ye made fourfold by your art and wisdom?
Now for the gladdening draught press out the liquor, and drink, O Rbhus, of die meath of Soma.
5 Ye with your cunning made your Parents youthful; the cup, for Gods to drink, ye formed with cunning;
With cunning, Rbhus, rich in treasure, fashioned the two swift Tawny Steeds who carry Indra.
6 Whoso pours out for you, when days are closing, the sharp libation for your joy, O Vajas,
For him, O mighty Rbhus, ye, rejoicing, have fashioned wealth with plenteous store of heroes.
7 Lord of Bay Steeds, at dawn thejuice thou drankest: thine, only thine, is the noonday libation.
Now drink thou with the wealth−bestowing Rbhus, whom for their skill thou madest friends, O Indra.
8 Ye, whom your artist skill hath raised to Godhead have set you down above in heaven like falcons.
So give us riches, Children of Sudhanvan, O Sons of Strength; ye have become immortal.
9 The third libation, that bestoweth treasure, which ye have won by skill, ye dexterous−handed,−
This drink hath been effused for you, O Rbhus . drink it with high delight, with joy like Indra's.

HYMN XXXVI. Rbhus.

1. THia car that was not made for horses or for reins, three−wheeled, worthy of lauds, rolls round the firmament.
That is the great announcement of your Deity, that, O ye Rbhus, ye sustain the earth and heaven.
2 Ye Sapient Ones who made the lightly−rolling car out of your mind, by thought, the car that never errs,
You, being such, to drink of this drinkoffering, you, O ye Vajas, and ye Rbhus, we invoke.
3 O Vajas, Rbhus, reaching far, among the Gods this was your exaltation gloriously declared,

In that your aged Parents, worn with length of days, ye wrought again to youth so that they moved at will.

4 The chalice that wag single ye have made fourfold, and by your wisdom brought the Cow forth from the hide.

So quickly, mid the Gods, ye gained immortal life. Vajas and Rbhus, your great work must be extolled.
5 Wealth from the Rbhus is most glorious in renown, that which the Heroes, famed for vigour, have produced.
In synods must be sung the car which Vibhvan wrought: that which ye favour, Gods! is famed among mankind.
6 Strong is the steed, the man a sage in eloquence, the bowman is a hero hard to beat in fight,
Great store of wealth and manly power hath he obtained whom Vaja, Vibhvan, Rbhus have looked kindly on.
7 To you hath been assigned the fairest ornament, the hymn of praise: Vajas and Rbhus, joy therein;
For ye have lore and wisdom and poetic skill: as such, with this our prayer we call on you to come.
8 According to the wishes of our hearts may ye, who have full knowledge of all the delights of men,
Fashion for us, O Rbhus, power and splendid wealth, rich in high courage, excellent, and vital strength.
9 Bestowing on us here riches and offspring, here fashion fame for us befitting heroes.
Vouchsafe us wealth of splendid sort, O Rbhus, that we may make us more renowned than others.

HYMN XXXVII. Rbhus.

1. COME to our sacrifice, Vajas, Rbhuksans, Gods, by the paths which Gods are wont to travel,
As ye, gay Gods, accept in splendid weather the sacrifice among these folk of Manus.
2 May these rites please you in your heart and spirit; may the drops clothed in oil this day approach you.
May the abundant juices bear you onward to power and strength, and, when imbibed, delight you.
3 Your threefold going near is God−appointed, so praise is given you, Vajas and Rbhuksans.
So, Manus−like, mid younger folk I offer, to you who are aloft in heaven, the Soma.
4 Strong, with fair chains of gold and jaws of iron, ye have a splendid car and well−fed horses.
Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.
5 Rbhuksans! him, for handy wealth, the mightiest comrade in the fight,
Him, Indra's equal, we invoke, most bounteous ever, rich in steeds.
6 The mortal man whom, Rbhus, ye and Indra favour with your help,
Must be successful, by his thoughts, at sacrifice and with the steed.
7 O Vajas and Rbhuksans, free for us the paths to sacrifice,
Ye Princes, lauded, that we may press forward to each point of heaven.
8 O Vajas and Rbhuksans, ye Nasatyas, Indra, bless this wealth,
And, before other men's, the steed, that ample riches may be won.

HYMN XXXVIII. Dadhikris.

1. FROM you two came the gifts in days aforetime which Trasadasyu granted to the Purus.
Ye gave the winner of our fields and plough−lands, and the strong smiter who subdued the Dasytis.
2 And ye gave mighty Dadhikras, the giver of many gifts, who visiteth all people,
Impetuous hawk, swift and of varied colour, like a brave King whom each true man must honour.
3 Whom, as 'twere down a precipice, swift rushing, each Puru praises and his heart rejoices,−
Springing forth like a hero fain for battle, whirling the car and flying like the tempest.
4 Who gaineth precious booty in the combats and moveth, winning spoil, among the cattle;
Shown in bright colour, looking on the assemblies, beyond the churl, to worship of the living.
5 Loudly the folk cry after him in battles, as 'twere a thief who steals away a garment;
Speeding to glory, or a herd of cattle, even as a hungry falcon swooping downward.
6 And, fain to come forth first amid these armies, this way and that with rows of cars he rushes,

Gay like a bridesman, making him a garland, tossing the dust, champing the rein that holds him.

7 And that strong Steed, victorious and faithful, obedient with his body in the combat,
Speeding straight on amid the swiftly ressing, casts o'er his brows the dust he tosses upward.
8 And at his thunder, like the roar of heaven, those who attack tremble and are affrighted;
For when he fights against embattled thousands, dread is he in his striving; none may stay him.
9 The people praise the overpowering swiftness of this fleet Steed who giveth men abundance.
Of him they say when drawing back from battle. Dadhikras hath sped forward with his thousands.
10 Dadhikras hath o'erspread the Fivefold People with vigour, as the Sun lightens the waters.
May the strong Steed who winneth bundreds, thousands, requite with sweetness these my words and prais es.

HYMN XXXIX Dadhikras.

1. Now give we praise to Dadhikras the rapid, and mention in our laud the Earth and Heaven.
May the Dawns flushing move me to exertion, and bear me safely over every trouble.
2 I praise the mighty Steed who fills my spirit, the Stallion Dadhikravan rich in bounties,
Whom, swift of foot aind shining bright as Agni, ye, Varuna and Mitra, gave to Purus.
3 Him who hath honoured, when the flame is kindled at break of dawn, the Courser Dadhikrivan,
Him, of one mind with Varuna and Mitra may Aditi make free from all transgression.
4 When we remember mighty Dadhikravan our food and strength, then the blest name of Maruts,
Varuna, Mitra, we invoke for welfare, and Agni, and the thunder−wielding Indra.
5 Both sides invoke him as they call on Indra when they stir forth and turn to sacrificing.
To us have Varuna and Mitra granted the Courser Dadhikris, a guide for mortals.
6 So have I glorified with praise strong Dadhikravan, conquering Steed.
Sweet may he make our mouths; may he prolong the days we have to live.

HYMN XL. Dadhikravan.

1. LET us recite the praise of Dadhikravan: may all the Mornings move me to exertion;
Praise of the Lord of Waters, Dawn, and Agni, Brhaspati Son of Angiras, and Surya.
2 Brave, seeking war and booty, dwelling with the good and with the swift, may he hasten the food of Da wn.
May he the true, the fleet, the lover of the course, the bird−like Dadhikravan, bring food, strength, and lig ht.
3 His pinion, rapid runner, fans him m his way, as of a bird that hastens onward to its aim,
And, as it were a falcon's gliding through the air, strikes Dadhikravan's side as he speeds on with might.
4 Bound by the neck and by the flanks and by the mouth, the vigorous Courser lends new swiftness to his speed.
Drawing himself together, as his strength allows, Dadhikras springs along the windings of the paths.
5 The Hamsa homed in light, the Vasu in mid−air, the priest beside the altar, in the house the guest,
Dweller in noblest place, mid men, in truth, in sky, born of flood, kine, truth, mountain, he is holy Law.

HYMN XLI. Indra−Varuna.

1. WHAT laud, O Indra−Varuna, with oblation, hath like the Immortal Priest obtained your favour?

Hath our effectual laud, addressed with homage, touched you, O Indra−Varuna, in spirit?
2 He who with dainty food hath won you, Indra and Varuna, Gods, as his allies to friendship,
Jayeth the Vrtras and his foes in battles, and through your mighty favours is made famous.
3 Indra and Varuna are most liberal givers of treasure to the men who toil to serve them,
When they, as Friends inclined to friendship, honoured with dainty food, delight in flowing Soma.
4 Indra and Varuna, ye hurl, O Mighty, on him your strongest flashing bolt of thunder
Who treats us ill, the robber and oppressor: measure on him your overwhelming vigour.
5 O Indra−Varuna, be ye the lovers of this my song, as steers who love the milch−Cow.
Milk may it yield us as, gone forth to pasture, the great Cow pouring out her thousand rivers.

6 For fertile fields, for worthy sons and grandsons, for the Sun's beauty and for steer−like vigour,
May Indra−Varuna with gracious favours work marvels for us in the stress of battle.
7 For you, as Princes, for your ancient kindness, good comrades of the man who seeks for booty,
We choose to us for the dear bond of friendship, most liberal Heroes bringing bliss like parents.
8 Showing their strength, these hymns for grace, Free−givers I have gone to you, devoted, as to battle.
For glory have they gone, as milk to Soma, to Indra−Varuna my thoughts and praises.
9 To Indra and to Varuna, desirous of gaining wealth have these my thoughts proceeded.
They have come nigh to you as treasurelovers, like mares, fleet−footed, eager for the glory.
10 May we ourselves be lords of during riches, of ample sustenance for car and hones.
So may the Twain who work with newest succours bring yoked teams hitherward to us and riches.
11 Come with your mighty succours, O ye Mighty; come, Indra−Varuna, to us in battle.
What time the flashing arrows play in combat, may we through you be winners in the contest.

HYMN XLIL Indra−Varuna.

1. I AM the royal Ruler, mine is empire, as mine who sway all life are all Immortals.
Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
2 I am King Varuna. To me were given these first existinghigh celestial powers.
Varuna's will the Gods obey and follow. I am the King of men's most lofty cover.
3 I Varuna am Indra: in their greatness, these the two wide deep fairly−fashioned regions,
These the two world−halves have I, even as Tvastar knowing all beings, joined and held together.
4 I made to flow the moisture−shedding waters, and set the heaven firm in the scat of Order.
By Law the Son of Aditi, Law Observer, hath spread abroad the world in threefold measure.
5 Heroes with noble horses, fain for battle, selected warriors, call on me in combat.
I Indra Maghavan, excite the conflict; I stir the dust, Lord of surpassing vigour.
6 All this I did. The Gods' own conquering power never impedeth me whom none opposeth.
When lauds and Soma juice have made me joyful, both the unbounded regions are affrighted.
7 All beings know these deeds of thine thou tellest this unto Varuna, thou great Disposer!
Thou art renowned as having slain the Vrtras. Thou madest flow the floods that were obstructed.
8 Our fathers then were these, the Seven his, what time the son of Durgaha was captive.
For her they gained by sacrifice Trasadasyu, a demi−god, like Indra, conquering foemen.
9 The spouse of Purukutsa gave oblations to you, O Indra−Varuna, with homage.
Then unto her ye gave King Trasadasyu, the demi−god, the slayer of the foeman.
10 May we, possessing much, delight in riches, Gods in oblations and the kine in pasture;
And that Milch−cow who ahrinks not from the milking, O Indra−Varuna, give to us daily.

HYMN XLIII. Asvins.

1. WHO will hear, who of those who merit worship, which of all Gods take pleasure in our homage?
On whose heart shall we lay this laud celestial, rich with fair offerings, dearest to Immortals?
2 Who will be gracious? Who will come most uickly of all the Gods? Who will
bring liss most largely?
What car do they call swift with rapid coursers? That which the Daughter of the Sun elected.
3 So many days do ye come swiftly hither, as Indra to give help in stress of battle.
Descended from the sky, divine, strong−pinioned, by which of all your powers are ye most mighty?
4 What is the prayer that we should bring you, Asvins, whereby ye come to us when invocated?
Whether of you confronts e'en great betrayal? Lovers of sweetness, Dasras, help and save us.
5 In the wide space your chariot reacheth heaven, what time it turneth hither from the ocean.
Sweets from your sweet shall drop, lovers of sweetness! These have they dressed for you as dainty viands
.
6 Let Sindhu with his wave bedew your horses: in fiery glow have the red birds come hither.

Observed of all was that your rapid going, whereby ye were the Lords of Siirya's Daug
hter. 7 Whene'er I gratified you here together, your grace was given us, O ye rich in bo
oty. Protect, ye Twain, the singer of your praises: to you, Nasatyas, is my wish directed
.

HYMN XLIV. Asvins.

1. WE will invoke this day your car, farspreading, O Asvins, even the gathering, of the sunlight,−
Car praised in hymns, most ample, rich in treasure, fitted with seats, the car that beareth Surya.
2 Asvins, ye gained that glory by your Godhead, ye Sons of Heaven, by your own might and power.
Food followeth close upon your bright appearing when stately horses in your chariot draw you.
3 Who bringeth you to−day for help with offered oblation, or with hymns to drink the juices?
Who, for the sacrifice's ancient lover, turneth you hither, Asvins, offering homage?
4 Borne on your golden car, ye omnipresent! come to this sacrifice of ours, Nasatyas.
Drink of the pleasant liquor of the Soma give riches to the people who adore you.
5 Come hitherward to us from earth, from heaven, borne on your golden chariot rolling lightly.
Suffer not other worshippers to stay you here are ye bound by earlier bonds of friendship.
6 Now for us both, mete out, O WonderWorkers, riches exceeding great with store of heroes,
Because the men have sent you praise, O Asvins, and Ajamilhas come to the laudation.
7 Whene'er I gratified you here together, your grace was given us, O ye rich in booty.
Protect, ye Twain, the singer of your praises: to you, Nasatyas, is my wish directed.

HYMN XLV. Asvins

1. YONDER goes up that light: your chariot is yoked that travels round upon the summit of this heaven.
Within this car are stored three kindred shares of food, and a skin filled with meath is rustling as the fourt
h.
2 Forth come your viands rich with store of pleasant meath, and cars and horses at the flushing of the daw
n,
Stripping the covering from the surrounded gloom, and spreading through mid−air bright radiance like the

Sun.
3 Drink of the meath with lips accustomed to the draught; harness for the meath's sake the chariot that ye love.
Refresh the way ye go, refresh the paths with meath: hither, O Asvins, bring the skin that holds the meath.

4 The swans ye have are friendly, rich in store of mcath, gold−pinioned, strong to draw, awake at early morn,
Swimming the flood, exultant, fain for draughts that cheer: ye come like flies to our libations of−the meath.
5 Well knowing solemn rites and rich in meath, the fires sing to the morning Asvins at the break of day,
When with pure hands the prudent energetic priest hath with the stones pressed out the Soma rich in meath.
6 The rays advancing nigh, chasing with day the gloom, spread through the firmament bright radiance like the
Sun;
And the Sun harnessing his horses goeth forth: ye through your Godlike nature let his paths be known.
7 Devout in thought I have declared, O Asvins, your chariot with good steeds, which lasts for ever,
Wherewith ye travel swiftly through the regions to the prompt worshipper who brings oblation.

HYMN XLVI. Vayu. Indra−Vayu

1. DRINK the best draught of Soma−juice, O Vayu, at our holy rites: For thou art he who drinketh first.
2 Come, team−drawn, with thy hundred helps, with Indra, seated in the car,
Vaya, and drink your fill of juice.
3 May steeds a thousand bring you both, Indra. and Vayu, hitherward
To drink the Soma, to the feagt.
4 For ye, O Indra−Vayu, mount the goldenseated car that aids

The sacrifice, that reaches heaven.
5 On far−refulgent chariot come unto the man who offers gifts:
Come, Indra−Vayu, hitherward.
6 Here, Indra−Vayu, is the juice: drink it, accordant with the Gods,
Within the giver's dwelling−place.
7 Hither, O Indra−Vayu, be your journey here unyoke your steeds,
Here for your draught of Soma juice.

HYMN XLVIL Vayu. Indra−Vayu.

1. Vayu, the bright is offered thee, best of the meath at holy rites. Come thou to drink the Soma juice, God, longed−for, on thy team−drawn car.
2 O Vayu, thou and Indra are meet drinkers of these Soma−draughts,
For unto you the drops proceed as waters gather to the vale.
3 O Indra−Vayu, mighty Twain, speeding together, Lords of Strength,
Come to our succour with your team, that ye may drink the Soma juice.
4 The longed−for teams which ye possess, O Heroes, for the worshipper,
Turn to us, Indra−Vayu, ye to whom the sacrifice is paid.

HYMN XLVIII. Vayu.

1. TASTE offerings never tasted yet, as bards enjoy the foeman's wealth.
O Vayu, on refulgent car come to the drinking of the juice.
2 Removing curses, drawn by teams, with 1ndra, seated by thy side,
O Vayu, on refulgent car come to the drinking of the juice.
3 The two dark treasuries of wealth that wear
all beauties wait on thee.
O Vayu, on refulgent car come to the drinking of the juice.
4 May nine−and−ninety harnessed steeds who yoke them at thy will bring thee.
O Vayu, on refulgent car come to the drinking of the juice.
5 Harness, O Vayu, to thy car a hundred well−fed tawny steeds,
Yea, or a thousand steeds, and let thy chariot come to us with might.

HYMN XLIX. Indra−Brhaspati.

1. DEAR is this offering in your mouth, O Indra and Brhaspati: Famed is the laud, the gladdening draught
.
2 This lovely Soma is effused, O Indra and Brhaspati,
For you, to drink it and rejoice.
3 As Soma−drinkers to our house come, Indra and Brhaspati−and Indra−to drink Soma juice.
4 Vouchsafe us riches hundredfold, O Indra, and Brhaspati,
With store of horses, thousandfold.
5 O Indra. and Brhaspati, we call you when the meath is shed,
With songs, to drink the Soma juice.
6 Drink, Indra and Brhaspati, the Soma in the giver's house:
Delight yourselves abiding there.

HYMN L. Brhaspati.

1. Him who with might hath propped earth's ends, who sitteth in threefold seat, Brhaspati, with thunder,
Him of the pleasant tongue have ancient sages, deep−thinking, holy singers, set before them.
2 Wild in their course, in well−marked wise rejoicing were they, Brhaspati, who pressed around us.
Preserve Brhaspati, the stall uninjured, this company's raining, ever−moving birthplace.
3 Brhaspati, from thy remotest distance have they sat down who love the law eternal.
For thee were dug wells springing from the mountain, which murmuring round about pour streams of sweetness.
4 Brhaspati, when first he had his being from mighty splendour in supremest heaven,
Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the darkness.
5 With the loud−shouting band who sang his praises, with thunder, he destroyed obstructive Vala.
Brhaspati thundering drave forth the cattle, the lowing cows who make oblations ready.
6 Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.
Brhaspati, may we be lords of riches, with noble progeny and store of heroes.
7 Surely that King by power and might heroic hath made him lord of all his foes' posses−ions,
Who cherishes Brhaspati well−tended, adorns and worships him as foremost sharer.
8 In his own house he dwells in peace and comfort: to him for ever holy food flows richly.

To him the people with free will pay homage−the King with whom the Brahman hatb precedence.
9 He, unopposed, is master of the riches.of his own subjects and of hostile people.
The Gods uphold that King with their protection who helps the Brahman when he seeks his favour.
10 Indra, Brhaspati, rainers of treasure, rejoicing at this sacrifice drink the Soma.
Let the abundant drops sink deep within you: vouchsafe us riches with full store of heroes.
11 Brhaspati and Indra, make us prosper may this be your benevolence to usward.
Assist our holy thoughts, wake up our spirit: weaken the hatred of our foe and rivals.

HYMN LI. Dawn.

1. FORTH from the darkness in the region eastward this most abundant splendid light hatb mounted.
Now verily the far−refulgent Mornings, Daughters of Heaven, bring welfare to the people.
2 The richly−coloured Dawns have mounted eastward, like pillars planted at our sacrifices,
And, flushing far, splendid and purifying, unbarred the portals of the fold of darkness.
3 Dispelling gloom this day the wealthy Mornings urge liberal givers to present their treasures.
In the unlightened depth of darkness round them let niggard traffickers sleep unawakened.
4 O Goddesses, is this your car, I ask you, ancient this day, or is it new, ye Mornings,
Wherewith, rich Dawns, ye seek with wealth Navagva, Dasagva Angira, the seven−toned singer?
5 With horses harnessed by eternal Order, Goddesses, swiftly round the worlds ye travel,
Arousing from their rest, O Dawns, the sleeping, and all that lives, man, bird, and beast, to motion.
6 Which among these is eldest, and where is she through whom they fixed the Rbhus' regulations?
What time the splendid Dawns go forth for splendour, they are not known aparto alike, unwasting.
7 Blest were these Dawns of old, shining with succour, true with the truth that springs from holy Order;
With whom the toiling worshipper, by praises, hymning and lauding, soon attained to riches.
8 Hither from eastward all at once they travel, from one place spreading in the selfsame manner.
Awaking, from the seat of holy Order the Godlike Dawns come nigh like troops of cattle.
9 Thus they go forth with undiminished colours, these Mornings similar, in self−same fashion,
Concealing the gigantic might of darkness with radiant bodies bright and pure and shining.
10 O Goddesses, O Heaven's refulgent Daughters, bestow upon us wealth with store of children.
As from our pleasant place of rest ye rouse us may we be masters of heroic vigour.
11 Well−skilled in lore of sacrifice, ye Daughters of Heaven, refulgent Dawns, I thus address you.

May we be glorious among the people. May Heaven vouchsafe us this, and Earth the Goddess,

HYMN LIL Dawm.

1. THIS Lady, giver of delight, after her Sister shining forth, Daughter of Heaven, hath shown herself.−
2 Unfailing, Mother of the Kine, in colour like a bright red mare,
The Dawn became the Asvins' Friend.
3 Yea, and thou art the Asvins' Friend, the Mother of the Kine art thou:
O Dawn thou rulest over wealth.
4 Thinking of thee, O joyous One, as her who driveth hate away,
We woke to meet thee with our lauds.
5 Our eyes behold thy blessed rays like troops of cattle loosed to feed.
Dawn hath filled full the wide expanse.
6 When thou hast filled it, Fulgent One! thou layest bare the gloom with light.

After thy nature aid us, Dawn.
7 Thou overspreadest heaven with rays, the dear wide region of mid−air.
With thy bright shining lustre, Dawn.

HYMN LIII. Savitar.

1. OF Savitar the God, the sapient Asura, we crave this great gift which is worthy of our choice,
Wherewith he freely grants his worshiper defence. This with his rays the Great God hath vouchsafed to us
.
2 Sustainer of the heaven, Lord of the whole world's life, the Sage, he putteth on his golden−coloured mai
l.
Clear−sighted, spreading far, filling the spacious realm, Savitar hath brought forth bliss that deserveth lau
d.
3 He hath filled full the regions of the heaven and earth: the God for his own strengthening waketh up the hymn.
Savitar hath stretched out his arms to cherish life, producing with his rays and lulling all that moves.
4 Lighting all living creatures, neer to be deceived, Savitar, God, protects each holy ordinance.
He hath stretched out his arms to all the folk of earth, and, with his laws observed, rules his own mighty course.
5 Savitar thrice surrounding with his mightiness mid−air, three regions, and the triple sphere of light,
Sets the three heavens in motion and the threefold earth, and willingly protects us with his triple law.
6 Most gracious God, who brings to life and lulls to rest, he who controls the world, what moves not and what moves,
May he vouchsafe us shelter, −Savitar the God,− for tranquil life, with triple bar against distress.
7 With the year's seasons hath Savitar, God, come nigh: may he prosper our home, give food and noble so
ns.
May he invigorate us through the days and nights, and may he send us opulence with progeny.

HYMN LIV. Savitar.

1. Now must we praise and honour Savitar the God: at this time of the day the men must call to him,
Him who distributes wealth to Manu's progeny, that he may grant us here riches most excellent.
2 For thou at first producest for the holy Gods the noblest of all portions, immor−tality:
Thereafter as a gift to men, O Savitar, thou openest existence, life succeeding life.
3 If we, men as we are, have sinned against the Gods through want of thought, in weakness, or through insolence,
Absolve us from the guilt and make us free from sin, O Savitar, alike among both Gods and men.
4 None may impede that power of Savitar the God whereby he will maintain the universal world.
What the fair−fingered God brings forth on earth's expanse or in the heightof heaven, that work of his stan
ds
sure.

5 To lofty hills thou sendest those whom Indra leads, and givest fixed abodes with houses unto these. H
owever they may fly and draw themselves apart, still, Savitar, they stand obeying thy behest. 6 May the
libations poured to thee thrice daily, day after day, O Savitar, bring us blessing. May Indra, Heaven, Ear
th, Sindhu with the Waters, Aditi with Adityas, give us shelter.

HYMN LV. Visvedevas.

1. WHO of you, Vasus, saveth? who protecteth? O Heaven and Earth and Aditi, preserve us,
Varuna., Mitra, from the stronger mortal. Gods, which of you at sacrifice giveth comfort?
2 They who with laud extol the ancient statutes, when they shine forth infallible dividers,
Have ordered as perpetual Ordainers, and beamed as holy−thoughted WonderWorkers.
3 The Housewife Goddess, Aditi, and Sindhu, the Goddess Svasti I implore for friendship:
And may the unobstructed Night and Morning both, day and night, provide for our protection.
4 Aryaman, Varuna have disclosed the pathway, Agni as Lord of Strength the road to welfare.
Lauded in manly mode may Indra−Visnu grant us their powerful defence and shelter.
5 I have besought the favourof the Maruts, of Parvata, of Bhaga God who rescues.
From trouble caused by man the Lord preserve us; from woe sent by his friend let Mitra save us.
6 Agree, through these our watery oblations, Goddesses, Heaven and Earth, with Ahibudhnya.
As if to win the sea, the Gharma−heaters have opened, as they come anear, the rivers.
7 May Goddess Aditi with Gods defend us, save us the saviour God with care unceasing.
We dare not stint the sacred food of Mitra and Varuna upon the back of Agni.
8 Agni is Sovran Lord of wealth, Agni of great prosperity:
May he bestow these gifts on us.
9 Hither to us, rich pleasant Dawn, bring many things to be desired,
Thou who hast ample store of wealth.
10 So then may Bhaga, Savitar, Varuna, Mitra, Aryaman, Indra, with bounty come to us.

HYMN LVI. Heaven and Earth.

1. MAY mighty Heaven and Earth, most meet for honour, be present here with light and gleaming splendours;
When, fixing them apart, vast, most extensive, the Steer roars loudly in far−reaching courses.
2 The Goddesses with Gods, holy with holy, the Two stand pouring out their rain, exhaustless:
Faithful and guileless, having Gods for children, leaders of sacrifice with shining splendours.
3 Sure in the worlds he was a skilful Craftsman, he who produced these Twain the Earth and Heaven.
Wise, with his power he brought both realms, together spacious and deep, wellfashioned, unsupported.
4 O Heaven and Earth, with one accord promoting, with high protection as of Queens, our welfare,
Far−reaching, universal, holy, guard us. May we, car−borne, through song be victors ever.
5 To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure Ones! to glorify you both.
6 Ye sanctify each other's form, by your own proper might ye rule,
And from of old observe the Law.
7 Furthering and fulfilling, ye, O Mighty, perfect Mitra's Law.
Ye sit around our sacrifice.

HYMN LVII. Ksetrapati, Etc.

1. WE through the Master of the Field, even as through a friend, obtain What nourisheth our kine and stee ds. In such may he be good to us.
2 As the cow yieldeth milk, pour for us freely, Lord of the Field, the wave that beareth sweetness,

Distilling meath, well−purified like butter, and let the. Lords of holy Law be gracious.
3 Sweet be the plants for us. the heavens, the waters, and full of sweets for us be air's mid−region.
May the Field's Lord for us be full of sweetness, and may we follow after him uninjured.
4 Happily work our steers and men, may the plough furrow happily.
Happily be the traces bound; happily may he ply the goad.
5 Suna and Sira, welcome ye this laud, and with the milk which ye have made in heaven
Bedew ye both this earth of ours.
6 Auspicious Sita, come thou near: we venerate and worship thee
That thou mayst bless and prosper us and bring us fruits abundantly.
7 May Indra press the furrow down, may Pusan guide its course aright.
May she, as rich in milk, be drained for us through each succeeding year.
8 Happily let the shares turn up the ploughland, happily go the ploughers with the oxen.
With meath and milk Parjanya make us happy. Grant us prosperity, Suna and Sira.

HYMN LVIII. Ghrta.

1. FORTH from the ocean sprang the wave of sweetness: together with the stalk it turned to Amrta,
That which is holy oil's mysterious title: but the Gods' tongue is truly Amrta's centre.
2 Let us declare aloud the name of Ghrta, and at this sacrifice hold it up with homage.
So let the Brahman hear the praise we utter. This hath the four−horned Buffalo emitted.
3 Four are his horns, three are the feet that bear him; his heads are two, his hands are seven in number.
Bound with a triple bond the Steer roars loudly: the mighty God hath entered in to mortals.
4 That oil in triple shape the Gods discovered laid down within the Cow, concealed by Panis.
Indra produced one shape, Surya another: by their own power they formed the third from Vena.
5 From inmost reservoir in countless channels flow down these rivers which the foe beholds not.
I look upon the streams of oil descending, and lo! the Golden Reed is there among them.
6 Like rivers our libations flow together, cleansing themselves in inmost heart and spirit.
The streams of holy oil pour swiftly downward like the wild beasts that fly before the bowman.
7 As rushing down the rapids of a river, flow swifter than the wind the vigorous currents,
The streams of oil in swelling fluctuation like a red courser bursting through the fences.
8.Like women at a gathering fair to look on and gently smiling, they incline to Agni.
The streams of holy oil attain the fuel, and Jatavedas joyfully receives them.
9 As maidens dock themselves with gay adornment to join the bridal feast, I now behold them.
Where Soma flows and sacrifice is ready, thither the streams of holy oil are running.
10 Send to our eulogy a herd of cattle bestow upon us excellent possessions.
Bear to the Gods the sacrifice we offer the streams of oil flow pure and full of sweetness.
11 The universe depends upon thy power and might within the sea, within the heart, within all life.
May we attain that sweetly−flavoured wave of thine, brought, at its gathering, o'er the surfaceof the floods
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RIG VEDA − BOOK THE FIFTH

HYMN I. Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch−cow.
Like young trees shooting up on high their branches, his flames are rising to the vault of heaven.
2 For worship of the Gods the Priest was wakened: at morning gracious Agni hath arisen.
Kindled, his radiant might is made apparent, and the great Deity set free from darkness.
3 When he hath stirred the line of his attendants, with the pure milk pure Agni is anointed.
The strength−bestowing gift is then made ready, which spread in front, with tongues, erect, he drinketh.
4 The spirits of the pious turn together to Agni, as the eyes of all to Surya.

He, when both Dawns of different hues have borne him, springs up at daybreak as a strong white charger.
5 The noble One was born at days' beginning, laid red in colour mid the well−laid fuel.
Yielding in every house his seven rich treasures, Agni is seated, Priest most skilled in worship.
6 Agni hath sat him down, a Priest most skilful, on a sweet−smelling place, his Mother's bosom.
Young, faithful, sage, preeminent o'er many, kindled among the folk whom he sustaineth.
7 This Singer excellent at sacrifices, Agni the Priest, they glorify with homage.
Him who spread out both worlds by Law Eternal they balm with oil, strong Steed who never faileth.

8. He, worshipful House−Friend, in his home is worshipped, our own auspicious guest, lauded by sages.
That strength the Bull with thousand horns possesses. In might, O Agni, thou excellest others.
9 Thou quickly passest by all others, Agni, for him to whom thou hast appeared most lovely,
Wondrously fair, adorable, effulgent, the guest of men, the darling of the people.
10 To thee, Most Youthful God! to thee, O Agni from near and far the people bring their tribute.
Mark well the prayer of him who best extols thee. Great, high, auspicious, Agni, is thy shelter.
11 Ascend to−day thy splendid car, O Agni, in splendour, with the Holy Ones around it.
Knowing the paths by mid−air's spacious region bring hither Gods to feast on our oblation.
12 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage.
Gavisthira hath raised with prayer to Agni this laud far−reaching, like gold light to heaven.

HYMN II. Agni.

1. THE youthful Mother keeps the Boy in secret pressed to her close, nor yields him to the Father.
But, when he lies upon the arm, the people see his unfading countenance before them.
2 What child is this thou carriest as handmaid, O Youthful One? The Consort−Queen hath bome him.
The Babe unborn increased through many autumns. I saw him born what time his Mother bare him.
3 I saw him from afar gold−toothed, bright−coloured, hurling his weapons from his habitation,
What time I gave him Amrta free from mixture. How can the Indraless, the hymnless harm me?
4 I saw him moving from the place he dwells in, even as with a herd, brilliantly shining.
These seized him not: he had been born already. They who were grey with age again grow youthful.
5 Who separate my young bull from the cattle, they whose protector was in truth no stranger?
Let those whose hands have seized upon them free them. May he, observant, drive the herd to us−ward.
6 Mid mortal men godless have secreted the King of all who live, home of the people.
So may the prayers of Atri give him freedom. Reproached in turn be those who now reproach him.
7 Thou from the stake didst loose e'en Sunahsepa bound for a thousand; for he prayed with fervour.
So, Agni, loose from us the bonds that bind us, when thou art seated here, O Priest who knowest.

8 Thou hast sped from me, Agni, in thine anger: this the protector of Gods' Laws hath told me.
Indra who knoweth bent his eye upon thee: by him instructed am I come, O Agni.
9 Agni shines far and wide with lofty splendour, and by his greatness makes all things apparent.
He conquers godless and malign enchantments, and sharpens both his horns to gore the Raksas.
10 Loud in the heaven above be Agni's roarings with keen−edged weapons to destroy the demons.
Forth burst his splendours in the Soma's rapture. The godless bands press round but cannot stayhim.
11 As a skilled craftsman makes a car, a singer I, Mighty One! this hymn for thee have fashioned.
If thou, O Agni, God, accept it gladly, may we obtain thereby the heavenly Waters.
12 May he, the strong−necked Steer, waxing in vigour, gather the foeman's wealth with none to check hi m.
Thus to this Agni have the Immortals spoken. To man who spreads the grass may he grant shelter, grant shelter to the man who brings oblation.

HYMN III. Agni.

1. THOU at thy birth art Varuna, O Agni; when thou art kindled thou becomest Mitra. In
thee, O Son of Strength, all Gods are centred. Indra art thou to man who brings oblation.
2 Aryaman art thou as regardeth maidens mysterious, is thy name, O Self−sustainer.
As a kind friend with streams of milk they balm thee what time thou makcst wife and lord one−minded.
3 The Maruts deck their beauty for thy glory, yea, Rudra! for thy birth fair, brightly−coloured.
That which was fixed as Visnu's loftiest station−therewith the secret of the Cows thou guardest.
4 Gods through thy glory, God who art so lovely! granting abundant gifts gained life immortal.
As their own Priest have men established Agni; and serve him fain for praise from him who liveth.
5 There is no priest more skilled than thou in worship; none Self−sustainer pass thee in wisdom.
Ile man within whose house as guest thou dwellest, O God, by sacrifice shall conquer mortals.
6 Aided by thee, O Agni may we conquer through our oblation, fain for wealth, awakened:
May we in battle, in the days' assemblies,O Son of Strength, by riches conquer mortals.
7 He shall bring evil on the evil−plottcr whoever turns against us sin and outrage.
Destroy this calumny of him, O Agni, whoever injures us with double−dealing.
8 At this dawn's flushing, God! our ancient fathers served thee with offerings, making thee their envoy,
When, Agni, to the store of wealth thou goest, a God cnkindled with good things by mortals.
9 Save, thou who knowest, draw thy father near thee, who counts as thine own son, O Child of Power.
O sapient Agni, when wilt thou regard us? When, skilled in holy Law, wilt thou direct us?
10 Adoring thee he gives thee many a title, when thou, Good Lord! acceptest this as Father.
And doth not Agni, glad in strength of Godhead, gain splendid bliss when he hath waxen mighty?
11 Most Youthful Agni, verily thou bearest thy praiser safely over all his troubles.
Thieves have been seen by us and open foemen: unknown have been the plottings of the wicked.
12 To thee these eulogies have been directed: or to the Vasu hath this sin been spoken.
But this our Agni, flaming high, shall never yield us to calumny, to him who wrongs us.

HYMN IV. Agni.

1. O AGNI, King and Lord of wealth and treasures, in thee is my delight at sacrifices.
Through thee may we obtain the strength we long for, and overcome the fierce attacks of mortals.
2 Agni, Eternal Father, offering− bearer, fair to behold, far−reaching, far−refulgent,
From well−kept household fire beam food to feed us, and measure out to us abundant glory.
3 The Sage of men, the Lord of human races, pure, purifying Agni, balmed with butter,

Him the Omniscient as your Priest ye stablish: he wins among the Gods things worth the choosing.
4 Agni, enjoy, of one accord with Ila, striving in rivalry with beams of Sarya,
Enjoy, O Jatavedas, this our fuel, and bring the Gods to us to taste oblations.
5 As dear House−Friend, guest welcome in the dwelling, to this our sacrifice come thou who knowest.
And, Agni, having scattered all assailants, bring to us the possessions of our foemen.
6 Drive thou away the Dasyu with thy weapon. As, gaining vital power for thine own body,
O Son of Strength, the Gods thou satisfiest, so in fight save us, most heroic Agni.
7 May we, O Agni, with our lauds adore thee, and with our gifts, fair−beaming Purifier!
Send to us wealth containing all things precious: bestow upon us every sort of riches.
8 Son of Strength, Agni, dweller in three regions, accept our sacrifice and our oblation.
Among the Gods may we be counted pious: protect us with a triply−guarding shelter.
9 Over all woes and dangers, Jatavedas, bear us as in a boat across a river.
Praised with our homage even as Atri praised thee, O Agni, be the guardian of our bodies.
10 As I, remembering thee with grateful spirit, a mortal, call with might on thee Immortal,
Vouchsafe us high renown, O Jatavedas, and may I be immortal by my children.
11 The pious man, O Jatavedas Agni, to whom thou grantest ample room and pleasure,
Gaineth abundant wealth with sons and horses, with heroes and with kine for his well−being.

HYMN V. Apris.

1. To Agni, Jatavedas, to the flame, the well−enkindled God, Offer thick sacrificial oil.
2 He, Narasamsa, ne'er beguiled, inspiriteth this sacrifice:
For sage is he, with sweets in hand.
3 Adored, O Agni, hither bring Indra the Wonderful, the Friend,
On lightly−rolling car to aid.
4 Spread thyself out, thou soft as wool The holy hymns have sung to thee.
Bring gain to us, O beautiful!
5 Open yourselves, ye Doors Divine, easy of access for our aid:
Fill, more and more, the sacrifice.
6 Fair strengtheners of vital power, young Mothers of eternal Law,
Morning and Night we supplicate.
7 On the wind's flight come, glorified, ye two celestial Priests of man
Come ye to this our sacrifice.
8 l! Sarasvati, Mahl, three Goddesses who tring us weal,
Be seated harmless on the grass.
9 Rich in all plenty, Tvastar, come auspicious of thine own accord
Help us in every sacrifice.
10 Vanaspati, wherever thou knowest the Gods' mysterious names,
Send our oblations thitherward.
11 To Agni and to Varuna, Indra, the Maruts, and the Gods,
With Svaha be oblation brought.

HYMN VI. Agni.

1. I VALUE Agni that good Lord, the home to which the kine return: Whom fleet−foot coursers seek as h ome, and strong enduring steeds as home. Bring food to those who sing
thy praise.

2 'Tis Agni whom we laud as good, to whom the milch−kine come in herds,
To whom the chargers swift of foot, to whom our well−born princes come. Bring food to those who sing thy praise.
3 Agni the God of all mankind, gives, verily, a steed to man.
Agni gives precious gear for wealth, treasure he gives when he is pleased. Bring food to those who sing thy praise.
4 God, Agni, we will kindle thee, rich in thy splendour, fading not,
So that this glorious fuel may send forth by day its light for thee. Bring food to those who sing thy praise.
5 To thee the splendid, Lord of flame, bright, wondrous, Prince of men, is brought.
Oblation with the holy verse, O Agni, bearer of our gifts.
Bring food to those who sing thy praise.
6 These Agnis in the seats of the fire nourish each thing most excellent.
They give delight, they spread abroad, they move themselves continually. Bring food to those who sing thy praise.
7 Agni, these brilliant flames of thine wax like strong chargers mightily,
Who with the treadings of their hoofs go swiftly to the stalls of kine. Bring food to those who sing thy praise.
8 To us who laud thee, Agni, bring fresh food and safe and happy homes.
May we who have sung hymns to thee have thee for envoy in each house. Bring food to those who sing thy praise.
9 Thou, brilliant God, within thy mouth warmest both ladies of the oil.

So fill us also, in our hymns, abundantly, O Lord of Strength,Bring food to those who sing thy praise.
10 Thus Agni have we duly served with sacrifices and with hymns.
So may he give us what we crave, store of brave sons and fleet−foot steeds. Bring food to those who sing thy praise.

HYMN VII. Agni.

1. OFFER to Agni, O my friends, your seemly food, your seemly praise; To him supremest o'er the folk, the Son of Strength, the mighty Lord:
2 Him in whose presence, when they meet in full assembly, men rejoice;
Even him whom worthy ones inflame, and living creatures bring to life.
3 When we present to him the food and sacrificial gifts of men,
He by the might of splendour grasps the holy Ordinance's rein.
4 He gives a signal in the night even to him who is afar,
When he, the Bright, unchanged by eld, consumes the sovrans of the wood.
5 He in whose service on the ways they offer up their drops of sweat,
On him is their high kin have they mounted, as ridges on the earth.
6 Whom, sought of many, mortal man hath found to be the Stay of all;
He who gives flavour to our food, the home of every man that lives.
7 Even as a herd that crops the grass he shears the field and wilderness,

With flashing teeth and beard of gold, deft with his unabated might.
8 For him, to whom, bright as an axe he, as to Atri, hath flashed forth,
Hath the well−bearing Mother borne, producing when her time is come.
9 Agni to whom the oil is shed by him thou lovest to support,
Bestow upon these mortals fame and splendour and intelligence.
10 Such zeal hath he, resistless one: he gained the cattle given by thee.
Agni, may Atri overcome the Dasyus who bestow no gifts, subdue the men who give no food.

HYMN VIII. Agni.

1. O AGNI urged to strength, the men of old who loved the Law enkindled thee,
the Ancient, for their aid,
Thee very bright, and holy, nourisher of all, most excellent, the Friend and Master of the home.
2 Thee, Agni, men have stablished as their guest of old, as Master of the household, thee, with hair of fla me;
High−bannered, multiform, distributor of wealth, kind helper, good protector, drier of the floods.
3 The tribes of men praise thee, Agni, who knowest well burnt offerings, the Discerner, lavishest of wealt h,
Dwelling in secret, Blest One! visible to all, loud−roaring, skilled in worship, glorified with oil.
4 Ever to thee, O Agni, as exceeding strong have we drawn nigh with songs and reverence singing hymns.

So be thou pleased with us, Angiras! as a God enkindled by the noble with man's goodly light.
5 Thou, Agni! multiform, God who art lauded much! givest in every house subsistence as of old.
Thou rulest by thy might o'er food of many a sort: that light of thine when blazing may not be opposed.
6 The Gods, Most Youthful Agni, have made thee, inflamed, the bearer of oblations and the messenger.
Thee, widely−reaching, homed in sacred oil, invoked, effulgent, have they made the Eye that stirs the thought.
7 Men seeking joy have lit thee worshipped from of old, O Agni, with good fuel and with sacred oil.
So thou, bedewed and waxing mighty by the plants, spreadest thyself abroad over the realms of earth.

HYMN IX. Agni.

1. BEARING; oblations mortal men, O Agni, worship thee the God. I deem thee Jatavedas: bear our offer ings, thou, unceasingly.
2 In the man's home who offers gifts, where grass is trimmed, Agni is Priest,
To whom all sacrifices come and strengthenings that win renown.
3 Whom, as an infant newly−born, the kindling−sticks have brought to life,
Sustainer of the tribes of men, skilled in well−ordered sacrifice.
4 Yea, very hard art thou to grasp, like offspring of the wriggling snakes,
When thou consumest many woods like an ox, Agni, in the mead.
5 Whose flames, when thou art sending forth the smoke, completely reach the mark,
When Trta in the height of heaven, like as a smelter fanneth thee, e'en as a smelter sharpeneth thee.
6 O Agni, by thy succour and by Mitra's friendly furtherance,
May we, averting hate, subbue the wickedness of mortal men.
7 O Agni, to our heroes bring such riches, thou victorious God.
May he protect and nourish us, and help in aining strength: be thou near us in 6rht for our success.

HYMN X. Agni.

1. BRING us most mighty splendour thou, Agni, resistless on thy way. With overflowing store of wealth mark out for us a path to strength.
2 Ours art thou, wondrous Agni, bywisdom and bounteousness of power.
The might of Asuras rests on thee, like Mitra worshipful in act.
3 Agni, increase our means of life, increase the house and home of these,
The men, the princes who have won great riches through our hymns of praise.
4 Bright Agni, they who deck their songs for thee have horses as their meed.
The men are mighty in their might, they whose high laud, as that of heaven, awakes thee of its own accor d.
5 O Agni, those resplendent flames of thine go valorously forth,
Like lightnings flashing round us, like a rattling car that seeks the spoil.
6 Now, Agni, come to succour us; let priests draw nigh to offer gifts;
And let the patrons of our rites subdue all regions of the earth.
7 Bring to us, Agni, Angiras, lauded of old and lauded now,
Invoker! wealth to quell the strong, that singers may extol thee. Be near us in fight for our success.

HYMN XI. Agni.

1. THE watchful Guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face, with high heaventouching flame, he shineth splendidly, pure, for the Bharatas.
2 Ensign of sacrifice, the earliest Household−Priest, the. men have kindled Agni in his threefold seat,
With Indra and the Gods together on the grass let the wise Priest sit to complete the sacrifice.
3 Pure , unadorned, from thy two Mothers art thou born: thou camest fromVivasvan as a charming Sage.
With oil they strengthened thee, O Agni, worshipped God: thy banner was the smoke that mounted to the sky.
4 May Agni graciously come to our sacrifice. The men bear Agni here and there in every house.
He hath become an envoy, bearer of our gifts: electing Agni, men choose one exceeding wise.
5 For thee, O Agni, is this sweetest prayer of mine: dear to thy spirit be this product of my thought.
As great streams fill the river so our song of praise fill thee, and make thee yet more mighty in thy strengt h.
6 O Agni, the Angirases discovered thee what time thou layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquer.ing might, and men, O Angiras, call thee the Son of Strength.

HYMN XII. Agni.

I. To Agni, lofty Asura, meet for worship, Steer of eternal Law, my prayer I offer;
I bring my song directed to the Mighty like pure oil for his mouth at sacrifices.
2 Mark the Law, thou who knowest, yea, observe it: send forth the full streams of eternal Order.
I use no sorcery with might or falsehood the sacred Law of the Red Steer I follow.
3 How hast thou, follower of the Law eternal, become the knower of a new song, Agni?
The God, the Guardian of the seasons, knows me: the Lord of him who won this wealth I know not.
4 Who, Agni, in alliance with thy foeman, what splendid helpers won for them their riches?
Agni, who guard the dwelling−place of falsehood? Who are protectors of the speech of liars?
5 Agni, those friends of thine have turned them from thee: gracious of old, they have become ungracious.
They have deceived themselves by their own speeches, uttering wicked words against the righteous.

6 He who pays sacrifice to thee with homage, O Agni, keeps the Red Steer's Law eternal;
Wide is his dwelling. May the noble offipring of Nahusa who wandered forth come hither.

HYMN XIII. Agni.

1. WITH songs of praise we call on thee, we kindle thee with songs of praise,
Agni, −with songs of praise, for help.
2 Eager for wealth, we meditate Agni's effectual praise to−day,
Praise of the God who touches heaven.
3 May Agni, Priest among mankind, take pleasure in our songs of praise,
And worship the Celestial Folk.
4 Thou, Agni, art spread widely forth, Priest dear and excellent; through thee
Men make the sacrifice complete.
5 Singers exalt thee, Agni, well lauded, best giver of our strength:
So grant thou us heroic might.
6 Thou Agni, as the felly rings the spokes, encompassest the Gods.
1 yearn for bounty manifold.

HYMN XIV. Agni.

1. ENKINDLING the Immortal, wake Agni with song of praise: may he bear our oblations to the Gods.
2 At high solemnities mortal men glorify him the Immortal, best
At sacrifice among mankind.
3 That he may bear their gifts to heaven, all glorify him Agni, God,
With ladle that distilleth oil.
4 Agni shone bright when born, with light killing the Dasyus and the dark:
He found the Kine, the Floods, the Sun.
5 Serve Agni, God adorable, the Sage whose back is balmed with oil:
Let him approach, and hear my call.
6 They have exalted Agni, God of all mankind, with oil and hymns
Of praise, devout and eloquent.

HYMN XV. Agni.

1. To him, the far−renowned, the wise Ordainer, ancient and glorious, a song I offer.
Enthroned in oil, the Asura, bliss−giver, is Agni, firm support of noble, riches.
2 By holy Law they kept supporting Order, by help of sacrifice, in loftiest heaven,−
They who attained with born men to the unborn, men seated on that stay, heaven's firm sustainer.

3 Averting woe, they labour hard to bring him, the ancient, plenteous food as power resistless.
May he, born newly, conquer his assailants: round him they stand as round an angry lion.
4 When, like a mother, spreading forth to nourish, to cherish and regard each man that liveth,−
Consuming all the strength that thou hast gotten, thou wanderest round, thyself,
in varied fashion.
5 May strength preserve the compass of thy vigour, God! that broad stream of thine that beareth riches.
Thou, like a thief who keeps his refuge secret, hast holpen Atri to great wealth, by teaching.

HYMN XVI. Agni.

1. GREAT power is in the beam of light, sing praise to, Agni, to the God
Whom men have set in foremost place like Mitra with their eulogies.
2 He by the splendour of his arms is Priest of every able man.
Agni conveys oblation straight, and deals, as Bhaga deals, his boons.
3 All rests upon the laud and love of him the rich, high−flaming God,
On whom, loud−roaring, men have laid great strength as on a faithful friend.
4 So, Agni, be the Friend of these with liberal gift of hero strength.
Yea, Heaven and Earth have not surpassed this Youthful One in glorious fame.
5 O Agni, quickly come to us, and, glorified, bring precious wealth.
So we and these our princes will assemble for the good of all. Be near in fight to prosper us.

HYMN XVII. Agni.

1. GOD, may a mortal call the Strong hither, with solemn rites, to aid, A man call Agni to protect when sacrifice is well prepared.
2 Near him thou seemest mightier still in native glory, set to hold
Apart yon flame−hued vault of heaven, lovely beyond the thought of man.
3 Yea, this is by the light of him whom powerful siong hath bound to act,
Whose bearns of splendour flash on high as though they sprang from heavenly seed.
4 Wealth loads the Wonder−Worker's car through his, the very wise One's power.
Then, meet to be invoked among all tribes, is Agni ghorified.
5 Now, too, the princes shall obtain excellent riches by our lips.
Protect us for our welfare: lend thy succour, O thou Son of Strength. Be near in fight to prosper us.

HYMN XVIII. Agni.

1. AT dawn let: Agni, much−beloved guest of the house, be glorified; Immortal who delights in all oblations brought by mortal men.
2 For Dvita who receives through wealth of native strength maimed offerings,
Thy praiser even gains at once the Soma−drops, Immortal Gods!
3 Nobles, with song I call that car of yours that shines with lengthened life,
For, God who givest steeds! that car hither and thither goes unharmed.
4 They who have varied ways of thought, who guard, the lauds within their lips,
And strew the grass before the light, have decked themselves with high renown.
5 Immortal Agni, give the chiefs, heroes who institute the rite,
Heroes' illustrious, lofty fame, who at the synod met for praise presented me with fifty steeds.

HYMN XIX. Agni.

1. ONE state begets another state: husk is made visible from husk: Within his Mother's side he speaks.
2 Discerning, have they offered gifts: they guard the strength that never wastes.
To a strong fort have they pressed in.
3 Svaitreya's people, all his men, have gloriously increased in might.

A gold chain Brhaduktha wears, as, through this Soma, seeking spoil.
4 I bring, as 'twere, the longed−for milk, the dear milk of the Sister−Pair.
Like to a caldron filled with food is he, unconquered, conquering all.
5 Beam of light, come to us in sportive fashion, finding thyself close to the wind that fans thee.
These flames of his are wasting flames, like arrows keen−pointed, sharpened, on his breast.

HYMN XX. Agni.

1. AGNI, best winner of the spoil, cause us to praise before the Gods As our associate meet for lauds, wea lth which thou verily deemest wealth.
2 Agni, the great who ward not off the anger of thy power and might
Stir up the wrath and hatred due to one who holds an alien creed.
3 Thee, Agni, would we choose as Priest, the perfecter of strength and skill;
We who bring sacred food invoke with song thee Chief at holy rites.
4 Here as is needful for thine aid we toil, O Conqueror, day by day,
For wealth, for Law. May we rejoice, Most Wise One! at the feast, with kine, rejoice, with heroes, at the feast.

HYMN XXI. Agni.

1. WE stablish thee as Manus used, as Manus used we kindle thee. Like Manus, for the pious man , Angir as, Agni, worship Gods.
2 For well, O Agni, art thou pleased when thou art kindled mid mankind.
Straight go the ladles unto thee, thou highborn God whose food is oil.
3 Thee have all Gods of one accord established as their messenger.
Serving at sacrifices men adore thee as a God, O Sage.
4 Let mortal man adore your God, Agni, with worship due to Gods.
Shine forth enkindled, Radiant One. Sit in the chamber of the Law, sit in the chamber of the food.

HYMN XXII. Agni.

1. LIKE Atri, Visvasaman! sing to him of purifying light, Who must be praised in holy rites, the Priest mo st welcome in the house.
2 Set Jatavedas in his place, Agni the God and Minister.
Let sacrifice proceed to−day duly, comprising all the Gods.
3 All mortals come to thee for aid, the God of most observant mind.
Of thine excelling favour we bethink us as we long for it.
4 Mark with attention this our speech, O Agni, thou victorious One.
Thee, Strong−jawed! as the homestead's Lord, the Atris with their lauds exalt, the Atris beautify with son gs.

HYMN XXIII. Agni.

1. By thy fair splendour's mighty power, O Agni, bring victorious wealth,
Wealth that o'ercometh all mankind, and, near us, conquereth in fight.
2 Victorious Agni, bring to us the wealth that vanquisheth in war;

For thou art wonderful and true, giver of strength in herds of kine.
3 For all the folk with one accord, whose sacred grass is trimmed and strewn,
Invite thee to their worship−halls, as a dear Priest, for choicest wealth.
4 For he, the God of all men, hath gotten him might that quelleth foes.
O Agni, in these homes shine forth, bright God! for our prosperity, shine, Purifier! splendidly.

HYMN XXIV. Agni.

1. O AGNI, be our nearest Friend, be thou a kind deliverer and a gracious Friend.
2 Excellent Agni, come thou nigh to us, and give us wealth most splendidly renowned.
3 So hear us, listen to this call of ours, and keep us far from every sinful man.
4 To thee then, O Most Bright, O Radiant God, we come with prayer for happiness for our friends.

HYMN XXV. Agni.

1. I WILL sing near, for grace, your God Agni, for he is good to us. Son of the Brands, may he give gifts,
and, righteous, save us from the foe. 2 For be is true, whpm men of old enkindled, and the Gods themselv
es, The Priest with the delicious tongue, rich with the light of glorious beams. 3 With wisdom that surpass
eth all, with gracious will most excellent, O Agni, worthy of our choice, shine wealth on us through hymn
s of praise. 4 Agni is King, for he extends to mortals and to Gods alike. Agni is bearer of our gifts. Worsh
ip ye Agni with your thoughts. 5 Agni gives to the worshipper a son, the best, of mightiest fame, Of deep
devotion, ne'er subdued, bringer of glory to his sire. 6 Agni bestows the hero−lord who conquers with the
men in fight. Agni bestows the fleet−foot steed, the victor never overcome. 7 The mightiest song is Agni's
: shine on high, thou who art rich in light. Like the Chief Consort of a King, riches and strength proceed −
from thee. 8 Resplendent are thy rays of light: loud is thy voice like pressing−stones. Yea, of itself thy thu
nder goes forth like the roaring of the heaven. 9 Thus, seeking riches, have we paid homage to Agni Conq
ueror. May he, most wise, as with a ship, carry us over all our foes.

HYMN XXVI. Agni.

1. O AGNI, Holy and Divine, with splendour and thy pleasant tongue Bring hither and adore the Gods.
2 We pray thee, thou who droppest oil, bright−rayed! who lookest on the Sun,
Bring the Gods hither to the feast.
3 We have enkindled thee, O Sage, bright caller of the Gods to feast.
O Agni, great in Sacrifice.
4 O Agni, come with all the Gods, come to our sacrificial gift:
We choose thee as Invoking Priest.
5 Bring, Agni, to the worshipper who pours the juice, heroic strength:

Sit with the Gods upon the grass.
6 Victor of thousands, Agni, thou, enkindled, cherishest the laws,
Laud−worthy, envoy of the Gods.
7 Set Agni Jatavedas down, the bearer of our sacred gifts,
MostYouthful, God and Minister.
8 Duly proceed our sacrifice, comprising all the Gods, to−day:

Strew holy grass to be their seat.
9 So may the Maruts sit thereon, the Asvins, Mitra, Varuna:
The Gods with all their company.

HYMN XXVII. Agni.

1. THE Godlike hero, famousest of nobles, hath granted me two oxen with a wagon.
Trvrsan's son Tryaruna hath distinguished himself, Vaisvanara Agni! with ten thousands.
2 Protect Tryaruna, as thou art waxing strong and art highly praised, Vaisvanara Agni!
Who granteth me a hundred kine and twenty, and two bay horses, good at draught, and harnessed.
3 So Trasadasyu served thee, God Most Youthful, craving thy favour for the ninth time, Agni;
Tryaruya who with attentive spirit accepteth many a song from me the mighty.
4 He who declares his wish to me, to Asvamedha, to the Prince,
Pays him who with his verse seeks gain, gives power to him who keeps the Law.
5 From whom a hundred oxen, all of speckled hue, delight my heart,
The gifts of Asvamedha, like thrice−mingled draughts of Soma juice.
6 To Asvamedha who bestows a hundred gifts grant hero power,
O Indra−Agni! lofty rule like the unwasting Sun in heaven.

HYMN XXVIII. Agni.

1. AGNI inflamed hath sent to heaven his lustre: he shines forth widely turning unto Morning.
Eastward the ladle goes that brings all blessing, praising the Godswith homage and oblation.
2 Enkindled, thou art King of the immortal world: him who brings offerings thou attendest for his weal.
He whom thou urgest on makes all possessions his: he sets before thee, Agni, gifts that guests may claim.
3 Show thyself strong for mighty bliss, O Agni, most excellent be thine effulgent splendours.
Make easy to maintain our household lordship, and overcome the might of those who hate us.
4 Thy glory, Agni, I adore, kindled, exalted in thy strength.
A Steer of brilliant splendour, thou art lighted well at sacred rites.
5 Agni, invoked and kindled, serve the Gods, thou skilled in sacrifice:
For thou art bearer of our gifts.
6 Invoke and worship Agni while the sacrificial rite proceeds:
For offering−bearer choose ye him.

HYMN XXIX. Agni.

1. MAN'S worship of the Gods hath three great lustres, and three celestial lights have they established
The Maruts gifted with pure strength adore thee, for thou, O Indra, art their sapient Rsi.
2 What time the Maruts sang their song to Indra, joyous when he had drunk of Soma juices,
He grasped his thunderbolt to slay the Dragon, and loosed, that they might flow, the youthful Waters.
3 And, O ye Brahmans, Maruts, so may Indra drink draughts of this my carefully pressed Sorna;
For this oblation found for man the cattle, and Indra, having quaffed it, slew the Dragon.
4 Then heaven and earth he sundered and supported: wrapped even in these he struck the Beast with terror
.
So Indra forced the Engulfer to disgorgement, and slew the Danava. panting against him.

5 Thus all the Gods, O Maghavan, delivered to thee of their free will the draught of Soma;
When thou for Etasa didst cause to tarry the flying mares of Surya racing forward.
6 When Maghavan with the thunderbolt demolished his nine−and−ninety castles all together,
The Maruts, where they met, glorified Indra: ye with the Trstup hymn obstructed heaven.
7 As friend to aid a friend, Agni dressed quickly three hundred buffaloes, even as he willed it.
And Indra, from man's gift, for Vrtra's slaughter, drank ofr at once three lakes of pressed−out Soma.
8 When thou three hundred buffaloes' flesh hadst eaten, and drunk, as Maghavan, three lakes of Soma,
All the Gods raised as 'twere a shout of triumph to Indra praise because he slew the Dragon.
9 What time ye came with strong steeds swiftly speeding, O Usana and Indra, to the dwelling,
Thou camest thither −conquering together with Kutsa and the Gods: thou slewest Susna.
10 One car−wheel of the Sun thou rolledst forward, and one thou settest free to move for Kutsa.
Thou slewest noseless Dasyus with thy weapon, and in their home o'erthrewest hostile speakers.
11 The lauds of Gauriviti made thee mighty to Vidathin's son, as prey, thou gavest Pipru.
Rjisivan drew thee into friendship dressing the sacred food, and thou hast drunk his Soma.
12 Navagvas and Dasgvas with libations of Soma juice sing hymns of praise to Indra.
Labouring at their task the men laid open the stall of Kine though firmly closed and fastened.
13 How shall I serve thee, Maghavan, though knowing full well what hero deeds thou hast accomplished?

And the fresh deeds which thou wilt do, Most Mighty! these, too, will we tell forth in sacred synods.
14 Resistless from of old through hero courage, thou hast done all these many acts, O Indra.
What thou wilt do in bravery, Thunder−wielder! none is there who may hinder this thy prowess.
15 Indra, accept the prayers which now are offered, accept the new prayers, Mightiest! which we utter.
Like fair and well−made robes, I, seeking riches, as a deft craftsman makes a car, have wrought them.

HYMN XXX. Indra.

1. WHERE is that Hero? Who hath looked on Indra borne on light−rolling car by Tawny Coursers,
Who, Thunderer, seeks with wealth the Soma−presser, and to his house goes, much−invoked, to aid him?
2 I have beheld his strong and secret dwelling, longing have sought the Founder's habitation.
I asked of others, and they said in answer, May we, awakened men, attain to Indra.
3 We will tell, Indra, when we pour libation, what mighty deeds thou hast performed to please us.
Let him who knows not learn, who knows them listen: hither rides Maghavan with all his army.
4 Indra, when born, thou madest firm thy spirit: alone thou seekest war to fight with many.
With might thou clavest e'en the rock asunder, and foundest out the stable of the Milch−kine.
5 When thou wast born supremest at a distance, bearing a name renowned in far−off regions,
Since then e'en Gods have been afraid of Indra: he conquered all the floods which served the Dasa.
6 These blissful Maruts sing their psalm to praise thee, and pour to thee libation of the Soma.
Indra with wondrous powers subdued the Dragon, the guileful lurker who beset the waters.
7 Thou, Maghavan, from the first didst scatter foemen, speeding, while joying in the milk, the Giver.
There, seeking man's prosperity, thou torest away the head of Namuci the Dasa.
8 Pounding the head of Namuci the Dasa, me, too thou madest thine associate, Indra!
Yea, and the rolling stone that is in heaven both worlds, as on a car, brought to the Maruts.
9 Women for weapons hath the Dasa taken, What injury can his feeble armies To me?
Well he distinguished his two different voices, and Indra then advanced to fight the Dasyu.
10 Divided from their calves the Cows went lowing around, on every side, hither and thither.
These Indra re−united with his helpers, what time the well−pressed Soma made him joyful.
11 What time the Somas mixed by Babhru cheered him, loud the Steer bellowed in his habitations.

So Indra drank thereof, the Fort−destroyer, and gave him guerdon, in return, of milch−kine.
12 This good deed have the Rusamas done, Agni! that they have granted me four thousand cattle.
We have received Rnancaya's wealth, of heroes the most heroic, which was freely offered.
13 The Rusamas, O Agni, sent me homeward with fair adornment and with kine in thousands.

The strong libations have made Indra joyful, when night, whose course was ending, changed to morning.
14 Night, well−nigh ended, at Rnancaya's coming, King of the Rusamas, was changed to morning.
Like a strong courser, fleet of foot, urged onward, Babhru hath gained four thousand as his guerdon.
15 We have received four thousand head of cattle presented by the Rusamas, O Agni.
And we, the singers, have received the caldron of metal which was heated for Pravargya.

HYMN XXXI. Indra.

1. 1. MAGHAVAN Indra turns his chariot downward, the strength−displaying car which he hath mounted.
Even as a herdsman driveth forth his cattle, he goeth, first, uninjured, fain for treasure.

2. 2. Haste to us, Lord of Bays; be not ungracious: visit us, lover of gold−hued oblation.
There is naught else better than thou art, Indra: e'en to the wifeless hast thou given spouses.
3 When out of strength arose the strength that conquers, Indra displayed all powers that he possesses.
Forth from the cave he drove the milky mothers, and with the light laid bare investing darkness.

3. 4. Anus have wrought a chariot for thy Courser, and Tvastar, Much−invoked! thy bolt that glitters.
The Brahmans with their songs exalting Indra increased his strength that he might slaughter Ahi.
5 When heroes sang their laud to thee the Hero, Indra! and stones and Aditi accordant,
Without or steed or chariot were the fellies which, sped by Indra, rolled upon the Dasytis.
6 I will declare thine exploits wrought aforetime, and, Maghavan, thy deeds of late achievement,
When, Lord of Might, thou sunderedst earth and heaven, winning for man the moistly−gleaming waters.
7 This is thy deed, e'en this, Wonderful! Singer! that, slaying Ahi, here thy strength thou showedst,
Didst check and stay e'en gusna's wiles and magic, and, drawing nigh, didst chase away the Dasytis.
8 Thou, Indra, on the farther bank forYadu and Turvaga didst stay the gushing waters.
Ye both assailed the fierce: thou barest Kutsa: when Gods and Usana came to you together.
9 Let the steeds bring you both, Indra and Kutsa, borne on the chariot within hearing−distance.
Ye blew him from the waters, from his dwelling, and chased the darkness from the noble's spirit.
10 Even this sage hath come looking for succour even to Vata's docile harnessed horses.
Here are the Maruts, all, thy dear companions: prayers have increased thy power and might, O Indra.
11 When night was near its close he carried forward e'en the Sun's chariot backward in its running.
Etaga brought his wheel and firmly stays it: setting it eastward he shall give us courage.
12 This Indra, O ye men, hath come to see you, seeking a friend who hath expressed the Soma.
The creaking stone is laid upon the altar, and the Adhvaryus come to turn it quickly.
13 Let mortals who were happy still be happy; let them not come to sorrow, O Immortal.
Love thou the pious, and to these thy people−with whom may we be numbered−give thou vigour.

HYMN XXXII. Indra.

1.THE well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.

Thou, Indra, laying the great mountain open, slaying the Danava, didst loose the torrents.
2 The fountain−depths obstructed in their seasons, thou, Thunderer! madest flow, the mountain's udder.
Strong Indra, thou by slaying e'en the Dragon that lay extended there hast shown thy vigour.
3 Indra with violence smote down the weapon,
yea, even of that wild and mighty creature.
Although he deemed himself alone unequalled, another had been born e'en yet more potent.
4 Him, whom the heavenly food of these delighted, child of the mist, strong waxing, couched in darkness,

Him the bolt−hurling Thunderer with his lightning smote down and slew, the Danava's wrath−fire, Susna.

5 Though he might ne'er be wounded still his vitals felt that, the God's bolt, which his powers supported,
When, after offered draughts, Strong Lord, thou laidest him, fain to battle, in the pit in darkness.
6 Him as he lay there huge in length extended, still waxing in the gloom which no sun lightened,
Him, after loud−voiced threats, the Hero Indra, rejoicing in the poured libation, slaughtered.

7 When 'gainst the mighty Danava his weapon Indra uplifted, power which none could combat,
When at the hurling of his bolt he smote him, he made him lower than all living creatures.
8 The fierce God seized that huge and restless coiler, insatiate, drinker of the sweets, recumbent,
And with his mighty weapon in his dwelling smote down the footless evil−speaking ogre.
9 Who may arrest his strength or cheek his vigour? Alone, resistless, he bears off all riches.
Even these Twain, these Goddesses, through terror of Indra's might, retire from his dominion.
10 E'en the Celestial Axe bows down before him, and the Earth, lover−like, gives way to Indra.
As he imparts all vigour to these people, straightway the folk bend them to him the Godlike.
11 I hear that thou wast born sole Lord of heroes of the Five Races, famed among the people.
As such my wishes have most lately grasped him, invoking Indra both at eve and morning.
12 So, too, I hear of thee as in due season urging to action and enriching singers.
What have thy friends received from thee, the Brahmans who, faithful, rest their hopes on thee, O Indra?

HYMN XXXIII. Indra.

1. GREAT praise to Indra, great and strong mid heroes, I ponder thus, the feeble to the Mighty,
Who with his band shows favour to this people, when lauded, in the fight where spoil is gathered.
2 So made attentive by our hymns, Steer! Indra! thou fastenedst the girth of thy Bay Coursers,
Which, Maghavan, at thy will thou drivest hither. With these subdue for us the men who hate us.
3 They were not turned to us−wtrd, lofty Indra! while yet through lack of prayer they stood unharnessed.
Ascend this chariot, thou whose hand wields thunder, and draw the rein, O Lord of noble horses.
4 Thou, because many lauds are thine, O Indra, wast active warring in the fields
for cattle.
For Surya in his own abode thou, Hero, formedst in fights even a Dasa's nature.
5 Thine are we, Indra; thine are all these people, conscious of might, whose cars are set in motion.
Some hero come to us, O Strong as Ahi beauteous in war, to be invoked like Bhaga.
6 Strength much to be desired is in thee, Indra: the Immortal dances forth his hero exploits.
Such, Lord of Treasure, give us splendid riches. I praise the Friend's gift, his whose wealth is mighty.
7 Thus favour us, O Indra, with ihy succour; Hero, protect the bards who sing thy praises.
Be friendly in the fray to those who offer the skin of beautiful and well−pressed Soma.
8 And these ten steeds which Trasadasyu gives me, the goldrich chief, the son of Purukutsa,
Resplendent in their brightness shall convey me. Gairiksita willed it and so came I hither.

9 And these, bestowed as sacrificial guerdon, the powerful tawny steeds of Marutasva;
And thousands which kind Cyavatana gave me, abundantly bestowed for my adornment.
10 And these commended horses, bright and active, by Dhvanya son of Laksmana presented,
Came unto me, as cows into the Rsi Samvarana's stall, with magnitude of riches.

HYMN XXXIV. Indra.

1. BOUNDLESS and wasting not, the heavenly food of Gods goes to the foeless One, doer of wondrous deeds.
Press out, make ready, offer gifts with special zeal to him whom many laud, accepter of the prayer.
2 He who filled full his belly with the Soma's juice, Maghavan, was delighted with the meath's sweet draught,
When Usana, that he might slay the monstrous beast, gave him the mighty weapon with a thousand points.
3 Illustrious is the man whoever presseth out Soma for him in sunshine or in cloud and rain.
The mighty Maghavan who is the sage's Friend advanceth more and more his beauteous progeny.
4 The Strong God doth not flee away from him whose sire, whose mother or whose brother he hath done to death.
He, the Avenger, seeketh this man's offered gifts: this God, the source of riches, doth not flee from sin.
5 He seeks no enterprise with five or ten to aid, nor stays with him who pours no juice though prospering well.
The Shaker conquers or slays in this way or that, and to the pious gives a stable full of kine.
6 Exceeding strong in war he stays the chariot wheel, and, hating him who pours not, prospers him who pours.
Indra the terrible, tamer of every man, as Arya leads away the Dasa at his will.
7 He gathers up for plunder all the niggard’s gear: excellent wealth he gives to him who offers gifts.
Not even in wide stronghold may all the folk stand firm who have provoked to anger his surpassing might.
8 When Indra Maghavan hath marked two wealthy men fighting for beauteous cows with all their followers,
He who stirs all things takes one as his close ally, and, Shaker, with his Heroes, sends the kine to him.
9 Agni! I laud the liberal Agnivesi, Satri the type and standard of the pious.
May the collected waters yield him plenty, and his be powerful and bright dominion.

HYMN XXXV. Indra.

1. INDRA, for our assistance bring that most effectual power of thine, Which conquers men for us, and wins the spoil, invincible in fight.
2 Indra, whatever aids be thine, four be they, or, O Hero, three,
Or those of the Five Tribes of men, bring quickly all that help to us.
3 The aid most excellent of thee the Mightiest hitherward we call,
For thou wast born with hero might, conquering, Indra, with the Strong.
4 Mighty to prosper us wast thou born, and mighty is the strength thou hast.
In native power thy soul is firm: thy valour, Indra, slays a host.
5 O Satakratu, Lord of Strength, O Indra, Caster of the Stone.

With all thy chariot's force assail the man who shows himself thy foe.
6 For, Mightiest Vrtra−slayer, thee, fierce, foremost among many, folk
Whose sacred grass is trimmed invite to battle where the spoil is won.
7 Indra, do thou protect our car that mingles foremost in the fights,
That bears its part in every fray, invincible and seeking spoil.
8 Come to us, Indra, and protect our car with thine intelligence.
May we, O Mightiest One, obtain excellent fame at break of day, and meditate our hymn at dawn.

HYMN XXXVI. Indra.

1. MAY Indra come to us, he who knows rightly to give forth treasures from his store of riches.
Even as a thirsty steer who roams the deserts may he drink eagerly the milked−out Soma.
2 Lord of Bay Horses, Hero, may the Soma rise to thy cheeks and jaws like mountain−ridges.
May we, O King, as he who driveth coursers, all joy in thee with hymns, invoked of many!
3 Invoked of many, Caster of the Stone my heart quakes like a rolling wheel for fear of penury.
Shall not Puruvasu the singer give thee praise, O ever−prospering Maghavan, mounted on thy car?
4 Like the press−stone is this thy praiser, Indra. Loudly he lifts his voice with strong endeavour.
With thy left hand, O Maghavan, give us riches: with thy right, Lord of Bays, be not reluctant.
5 May the strong Heaven make thee the Strong wax stronger: Strong, thou art borne by thy two strong Ba
y
Horses.
So, fair of cheek, with mighty chariot, mighty, uphold us, strong−willed, thunderarmed, in battle.
6 Maruts, let all the people in obeisance bow down before this youthful Srutaratha,
Who, rich in steeds, gave me two dark red horses together with three hundred head of cattle.

HYMN XXXVII. Indra.

1. BEDEWED with holy oil and meetly worshipped, the Swift One vies with Surya's beam in splendour.
For him may mornings dawn without cessation who saith, Let us press Soma out for Indra.
2 With kindled fire and strewn grass let him worship, and, Soma−presser, sing with stones adjusted:
And let the priest whose press−stones ring forth loudly, go down with his oblation to the river.
3 This wife is coming near who loves her husband who carries to his home a vigorous consort.
Here may his car seek fame, here loudly thunder, and his wheel make a thousand revolutions.
4 No troubles vex that King in whose home Indra drinks the sharp Soma juice with milk commingled.
With heroes he drives near, he slays the foeman: Blest, cherishing that name, he guards his people.
5 May he support in peace and win in battle: he masters both the hosts that meet together.
Dear shall he be to Surya, dear to Agni, who with pressed Soma offers gifts to India.

HYMN XXXVIII. Indra.

1. WIDE, Indra Satakratu, spreads the bounty of thine ample grace: So, L
ord of fair dominion, Friend of all men, give us splendid wealth. 2 The fo
od which, Mightiest Indra, thou possessest worthy of renown Is bruited as
most widely famed, invincible, O Golden−hued! 3 O Darter of the Stone,
the powers which readily obey thy will,− Divinities, both thou and they,
ye rule, to guard them, earth and heaven. 4 And from whatever power of t

hine, O Vrtra−slayer, it may be, Bring thou to us heroic strength: thou has
t a man's regard for us. 5 In thy protection, with these aids of thine, O Lor
d of Hundred Powers, Indra, may we be guarded well, Hero, may we be g
uarded well.

HYMN XXXIX. Indra.

1. STONE−DARTING Indra. Wondrous One, what wealth is richly given from thee,
That bounty, Treasure−Finder! bring filling both thy hands, to us.
2 Bring what thou deemest worth the wish, O Indra, that which is in heaven.
So may we know thee as thou art, boundless in thy munificence.
3 Thy lofty spirit, far−renowned as fain to give and prompt to win,−
With this thou rendest e'en the firm, Stone−Darter! so to gain thee strength.
4 Singers with many songs have made Indra propitious to their fame,
Him who is King of human kind, most liberal of your wealthy ones.
5 To him, to Indra must be sung the poet's word, the hymn of praise.
To him, accepter of the prayer, the Atris raise their songs on high, the Atris beautify their songs.

HYMN XL. Indra. Surya. Atri.

1. COME thou to what the stones have pressed, drink Soma, O thou Soma's Lord,
Indra best Vrtra−slayer Strong One, with the Strong.
2 Strong is the stone, the draught is strong, strong is this Soma that is pressed,
Indra, best Vrtra−slayer, Strong One with the Strong.
3 As strong I call on thee the Strong, O Thunder−armed, with various aids,
Indra, best Vrtra−slayer, Strong One with the Strong.
4 Impetuous, Thunderer, Strong, quelling the mighty, King, potent, Vrtra−slayer, Soma−drinker,
May he come hither with his yoked Bay Horses; may Indra gladden him at the noon libation.
5 O Surya, when the Asura's descendant Svarbhanu, pierced thee through and through with darkness,

All creatures looked like one who is bewildered, who knoweth not the place where he is standing.
6 What time thou smotest down Svarbhanu's magic that spread itself beneath the sky, O Indra,
By his fourth sacred prayer Atri disoovered Surya concealed in gloom that stayed his function.
7 Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri.
Mitra art thou, the sender of true blessings: thou and King Varuna be both my helpers.
8 The Brahman Atri, as he set the press−stones, serving the Gods with praise and adoration,
Established in the heaven the eye of Surya, and caused Svarbhanu's magic arts to vanish.
9 The Atris found the Sun again, him whom Svarbhanu of the brood
Of Asuras had pierced with gloom. This none besides had power to do.

HYMN XLI. Visvedevas

1. WHO, Mitra−Varuna, is your pious servant to give you gifts from earth or mighty heaven?
Preserve us in the seat of holy Order, and give the offerer power that winneth cattle.
2 May Mitra, Varuna, Aryaman, and Ayu, Indra Rbhuksan, and the Maruts, love us,

And they who of one mind with bounteous Rudra accept the hymn and laud with adorations.
3 You will I call to feed the car−horse, Asvins, with the wind's flight swiftest of those who travel:
Or also to the Asura of heaven, Worshipful, bring a hymn as 'twere libation.
4 The heavenly Victor, he whose priest is Kanva, Trta with Dyaus accordant, Vata, Agni,
All−feeding Pusan, Bhaga sought the oblation, as they whose steeds are fleetest seek the contest.
5 Bring ye your riches forward borne on horses: let thought be framed for help and gain of treasure.
Blest he the priest of Ausija through courses, the courses which are yours the fleet, O Maruts.
6 Bring hither him who yokes the car, your Vayu, who praises with his songs, the God and Singer;
And, praying and devout, noble and prudent, may the Gods' Spouses in their thoughts retain us.
7 I speed to you with powers that should be honoured, with songs distinguishing Heaven's mighty Daught ers,
Morning and Night, the Two, as 'twere all−knowing: these bring the sacrifice unto the mortal.
8 You I extol, the nourishers of heroes bringing you gifts, Vastospati and Tvastar−
Rich Dhisana accords through our obeisance − andTrees and Plants, for the swift gain of riches.
9 Ours be the Parvatas, even they, for offspring, free−moving, who are Heroes like the Vasus.
May holy Aptya, Friend of man, exalted, strengthen our word for ever and be near us.
10 Trta praised him, germ of the earthly hero, with pure songs him the Offspring of the Waters.
Agn; with might neighs loudly like a charger: he of the flaming hair destroys the forests.
11 How shall we speak to the great might of Rudra? How speak to Bhaga who takes thought for riches?
May Plants, the Waters, and the Sky preserve us, and Woods and Mountains with their trees for tresses.
12 May the swift Wanderer, Lord of refreshments listen to our songs, who speeds throuih cloudy heaven:
And may the Waters, bright like castles, hear us, as they flow onward from the cloven mountain.
13 We know your ways, ye Mighty Ones receiving choice meed, ye Wonderful, we will proclaim it.
Even strong birds descend not to the mortal who strives to reach them with swift blow and weapons.
14 Celestial and terrestrial generations, and Waters will I summon to the feasting.
May days with bright dawns cause my songs to prosper, and may the conquered streams increase their wa ters.
15 Duly to each one hath my laud been offered. Strong be Varutri with her powers to succour.
May the great Mother Rasa here befriend us, straight−handed, with the princes, striving forward.
16 How may we serve the Liberal Ones with worship, the Maruts swift of course in invocation, the Marut s
far−renowned in invocation?
Let not the Dragon of the Deep annoy us, and gladly may he welcome our addresses.
17 Thus thinking, O ye Gods, the mortal wins you to give him increase of his herds of cattle: the mortal w ins
him, O ye Gods, your favour.
Here he wins wholesome food to feed this body: as for mine old age, Nirrti consume it
18 O Gods, may we obtain from you this favour, strengthening food through the Cow's praise, ye Vasus.
May she who gives good gifts, the gracious Goddes. s, come speeding nigh to us for our well−being.

19 May Ila, Mother of the herds of cattle, and Urvasi with all the streams accept us;
May Urvasi in lofty heaven accepting, as she partakes the oblation of the living, 20
Visit us while she shares Urjavya's food.

HYMN XLII. Visvedevas.

1. Now may our sweetest song with deep devotion reach Varuna, Mitra, Aditi, and Bhaga.
May the Five Priests' Lord, dwelling in oblations, bliss−giving Asura, hear, whose paths are open.
2 May Aditi welcome, even as a mother her dear heart−gladdening son, my song that lauds her.
The prayer they love, bliss−giving, God−appointed, I offer unto Varuna and Mitra.
3 In spirit him, the Sagest of the Sages; with sacrificial oil and meath bedew him
So then let him, God Savitar, provide us excellent, ready, and resplendent treasures.
4 With willing mind, Indra, vouchsafe us cattle, prosperity, Lord of Bays! and pious patrons;
And, with the sacred prayer by Gods appointed, give us the holy Deities' lovingkindness.
5 God Bhaga, Savitar who deals forth riches, Indra, and they who conquer Vrtra's treasures,
And Vaja and Rbhuksan and Purandhi, the Mighty and Immortal Ones, protect us!
6 Let us declare his deeds, the undecaying unrivalled Victor whom the Maruts follow.
None of old times, O Maghavan, nor later, none of these days hath reached thy hero prowess.
7 Praise him the Chief who gives the boon of riches, Brhaspati distributor of treasures,
Who, blessing most the man who sings and praises, comes with abundant wealth to his invoker.
8 Tended, Brhaspati, with thy protections, the princes are unharmed and girt by heroes.
Wealth that brings bliss is found among the givers of horses and of cattle and of raiment.
9 Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon.
Far from the sun keep those who hate devotion, the godless, prospering in their vocation.
10 With wheelless chariots drive down him, O Maruts, who at the feasts of Gods regards the demons.
May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.
11 Praise him whose bow is strong and sure his arrow, him who is Lord of every balm that bealeth.
Worship thou Rudra for his great good favour: adore the Asura, God, with salutations.
12 May the House−friends, the cunning−handed Artists, may the Steer's Wives, the streams carved out by Vibhvan,
And may the fair Ones honour and befriend us, Sarasvati, Brhaddiva, and Raka.
13 My newest song, thought that now springs within me, I offer to the Great, the Sure Protector,
Who made for us this All, in fond love laying each varied form within his Daughter's bosom.
14 Now, even now, may thy fair praise, O Singer, attain Idaspati who roars and thunders,
Who, rich in clouds and waters with his lightning speeds forth bedewing both the earth and heaven.
15 May this my laud attain the troop of Maruts, those who are youths in act, the Sons of Rudra.
The wish calls me to riches and well−being: praise the unwearied Ones whose steeds are dappled.
16 May this my laud reach earth and air's mid−region, and forest trees and plants to win me riches.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.
17 Gods, may we dwell in free untroubled bliss.
18 May we obtain the Asvins' newest favour, and gain their health−bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN XLIII. Visvedevas.

1. MAY the Milch−cows who hasten to their object come harmless unto us with liquid sweetness. The Singer, lauding, calls, for ample riches, the Seven Mighty Ones who bring enjoyment.
2 With reverenc e and fair praise will I bring hither, for sake of strength, exhaustless Earth and Heaven. Father and Mot her, sweetof speech, fairhanded, may they, far−famed, in every fight protect us.
3 Adhvaryus, make the sweet libations ready, and bring the beautiful bright juice to Vayu.
God, as our Priest, be thou the first to drink it: we give thee of the mead to make thee joyful.
4 Two arms−the Soma's dexterous immo. lators−and the ten fingers set and fix the press−stone.

The stalk hath poured, fair with its spreading branches, the mead's bright glittering juice that dwells on mountains.
5 The Soma hath been pressed for thee, its lover, to give thee power and might and high enjoyment.
Invoked, turn hither in thy car, O Indra, at need, thy two well−trained and dear Bay Horses.
6 Bring by God−traversed paths, accordant, Agni, the great Aramati, Celestial Lady,
Exalted, worshipped with our gifts and homage, who knoweth holy Law, to drink sweet Soma.
7 As on his father's lap the son, the darling, so on the fire is set the sacred caldron,
Which holy singers deck, as if extending and heating that which holds the fatty membrane.
8 Hither, as herald to invite the Asvins, come the great lofty song, most sweet and pleasant!
Come in one car, joy−givers! to the banquet, like the bolt binding pole and nave, come hither.
9 I have declared this speech of adoration to mightiest Pusan and victorious Vayu,
Who by their bounty are the hymns' inspirers, and of themselves give power as a possession.
10 Invoked by us bring hither, jatavedas the Maruts all under their names and figures.
Come to the sacrifice with aid all Maruts, all to the songs and praises of the singer!
11 From high heaven may Sarasvati the Holy visit our sacrifice, and from the mountain.
Eager, propitious, may the balmy Goddess hear our effectual speech, our invocation.
12 Set in his seat the God whose back is dusky, Brhaspati the lofty, the Disposer.
Him let us worship, set within the dwelling, the red, the golden−hued, the allresplendent.
13 May the Sustainer, high in heaven, come hither, the Bounteous One, invoked, with all his favours,
Dweller with Dames divine, with plants, unwearied, the Steer with triple horn, the life−bestower.
14 The tuneful eloquent priests of him who liveth have sought the Mother's bright and loftiest station.
As living men, with offered gifts and homage they deck the most auspicious Child to clothe him.
15 Agni, great vital power is thine, the mighty: pairs waxing old in their devotion seek thee.
May every Deity be swift to listen, and Mother Earth with no ill thought regard me.
16 Gods, may we dwell in free untroubled bliss.
17 May we obtain the Asvins' newest favour, and gain their health−bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN XLIV. Visvedevas.

1. As in the first old times, as all were wont, as now, he draweth forth the power turned hitherward with s
ong,
The Princedom throned on holy grass, who findeth light, swift, conquering in the' plants wherein he waxet
h
strong.
2 Shining to him who leaves heaven's regions undisturbed, which to his sheen who is beneath show fair in
light,
Good guardian art thou, not to be deceived, Most Wise! Far from deceits thy name dwelleth in holy Law.
3 Truth waits upon oblation present and to come: naught checks him in his way, this vic tory− bringing
Priest:
The Mighty Child who glides along the sacred grass, the undecaying Youth set in the midst of plants.
4 These come, well−yoked, to you for furtherance in the rite: down come the twinborn strengtheners of L
aw
for him,
With reins easily guided and commanding all. In the deep fall the hide stealeth away their names.
5 Thou, moving beauteously in visibly pregnant ones, snatching with trees the branching plant that grasps
the

juice,
Shinest, true Singer! mid the upholders of the voice. Increase thy Consorts thou, lively at sacrifice.
6 Like as he is beheld such is he said to be.
They with effectual splendour in the floods have made
Earth yield us room enough and amply wide extent, great might invincible, with store of hero sons.

7 Surya the Sage, as if unwedded, with a Spouse, in battle−loving spirit moveth o'er the foes.
May he, self−excellent, grant us a sheltering home, a house that wards the fierce heat off on every side.
8 Thy name, sung forth by Rsis in these hymns of ours, goes to the loftier One with this swift mover's ligh t.
By skill he wins the boon whereon his heart is set: he who bestirs himself shall bring the thing to pass.
9 The chief and best of these abideth in the sea, nor doth libation fail wherein it is prolonged.
The heart of him who praiseth trembleth not in fear there where the hymn is found connected with the pur e.
10 For it is he: with though to of Ksatra, Manasa, of Yajata, and Sadhri, and Evavada,
With Avatsara's sweet songs will we strive to win the mightiest strength which even he who knows shoul d
gain.
11 The Hawk is their full source, girth−stretching rapturous drink of Visvavara, of Mayin, and Yajata.
They ever seek a fresh draught so that they may come, know when thy time to halt and drink thy fill is ne ar.
12 Sadaprna the holy, Tarya, Srutavit, and Bahuvrkta, joined with you, have slain the foes.
He gains his wish in both the worlds and brightly shines−when he adores the host with well−advancing steeds.
13 The worshipper's defender is Sutambhara, producer and uplifter of all holy thoughts.
The milch−cow brought, sweet−flavoured milk was dealt around. Who speaks the bidding text knows this ,
not he who sleeps.
11 The sacred hymns love him who wakes and watches: to him who watches come the Sama verses.
This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.
15 Agni is watchful, and the gcas love him; Agni is watchful, Sama verses seek him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

HYMN XLV. Visvedevas.

1. BARDS of approaching Dawn who know the heavens are come with hymns to throw the mountain ope n.
The Sun hath risen and oped the stable portals: the doors of men, too, hath the God thrown open.
2 Surya hath spread his light as splendour: hither came the Cows' Mother, conscious, from the stable,
To streams that flow with biting waves to deserts; and heaven is stablished like a firm−set pillar.
3 This laud hath won the burden of the mountain. To aid the ancient birth of mighty waters
The mountain parted, Heaven performed his office. The worshippers were worn with constant serving.
4 With hymns and God−loved words will I invoke you, Indra and Agni, to obtain your favour,
For verily sages, skilled in sacrificing, worship the Maruts and with lauds invite them.
5 This day approach us: may our thoughts be holy, far from us let us cast away misfortune.
Let us keep those who hate us at a distance, and haste to meet the man who sacrifices.
6 Come, let us carry out, O friends, the purpose wherewith the Mother threw the Cow's stall open,

That wherewith Manu conquered Visisipra, wherewith the wandering merchant gained heaven's water.
7 Here, urged by hands, loudly hath rung the press−stone wherewith Navagvas through ten months sang praises.
Sarama went aright and found the cattle. Angiras gave effect to all their labours.
8 When at the dawning of this mighty Goddess, Angirases all sang forth with the cattle,−
Their spring is in the loftiest place of meeting,−Sarama found the kine by Order's pathway.
9 Borne by his Coursers Seven may Surya visit the field that spreadeth wide for his long journey.
Down on the Soma swooped the rapid Falcon. Bright was the young Sage moving mid his cattle.
10 Surya hath mounted to the shining ocean when he hath yoked his fair−backed Tawny Horses.
The wise have drawn him like a ship through water: the floods obedient have descended hither.
11 I lay upon the Floods your hymn, lightwinning, wherewith Navagvas their ten months completed.
Through this our hymn may we have Gods to guard us: through this our hymn pass safe beyond affliction.

HYMN XLVI. Visvedevas.

1. WELL knowing I have bound me, horselike, to the pole: I carry that which bears as on and gives us help.
I seek for no release, no turning back therefrom. May he who knows the way, the Leader, guide me straight.
2 O Agni, Indra, Varuna, and Mitra, give, O ye Gods, and Marut host, and Visnu.
May both Nasatyas, Rudra, heavenly Matrons, Pusan, Sarasvati, Bhaga, accept us.
3 Indra and Agni, Mitra, Varuna, Aditi, the Waters, Mountains, Maruts, Sky, and Earth and Heaven,
Visnu I call, Pusan, and Brahmanaspati, and Bhaga, Samsa, Savitar that they may help.
4 May Visnu also and Vata who injures none, and Soma granter of possessions give us joy;
And may the Rbhus and the Asvins, Tvastar and Vibhvan remember us so that we may have wealth.
5 So may the band of Maruts dwelling in the sky, the holy, come to us to sit on sacred grass;
Brhaspati and Pusan grant us sure defence, Varuna, Mitra, Aryaman guard and shelter us.
6 And may the Mountains famed in noble eulogies, and the fair−gleaming Rivers keep us safe from harm.

May Bhaga the Dispenser come with power and grace, and far−pervading Aditi listen to my call.
7 May the Gods' Spouses aid us of their own freewill, aid us to offspring and the winning of the spoil.
Grant us protection, O ye gracious Goddesses, ye who are on the earth or in the waters' realm.
8 May the Dames, wives of Gods, enjoy our presents, Rat, Asvini, Agnayi, and Indrani.
May Rodasi and Varunani hear us, and Goddesses come at the Matrons' season.

HYMN XLVII. Visvedevas.

1. URGING to toil and making proclamation, seeking Heaven's Daughter comes the Mighty Mother:
She comes, the youthful Hymn, unto the Fathers, inviting to her home and loudly calling.
2 Swift in their motion, hasting to their duty, reaching the central point of life immortal,
On every side about the earth and heaven go forth the spacious paths without a limit.
3 Steer, Sea, Red Bird with strong wings, he hath entered the dwelling−place of the Primeval Father.
A gay−hued Stone set in the midst of heaven, he hath gone forth and guards mid−air's two limits.
4 Four bear him up and give him rest and quiet, and ten invigorate the Babe for travel.
His kine most excellent, of threefold nature, pass swiftly round the boundaries of heaven.
5 Wondrous, O people, is the mystic knowledge that while the waters stand the streams are flowing:

That, separate from his Mother, Two support him, closely−united, twins, here made apparent.
6 For him they lenghten prayers and acts of worship: the Mothers weave garments for him their offspring.

Rejoicing, for the Steer's impregning contact, his Spouses move on paths or heaven to meet him.
7 Be this our praise, O Varuna and Mitra may this be health and force to us, O Agni.
May we obtain firm ground and room for resting: Glory to Heaven, the lofty habitation!

HYMN XLVIII. Visvedevas.

1. WHAT may we meditate for the beloved Power, mighty in native strength and glorious in itself,
Which as a magic energy seeking waters spreads even to theimmeasurable middle region's cloud?
2 O'er all the region with their uniform advance these have spread out the lore that giveth heroes strength.
Back, with their course reversed, the others pass away: the pious lengthens life with those that are before.
3 With pressing−stones and with the bright beams of the day he hurls his broadest bolt against the Guilefu
l
One.
Even he whose hundred wander in his own abode, driving the days afar and bringing them again.
4 I, to enjoy the beauty of his form, behold that rapid rush of his as 'twere an axe's edge,
What time he gives the man who calls on him in fight wealth like a dwelling−house filled full with store o
f
food.
5 Four−faced and nobly clad, Varuna, urging on the pious to his task, stirs himself with the tongue.
Naught by our human nature do we know of him, him from whom Bhaga Savitar bestows the boon.

HYMN XLIX. Visvedevas.

1. THIS day I bring God Savitar to meet you, and Bhaga who allots the wealth of mortals.
You, Asvins, Heroes rich in treasures, daily seeking your friendship fain would I turn hither.
2 Knowing full well the Asura's time of coming, worship God Savitar with hymns and praises.
Let him who rightly knoweth speak with homage to him who dealeth out man's noblest treasure.
3 Not for reward doth Pusan send his blessings, Bhaga, or Aditi: his garb is splendour.
May Indra, Visniu, Varuna, Mitra, Agni produce auspicious days, the Wonder−Workers.
4 Sending the shelter which we ask, the foeless Savitar and the Rivers shall approach us.
When I, the sacrifice's priest, invite them, may we he lords of wealth and rich possessions.
5 They who devote such worship to the Vasus, singing their hymns to Varuna and Mitra,
Vouchsafe them ample room, far off be danger. Through grace of Heaven and Earth may we be happy.

HYMN L. Visvedevas.

1. LET every mortal man elect the friendship of the guiding God. Each one solicits him for wealth and see
ks renown to prosper him.
2 These, leading God, are thine, and these here ready to speak after us.
As such may we attain to wealth and wait with services on thee.
3 So further honour as our guests the Hero Gods and then the Dames.
May he remove and keep afar our foes and all who block our path.
4 Where fire is set, and swiftly runs the victim dwelling in the trough,

He wins, with heroes in his home, friendly to man, like constant streams.
5 May these thy riches, Leader God! that rule the car, be blest to us,
Yea, blest to us for wealth and weal. This will we ponder praising strength, this ponder as we praise the G od.

HYMN LI. Visvedevas.

1. WITH all assistants, Agni, come hither to drink the Soma−juice; With Gods unto our sacred gifts.
2 Come to the sacrifice, O ye whose ways are right, whose laws are true,
And drink the draught with Agni's tongue.
3 O Singer, with the singers, O Gracious, with those who move at dawn,
Come to the Soma−draught with Gods.
4 To Indra and to Vayu dear, this Soma, by the mortar pressed,
Is now poured forth to fill the jar.
5 Vayu, come hither to the feast, wellpleased unto our sacred gifts:
Drink of the Soma juice effused come to the food.
6 Ye, Indra, Vayu, well deserve to drink the juices pressed by us.
Gladly accept them, spotless Pair come to the food.
7 For Indra and for Vayu pressed are Soma juices blent with curd,
As rivers to the lowland flow: come to the food.
8 Associate with all the Gods, come, with the Asvins and with Dawn,
Agni, as erst with Atri, so enjoy the juice.
9 Associate with Varuna, with Mitra, Soma, Visnu, come,
Agni, as erstwith Atri, so enjoy the juice.
10 Associate with Vasus, with Adityas, Indra, Viyu, come, Agni as erst with Atri, so enjoy the juice.
11 May Bhaga and the Asvins grant us health and wealth, and Goddess Adid and he whom none resist.
The Asura Pusan grant us all prosperity, and Heaven and Earth most wise vouchsafe us happiness.
12 Let us solicit Vayu for prosperity, and Soma who is Lord of all the world for weal;

For weal Brhaspati with all his company. May the Adityas bring us health and happiness.
13 May all the Gods, may Agni the beneficent, God of all men, this day be with us for our weal.
Help us the Rbhus, the Divine Ones, for our good. May Rudra bless and keep us from calamity.
14 Prosper us, Mitra, Varuna. O wealthy Pathya, prosper us.
Indra and Agni, prosper us; prosper us thou, O Aditi.
15 Like Sun and Moon may we pursue in full prosperity our path,
And meet with one who gives again, −who knows us well and slays us not.

HYMN LII Maruts.

1. SING boldly forth, Syavasva, with the Maruts who are loud in song, Who, holy, as their wont is, joy in glory that is free from guile.
2 For in their boldness they are friends of firm and sure heroic strength.
They in their course, bold−spirited, guard all men of their own accord.
3 Like steers in rapid motion they advance and overtake the nights;
And thus the Maruts' power in heaven and on the earth we celebrate.
4 With boldness to your Maruts let us offer laud and sacrifice:
Who all, through ages of mankind, guard mortal man from injury.

5 Praiseworthy, givers of good gifts, Heroes with full and perfect strength −
To Maruts, Holy Ones of heaven, will I extol the sacrifice.
6 The lofty Heroes cast their spears and weapons bright with gleaming gold.
After these Maruts followed close, like laughing lightning from the sky, a splendour of its own accord.
7 They who waxed mighty, of the earth, they who are in the wide mid−air,
Or in the rivers' compass, or in the abode of ample heaven.
8 Praise thou the Maruts' company, the valorous and truly strong,
The Heroes, hasting, by themselves have yoked their deer for victory.
9 Fair−gleaming, on Parusni they have clothed themselves in robes of wool,
And with their chariot tires they cleave the rock asunder in their might.
10 Whether as wanderers from the way or speeders on or to the path,
Under these names the spreading band tend well the sacrifice for me.
11 To this the Heroes well attend, well do their teams attend to this.
Visible are their varied forms. Behold, they are Paravatas.
12 Hymn−singing, seeking water, they, praising, have danced about the spring.
What are they unto me? No thieves, but helpers, splendid to behold.
13 Sublime, with lightnings for their spears, Sages and Orderers are they.
Rsi, adore that Marut host, and make them happy with thy song.
14 Rsi, invite the Marut band with offerings, as a maid her friend.
From heaven, too, Bold Ones, in your might haste hither glorified with songs.
15 Thinking of these now let him come, as with the escort of the Gods,
And with the splendid Princes, famed for rapid courses, to the gifts.
16 Princes, who, when I asked their kin, named Prsni as their Mother−cow,
And the impetuous Rudra they, the Mighty Ones, declared their Sire.
17 The mighty ones, the seven times seven, have singly given me hundred gifts.
I have obtained on Yamuna famed wealth in kine and wealth in steeds.

HYMN LIII. Maruts.

1. Who knows the birth of these, or who lived in the Maruts' favour in the days of old
What time their spotted deer were yoked?
2 Who, when they stood upon their cars, hath heard them tell the way they went?

Who was the bounteous man to whom their kindred rains flowed down with food of sacrifice?
3 To me they told it, and they came with winged steeds radiant to the draught,
Youths, Heroes free from spot or stain: Behold us here and praise thou us;
4 Who shine self−luminous with ornaments and swords, with breastplates, armlets, and with wreaths,
Arrayed on chariots and with bows.
5 O swift to pour your bounties down, ye Maruts, with delight I look upon your cars,
Like splendours coming through the rain.
6 Munificent Heroes, they have cast heaven's treasury down for the worshipper's behoof:
They set the storm−cloud free tostream through both the worlds, and rainfloods flow o'er desert spots.
7 The bursting streams m billowy flood have spread abroad, like milch−kine, o'er the firmament.
Like swift steeds hasting to their journey's resting−place, to every side run glittering brooks.
8 Hither, O Maruts, come from heaven, from mid−air, or from near at hand
Tarry not far away from us.
9 So let not Rasa, Krumu, or Anitabha, Kubha, or Sindhu hold you back.

Let not the watery Sarayti obstruct your way. With us be all the bliss ye give.
10 That brilliant gathering of your cars, the company of Maruts, of the Youthful Ones,
The rain−showers, speeding on, attend.
11 With eulogies and hymns may we follow your army, troop by troop, and band by band,
And company by company.
12 To what oblation−giver, sprung of noble ancestry, have sped
The Maruts on this course to−day?
13 Vouchsafe to us the bounty, that which we implore, through which, for child and progeny,
Ye give the seed of corn that wasteth not away, and bliss that reacheth to all life.
14 May we in safety pass by those who slander us, leaving behind disgrace and hate.
Maruts, may we be there when ye, at dawn, in rest and toil, rain waters down and balm.
15 Favoured by Gods shall he the man, O Heroes, Marutr! and possessed of noble sons,
Whom ye protect. Such may we be.
16 Praise the Free−givers. At this liberal patron's rite they joy like cattle in the mead.
So call thou unto them who come as ancient Friends: hymn those who love thee with a song.

HYMN LIV. Maruts.

1. THIS hymn will I make for the Marut host who bright in native splendour cast the mountains down.
Sing the great strength of those illustrious in renown, who stay the heat, who sacrifice on heights of heave n.
2 O Maruts, rich in water, strengtheners of life are your strong bands with harnessed steeds, that wander f ar.
Trita roars out at him who aims the lightning−flash. The waters sweeping round are thundering on their w ay.
3 They gleam with lightning, Heroes, Casters of the Stone, wind−rapid Maruts, overthrowers of the bills,
Oft through desire to rain coming with storm of hail, roaring in onset, violent and exceeding strong.
4 When, mighty Rudras, through the nights and through the days, when through the sky and realms of air, shakers of all,
When over the broad fields ye drive along like ships, e'en to strongholds ye come, Maruts, but are not harmed.
5 Maruts, this hero strength and majesty of yours hath, like the Sun, extended o'er a lengthened way,
When in your course like deer with splendour unsubdued ye bowed the hill that gives imperishable rain.
6 Bright shone your host, ye Sages, Maruts, when ye smote the waving tree as when the worm consumeth it.
Accordant, as the eye guides him who walks, have ye led our devotion onward by an easy path.
7 Never is he, O Maruts, slain or overcome, never doth he decay ne'er is distressed or harmed;
His treasures, his resources, never waste away, whom. whether he be prince or Rsi, ye direct.
8 With harnessed team like heroes overcoming troops, the friendly Maruts, laden with their water−casks,
Let the spring flow, and when impetuous' they roar they inundate the earth with floods of pleasant meath.

9 Free for the Maruts is the earth with sloping ways, free for the rushing Ones is heaven with steep descen ts.
The paths of air's mid−region are precipitous, precipitous the mountains with their running streams.
10 When, as the Sun hath risen up, ye take delight, O bounteous radiant Maruts, Heroes of the sky,
Your coursers weary not when speeding on.their way, and rapidly ye reach the end of this your path.
11 Lances are on your shoulders, anklets on your feet, gold chains are on your breasts, gems, Maruts, on y

our
car.
Lightnings aglow with flame are flashing in your hands, and visors wroughtof gold are laid upon your hea
ds.
12 Maruts, in eager stir ye shake the vault of heaven, splendid beyond conception, for its shining fruit.
They gathered when they let their deeds of might flash forth. The Pious Ones send forth a far−resounding
shout.
13 Sage Maruts, may we be the drivers of the car of riches ful I of life that have been given by you.
O Maruts, let that wealth in thousands dwell with us which never vanishes like Tisya from the sky.
14 Maruts, ye further wealth with longedfor heroes, further the Rsi skilled in chanted verses.
Ye give the Bharata as his strength, a charger, and ye bestow a king who quickly listens.
15 Of you, most swift to succour! I solicit wealth wherewith we may spread forth mid men like as the Sun
.
Accept, O Maruts, graciously this hymn of mine that we may live a hundred winters through its power.

HYMN LV. Maruts.

1. WITH gleaming lances, with their breasts adorned with gold, the Maruts, rushing onward, hold high po
wer
of life.
They hasten with swift steeds easy to be controlled. Their cars moved onward as they went to victory.
2 Ye, as ye wist, have gained of your own selves your power: high, O ye Mighty Ones, and wide ye shine
abroad.
They with their strength have even measured out the sky.
Their cars moved onward as they went to victory.
3 Strong, born together, they together have waxed great: the Heroes more and more have grown to majest
y
Resplendent as the Sun's beams in their light are they. Their cars moved onward as they went to victory.
4 Maruts, your mightiness deserves to be adored, sight to be longed for like the shining of the Sun.
So lead us with your aid to immortality.
Their cars moved onward as they went to victory.
5 O Maruts, from the Ocean ye uplift the rain, and fraught with vaporous moisture pour the torrents down.

Never, ye Wonder−Workers, are your Milch−kine dry. Their cars moved onward as they went to victory.
6 When to your car−poles ye have yoked your spotted deer to be your steeds, and put your golden mantles
on,
O Maruts, ye disperse all enemies abroad. Their cars moved onward as they went to victory.
7 Neither the mountains nor the rivers keep you back: whither ye have resolved thither ye, Maruts, go.
Ye compass round about even the heaven and earth. Their cars moved onward as they went to victory.
Whate'er is ancient, Maruts, what of recent time, whate'er is spoken, Vasus, what is chanted forth,
They who take cognizance of all of this are ye. Their cars moved onward as they went to victory.
9 Be gracious unto us, ye Maruts, slay us not extend ye unto us shelter of many a sort.
Pay due regard unto our friendship and our praise. Their cars moved onward as they went to victory.
10 O Maruts, lead us on to higher fortune deliver us, when lauded, from afflictions.
Accept, ye Holy Ones, the gifts we bring you. May we be masters of abundant riches.

HYMN LVI. Maruts.

1. AGNI, that valorous company adorned with ornaments of gold, The people of the Maruts, I call down t o−day even from the luminous realm of heaven.
2 Even as thou thinkest in thy heart, thither my wishes also tend.
Those who have come most near to thine invoking calls, strengthen them fearful to behold.

3 Earth, like a bounteous lady, liberal of her gifts, struck down and shaken, yet exultant, comes to us.
Impetuous as a bear, O Maruts, is youi rush terrible as a dreadful bull..
4 They who with mighty strength o'erthrow like oxen difficult to yoke,
Cause e'en the heavenly stone to shake ' yea, shake the rocky mountain as they race along.
5 Rise up! even now with lauds I call the very numerous company,
Unequalled, of these Maruts, like a herd of kine, grown up together in their strength.
6 Bind to your car the bright red mares, yoke the red coursers to your car.
Bind to the pole, to draw, the fleet−foot tawny steeds, the best at drawing, to the pole.
7 Yea, and this loudly−neighing bright red vigorous horse who hath been sutioned, fair to see,
Let him not cause delay, O Maruts,, in your course, urge ye him onward in your cars.
8 The Maruts' chariot, ever fain to gather glory, we invoke,
Which Rodasi hath mounted, bringing pleasant gifts, with Maruts in her company.
9 I call that brilliant band of yours, adorable, rapid on the car
Whereon the bounteous Dame, auspicious, nobly born, shows glorious with the Marut host.

HYMN LVII. Maruts.

1. OF one accord, with Indra, O ye Rudras, come borne on your golden car for our prosperity.
An offering from us, this hymn is brought to you, as, unto one who th irsts for water, heavenly springs.
2 Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arro ws,
with good bows,
Good horses and good cars have ye, O Prsni's Sons: ye, Maruts, with good weapons go to victory.
3 From hills and heaven ye shake wealth for the worshipper: in terror at your coming low the woods bow down.
Ye make the earth to tremble, Sons of Prsni, when for victory ye have yoked, fierce Ones! your spotted de er.
4 Bright with the blasts of wind, wrapped in their robes of rain, like twins of noble aspect and of lovely fo rm,
The Maruts, spotless, with steeds tawnyhued and red, strong in their mightiness and spreading wide like heaven.
5 Rich in adornment, rich in drops, munificent, bright in their aspect, yielding bounties that endure,
Noble by birth, adorned with gold upon their breasts, the Singers of the sky have won immortal fame.
6 Borne on both shoulders, O ye Maruts, are your spears: within your arms is laid your energy and 3trengt h.
Bold thoughts are in your heads, your weapons in your cars, all glorious majesty is moulded on your form s.
7 Vouchsafe to us, O Maruts, splendid bounty in cattle and in steeds, in cars and heroes.
Children of Rudra, give us high distinction: may I enjoy your Godlike help and favour.
8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LVIII. Maruts.

1. Now do I glorify their mighty cohort, the company of these the youthful Maruts,
Who ride impetuous on with rapid horses, and radiant in themselves, are Lords of Amrta.
2 The mighty glittering band, arm−bound with bracelets, givers of bliss, unmeasured in their greatness,
With magical powers, bountiful, ever−roaring,−these, liberal Heroes, venerate thou singer.
3 This day may all your water−bringers, Maruts, they who impel the falling rain, approach us.
This fire, O Maruts, hath been duly kindled; let it find favour with you, youthful Sages.
4 Ye raise up for the folk an active ruler whom, Holy Ones! a Master's hand hath fashioned.
Ye send the fighter hand to hand, armmighty, and the brave hero, Maruts with good horses.
5 They spring forth more and more, strong in their glories, like days, like spokes where none are last in or
der.
Highest and mightiest are the Sons of Prsni. Firm to their own intention cling the Maruts.
6 When ye have hastened on with spotted coursers, O Maruts, on your cars with strong−wrought fellies,

The waters are disturbed, the woods are shattered. Let Dyaus the Red Steer send his thunder downward.
7 Even Earth hath spread herself wide at their coming, and they as husbands have with power impregned
her.
They to the pole have yoked the winds for coursers: their sweat have they made rain, these Sons of Rudra.

8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,
Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

HYMN LIX. Maruts.

1. YOUR spy hath called to you to give prosperity. I sing to Heaven and Earth and offer sacrifice.
They bathe their steeds and hasten through the firmament: they spread abroad their radiance through the s
ea
of cloud.
2 Earth shakes and reels in terror at their onward rush, like a full ship which, quivering, lets the water in.
Marked on their ways are they, visible from afar: the Heroes press between in mighty armament.
3 As the exalted horn of bulls for splendid might, as the Sun's eye set in the firmament's expanse,
Like vigorous horses ye are beauteous to behold, and for your glory show like bridegrooms, O ye Men.
4 Who, O ye Maruts, may attain the mighty lore of you the mighty, who may reach your manly deeds?
Ye, verily, make earth tremble like a ray of light what time ye bring your boons to give prosperity,
5 Like steeds of ruddy colour, scions of one race, as foremost champions they have battled in the van.
The Heroes have waxed strong like we.1grown manly youths; with floods of rain they make the Sun's eye
fade away,
6 Having no eldest and no youngest in their band, no middlomost, preeminent they have waxed in might,
These Sons of Prsni, sprung of noble ancestry: come hitberward to us, ye bridegrooms of the sky.
7 Like birds of air they flew with might in lengthened lines from heaven's high ridges to the borders of the
sky.
The steeds who carry them, as Gods and mortals know, have caused the waters of the mounuains to desGe
nd.
8 May Dyaus, the Infinite, roar for our banquet: may Dawns toil for us, glittering with moisture.
Lauded by thee, these Maruts, Sons o Rudra, O Rsi, have sent down the heavenly treasure.

HYMN LX. Maruts.

1. I LAUD with reverence the gracious Agni: here may he sit and part our meed among us.
As with spoil−seeking cars I bring oblation: turned rightward I will swell the Marut's, praise−song.
2 The Maruts, yea, the Rudras, who have mounted their famous spotted deer and cars swift−moving,−
Before you, fierce Ones! woods bow down in terror: Earth, even the mountain, trembles at your coming.
3 Though vast and tall, the mountain is affrighted, the height of heaven is shaken at your roaring
When, armed with lances, ye are sporting, Maruts, and rush along together like the waters.
4 They, like young suitors, sons of wealthy houses, have with their golden natures decked their bodies.
Strong on their cars, the lordly Ones, for glory, have set their splendours on their forms for ever.
5 None being eldest, none among them youngest, as brothers they have grown to happy fortune.
May their Sire Rudra, young and deft, and Prsni pouring much milk, bring fair days to the Maruts.
6 Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven,
Thence, O ye Rudras, and thou also, Agni, notice the sacrificial food we offer.
7 O Maruts, Lords of all, when Agni and when ye drive downward from sublimest heaven along the heights,
Shakers of all, rejoicing, slayers of the foe, give riches to the Soma−pressing worshipper.
8 O Agni, with the Maruts as they gleam and sing, gathered in troop, rejoicing drink the Soma juice;
With these the living ones who cleanse and further all, joined with thy banner, O Vaisvanara, from of old.

HYMN LXI. Maruts.

1. 1. O HEROES lordliest of all, who are ye that have singly come Forth from a region most remote?

2. 2. Where are your horses, where the reins? How came ye? how had ye the power?
Rein was on nose and seat on back.
3 The whip is laid upon the flank. The heroes stretch their thighs apart,
Like women when the babe is born.
4 Go ye, O Heroes, far away, ye bridegrooms with a lovely Spouse
That ye may warm you at the fire.
5 May she gain cattle for her meed, hundreds of sheep and steeds and kine,
Who threw embracing arms around the hero whom gyavaiva praised.
6 Yea, many a woman is more firm and better than the man who turns
Away from Gods, andoffers not.
7 She who discerns the weak and worn, the man who thirsts and is in want
She sets her mind upon the Gods.
8 And yet full many a one, unpraised, mean niggard, is entitled man:
Only in weregild is he such.
9 And she, the young, the joyous−spirited, divulged the path to Syava, yea, to me.
Two red steeds carried me to Purumilha's side, that sage of far−extended fame,
10 Him who, like Vaidadasvi, like Taranta, hath bestowed on me
A hundred cows in liberal gift.
11 They who are borne by rapid steeds, drinking the meath that gives delight,
They have attained high glories here.
12 They by whose splendour both the worlds are over−spread they shine on cars

As the gold gleams above in heaven.
13 That Marut band is ever young, borne on bright cars, unblamable,
Moving to victory, checked by none.
14 Who knoweth, verily, of these where the All−shakers take delight,
Born, spotless, after sacred Law?
15 Guides are ye, lovers of the song to mortal man through holy hymn,
And hearers when he cries for help.
16 Do ye, destroyers of the foe, worshipful and exceeding bright,
Send down the treasures that we crave.
17 OUrmya, bear thou far away to Darbhya this my hymn of praise,
Songs, Goddess, as if chariot−borne.
18 From me to Rathaviti say, when he hath pressed the Soma juice,
The wish I had departeth not.
19 This wealthy Rathaviti dwells among the people rich in kine,
Among the mountains, far withdrawn.

HYMN LXII. Mitra−Varuna

1. BY your high Law firm order is established there where they loose for travel Surya's horses.
Ten hundred stood together: there I looked on this the most marvellous Deities' one chief glory.
2 This, Mitra−Varuna, is your special greatness: floods that stood there they with the days attracted.
Ye cause to flow all voices of the cowpen: your single chariotfelly hath rolled hither.
3 O Mitra−Varuna, ye by your greatness, both Kings, have firmly stablished earth and heaven,
Ye caused the cows to stream, the plants to flourish, and, scattering swift drops, sent down the rain−flood.

4 Let your well−harnessed horses bear you hither: hitherward let them come with reins drawn tightly.

A covering cloud of sacred oil attends you, and your streams flow to us from days aforetime.
5 To make the lustre wider and more famous, guarding the sacred grass with veneration,
Ye, Mitra−Varuna, firm, strong, awe−inspiring, are seated on a throne amid oblations.
6 With hands that shed no blood, guarding the pious, whom, Varuni3, ye save amid oblations.
Ye Twain, together, Kings of willing spirit, uphold dominion based on thousand pillars.
7 Adorned with gold, its columns are of iron. in heaven it glitters like a whip for horses;
Or stablished on a field deep−spoiled and fruitful. So may we share the meath that loads your car−seat.
8 Ye mount your car gold−hued at break of morning, and iron−pillared when the Sun is setting,
And from that place, O Varuna and Mitra, behold infinity and limit~tion.
9 Bountiful guardians of the world! the shelter that is impenetrable, strongest, flawless,
Aid us with that, O Varuna and Mitra, and when we long to win may we be victors.

HYMN LXIII. Mitra−Varuna.

1. GUARDIANS of Order, ye whose Laws are ever true, in the sublimest heaven your chariot ye ascend.
O Mitra−Varuna whomsoe'er ye: favour, here, to him the rain with sweetness streameth down from heave
n.
2 This world's imperial Kings, O Mitra−Varuna, ye rule in holy synod, looking on the light.
We pray for rain, your boon, and immortality. Through heaven and over earth the thunderers take their wa

y.
3 Imperial Kings, strong, Heroes, Lords of earth and heaven, Mitra and Varuna, ye ever active Ones,
Ye wait on thunder with the many−tinted clouds, and by the Asura's magic power cause Heaven to rain.
4 Your magic, Mitra−Varuna, resteth in the heaven. The Sun, the wondrous weapon, cometh forth as light
.
Ye hide him in the sky with cloud and flood of rain, and water−drops, Parjanya! full of sweetness flow.
5 The Maruts yoke their easy car for victory, O Mitra−Varuna, as a hero in the wars.
The thunderers roam through regions varied in their hues. Imperial Kings, bedew us with the milk of heav
en.
6 Refreshing is your voice, O Mitra−Varuna: Parjanya sendeth out a wondrous mighty voice.
With magic power the Maruts clothe them with the clouds. Ye Two cause Heaven to rain, the red, the
spotless One.
7 Wise, with your Law and through the Asura's magic power ye guard the ordinances, Mitra−Varuna.
Ye by eternal Order govern all the world. Ye set the Sun in heaven as a refulgent car.

HYMN LX1V. Mitra−Varuna

1. You, foeman−slaying Varuna and Mitra, we invoke with song, Who, as with penfold of your arms, enc
ompass round the realm of light.
2 Stretch out your arms with favouring love unto this man who singeth hymns,
For in all places is sung forth your evergracious friendliness.
3 That I may gain a refuge now, may my steps be on Mitra's path.
Men go protected in the charge of this dear Friend who harms us not.
4 Mitra and Varuna, from you may I, by song, win noblest meed.
That shall stir envy in the homes of wealthy chiefs and those who praise.
5 With your fair splendours, Varuna and Mitra, to our gathering come,
That in their homes the wealthy chiefs and they who are your friends may thrive.
6 With those, moreover, among whom ye hold your high supremacy,
Vouchsafe us room that we may win strength for prosperity and wealth.
7 When morning flushes, Holy Ones! in the Gods' realm where white Cows shine,
Supporting Arcananas, speed, ye Heroes, with your active feet hither to my pressed Soma juice.

HYMN LXV Mitra−Varuna.

1. FULL wise is he who hath discerned: let him speak to us of the Gods,−
The man whose praise−songs Varuna the beautiful, or Mitra, loves.
2 For they are Kings of noblest might, of glorious fame most widely spread;
Lords of the brave, who strengthen Law, the Holy Ones with every race.
3 Approaching you with prayer for aid, together I address you first
We who have good steeds call on you, Most Sage, to give us strength besides.
4 E'en out of misery Mitra gives a way to dwelling at our case,
For he who worships hath the grace of Mitra, fighter in the van. '
5 In Mitra's shelter that extends to utmost distance may we dwell,
Unmenaced, guarded by the care, ever as sons of Varuna.
6 Ye, Mitra, urge this people on, and to one end direct their ways.
Neglect not ye the wealthy chiefs, neglect not us the Rsis: be our guardians when ye quaff the milk.

HYMN LXVI. Mitra−Varuna.

1. O SAPIENT man, call the Two Gods, the very wise, who slay the foe. For Varuna, whose form is Law, place offerings for his great delight.
2 For they have won unbroken sway in full perfection, power divine.
And, like high laws, the world of man hath been made beautiful as light.
3 Therefore we praise you that your cars may travel far in front of ours−
You who accept the eulogy of Ratahavya with his hymns.
4 And ye show wMom, Wondrous Gods with fulness of intellIgence.
By men's discernment are Ve marked, O ye whose might is purified.
5 This is the Law sublime, O Earth: to aid the Rsis' toil for fame
The Two, wide−spreading, are prepared. They come with ample overflow.
6 Mitra, ye Gods with wandering eyes, would that the worshippers and we
Might strive to reach the realm ye rule, most spacious and protected well,

HYMN LXVII. Mitra−Varuna.

1. YE Gods, Adityas, Varuna, Aryaman, Mitra, verily Have here obtained supremest sway, high, holy, set apart for you.
2 When, Varuna and Mitra, ye sit in your golden dwelling−place,
Ye Twain, supporters of mankind, foeslayers, give felicity.
3 All these, possessors of all wealth, Varuna, Mitra, Aryaman,
Follow their ways, as if with feet, and guard from injury mortal man.
4 For they are true, they cleave to Law, held holy among every race,
Good leaders, bounteous in their gifts, deliverers even from distress.
5 Which of your persons, Varuna or Mitra, merits not our praise?
Therefore our thought is turned to you, the Atris' thought is turned to you.

HYMN LXVIII. Mitra−Varuna.

1. SING forth unto your Varuna and Mitra with a song inspired. They, Mighty Lords, are lofty Law
2 Full springs of fatness, Sovran Kings, Mitra. and Varuna, the Twain,
Gods glorified among the Gods.
3 So help ye us to riches, great terrestrial and celestial wealth:

Vast is your sway among the Gods.
4 Carefully tending Law with Law they have attained their vigorous might.
The two Gods wax devoid of guile.
5 With rainy skies and streaming floods, Lords of the strength that bringeth gifts,
A lofty seat have they attained.

HYMN LXIX. Mitra−Varuna.

1. THREE spheres of light, O Varuna, three heavens, three firmaments ye comprehend, O Mitra:
Waxed strong, ye keep the splendour of dominion, guarding the Ordinance that lasts for ever.
2 Ye, Varuna, have kine who yield refreshment; Mitra, your floods pour water full of sweetness.
There stand the Three Steers, splendid in their brightness, who fill the three world−bowls with genial

moisture.
3 I call at dawn on Aditi the Goddess, I call at noon and when the Sun is setting.
I pray, O Mitra−Varuna, for safety, for wealth and progeny, in rest and trouble.
4 Ye who uphold the region, sphere of brightness, ye who support earth's realm Divine Adityas,
The Immortal Gods, O Varuna and Mitra, never impair your everlasting statutes.

HYMN LXX. Mitra−Varuna.

1. EVEN far and wide, O Varuna and Mitra, doth your grace extend. May I obtain your kind good−will.
2 From you, benignant Gods, may we gain fully food for sustenance.
Such, O ye Rudras, my we be.
3 Guard us, O Rudras. with your guar4 save us, ye skilled to save, my we
Subdue the Dasyus, we ourselves,
4 Or ne'er may we, O Wondrous Strong, enjoy another's solemn feast,
Ourselves, our sons, or progeny.

HYMN LXXI. Mitra−Varuna.

1. O Varuna and Mitra, ye who slay the foemen, come with might To this our goodly sacrifice.
2 For, Varuna and Mitra, ye Sages are Rulers over all. Fill full our songs, for this ye can.
3 Come to the juice that we have pressed. Varuna, Mitra, come to drink
This Soma of the worshipper.

HYMN LXXIL Mitra−Varuna.

1 To Varuna and Mitra we offerwith songs, as Atri did. Sit on the sacred grass to drink the Soma juice.
2 By Ordinance and Law ye dwell in peace secure, bestirring men.
Sit on the sacred grass to drink the Soma juice.
3 May Varuna and Mitra, for our help, accept the sacrifice.
Sit on the sacred grass to drink the Soma juice.

HYMN LXXIII. Asvins.

1. WHETHER, O Asvins, ye this day be far remote or near at hand, In
many spots or in mid−air, come hither, Lords of ample wealth.
2 These here, who show o'er widest space, bringing full many a wondrous act,
Resistless, lovingly I seek, I call the Mightiest to enjoy.
3 Another beauteous wheel have ye fixed there to decorate your car.
With others through the realms ye roam in might unto the neighbouring tribes.
4 That deed of yours that is extolled, Visvas! hath all been done with this.
Born otherwise, and spotless, ye have entered kinship's bonds with us.
5 When Surya mounted on your car that rolls for ever rapidly,
Birds of red hue were round about and burning splendours compassed you.
6 Atri bethinks himself of you, O Heroes, with a friendly mind,
What time, Nasatyas, with his mouth he stirs the spotless flame for you.
7 Strong is your swiftly moving steed, famed his exertion in the course

When by your great deeds, Atyins, Chiefs, Atri is brought to us again.
8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.
When ye have travelled through the seas men bring you gifts of well−dressed food.
9 Asvins, with truth they call you Twain bestowers of felicity;
At sacrifice most prompt to hear, most gracious ye at sacrifice.
10 Most pleasing to the Asvins be these prayers which magnify their might,
Which we have fashioned, even as cars high reverence have we spoken forth.

HYMN LXXIV. Asvins.

1. WHERE in the heavens are ye to−day, Gods, Asvins, rich in constancy? Hear this, ye excellent as Steers: Atri inviteth you to come.
2 Where are they now? Where are the Twain, the famed Nasatyas, Gods in heaven?
Who is the man ye strive to reach? Who of your suppliants is with you?
3 Whom do ye visit, whom approach? to whom direct your harnessed car?
With whose devotions are ye pleased? We long for you to further us.
4 Ye, Strengtheners, for Paura stir the filler swimming in the flood,
Advancing to be captured like a lion to the ambuscade.
5 Ye from cyavana worn with age removed his skin as 'twere a robe.
So, when ye made him young again, he stirred the longing of a dame.
6 Here is the man who lauds you both: to see your glory are we here.
Now bear me, come with saving help, ye who are rich in store of wealth.
7 Who among many mortal men this day hath won you to himself?
What bard, accepters of the bard? Who, rich in wealth! with sacrifice?
8 O Asvins, may your car approach, most excellent of cars for speed.
Through many regions may our praise pass onward among mortal men.
9 May our laudation of you Twain, lovers of meath! be sweet to you.
Fly hitherward, ye wise of heart, like falcons with your winged steeds.
10 O Asvins, when at any time ye listen to this call of mine,
For you is dainty food prepared: they mix refreshing food for you.

HYMN LXXV. Asvins.

1. To meet your treasure−bringing car, the mighty car most dear to us, Asvins, the Rsi is prepared, your raiser, with his song of praise. Lovers of sweetness, hear my call.
2 Pass, O ye Asvins, pass away beyond all tribes of selfish men,
Wonderful, with your golden paths, most gracious, bringers of the flood. Lovers of sweetness, hear my call.
3 Come to us, O ye Asvin Pair, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, rich in store of wealth. Lovers of sweetness, hear my call.

4 O strong and Good, the voice of him who lauds you well cleaves to your car.
And that great beast, your chariot−steed, fair, wonderful, makes dainty food. Lovers of sweetness, hear my call.
5 Watchful in spirit, born on cars, impetuous, listing to his cry,
Asvins, with winged steeds ye speed down to cyavana void of guile. Lovers of sweetness, hear my call.

6 Hither, O Heroes, let your steeds, of dappled hue, yoked at the thought,
Your flying steeds, O Asvins, bring you hitherward, with bliss, to drink. Lovers of sweetness, hear my cal l.
7 O Asvins, hither come to us; Nasatyas, be not disinclined.
Through longing for the pious turn out of the way to reach our home. Lovers of sweetness, bear my call.
8 Ye Lords of Splendour, free from guile, come, stand at this our sacrifice.
Beside the singer, Asvins, who longs for your grace and lauds you both. Lovers of sweetness, hear my cal l.
9 Dawn with her white herd hath appeared, and in due time hath fire been placed.
Harnessed is your immortal car, O WonderWorkers, strong and kind. Lovers of sweetness, bear my call.

HYMN LXXVI. Asvins

1. AGNI, the bright face of the Dawns, is shining; the singers' pious voices have ascended.
Borne on your chariot, Asvins, turn you hither and come unto our full and rich libation.
2 Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most blessed guards from trouble.
3 Yea, come at milking−time, at early morning, at noon of day and when the Sun is setting,
By day, by night, with favour most auspicious. Not only now the draught hath drawn the Asvins.
4 For this place, Asvins, was of old your dwelling, these were your houses, this your habitation.
Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.
5 May we obtain the Asvins' newest favour, and gain their health−bestowing happy guidance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVII. Asvins.

1. FIRST worship those who come at early morning: let the Twain drink before the giftless niggard.
The Asvins claim the sacrifice at daybreak: the sages yielding the first share extol them.
2 Worship at dawn and instigate the Asvins:nor is the worshipper at eve rejected.
Besides ourselves another craves and worships: each first in worship is most highly favoured.
3 Covered with gold, meath−tinted, dropping fatness, your chariot with its freight of food comes hither,
Swift as thought, Asvins, rapid as the tempest, wherewith ye travel over all obstructions.
4 He who hath served most often the Nasatyas, and gives the sweetest food at distribution,
Furthers with his own holy works his offspring, and ever passes those whose flames ascend not.
5 May we obtain the Asvins' newest favour, and gain their health−bestowing happy ildance.
Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

HYMN LXXVIII. Asvins.

1. YE Asvins, hither come to us: Nasatyas, be not disinclined. Fly hither like two swans unto the juice we shed.
2 O Asvins, like a pair of deer, like two wild cattle to the mead:
Fly hither like two swans unto the juice we shed.
3 O Asvins rich in gifts, accept our sacrifice to prosper it:
Fly hither like two swans unto the juice we shed.
4 As Atri when descending to the cavem called on you loudly like a wailing woman.

Ye came to him, O Asvins, with the freshest and most auspicious fleetness of a falcon.

5 Tree, part asunder like the side of her who bringeth forth a child.
Ye Asvins, listen to my call: loose Saptavadhri from his bonds.
6 For Saptavadhri, for the seer affrighted when he wept and wafled,
Ye, Asvins, with your magic powers rent up the tree and shattered it.
7 Like as the wind on every side ruffles a pool of lotuses,
So stir in thee the babe unborn, so may the ten−month babe descend.
8 Like as the wind, like as the wood, like as the sea is set astir,
So also, ten−month babe, descend together with the after−birth.
9 The child who hath for ten months' time been lying in his mother's side,−
May he come forth alive, unharmed, yea, livingfrorn the living dame.

HYMN LXXIX. Dawn.

1. O HEAVENLY Dawn, awaken us to ample opulence to−day Even as thou hast wakened us with Satyas ravas, Vayya's son, high−born! delightful with thy steeds!
2 Daughter of Heaven, thou dawnedst on Sunitha Sucadratha's son,
So dawn thou on one mightier still, on Satyasravas, Vayya's son, high−born! delightful with thy steeds!
3 So, bringing treasure, dawn to−day on us thou Daughter of the Sky,
As thou, O mightier yet. didst shine for Satyatravas, Vayya's son, high−born! delightful with thy steeds!
4 Here round about thee are the priests who laud thee, Bright One, with their hymns,
And men with gifts, O Bounteous Dame, splendid with wealth and offering much, high−born! delightful with thy steeds!
5 Whatever these thy bands perform to please thee or to win them wealth,
E'en fain they gird us round and give rich gifts which ne'er are reft away, high−born! delightful with thy steeds!
6 Give to these wealthy patrons fame, O affluent Dawn, with hero sons,
To these our princes who have brought rich gifts ne'er to be reft away, highborn! delightful with thy steeds!
7 Bring lofty and resplendent fame, O thou munificent Dawn, to these
Our wealthy patrons who bestow rich gifts on us of steeds and kine, high−born! delightful with thy steeds!
8 Bring us, O Daughter of the Sky, subsistence in our herds of kine,
Together with the sunbeams, with the shine of pure refulgent flames, highborn! delightful with thy steeds!

9 O Daughter of the Sky, shine forth; delay not to perform thy task.
Let not the Sun with fervent heat consume thee like a robber foe, high−born! delightful with the steeds!
10 So much, and more exceedingly, O Dawn, it suits thee to bestow,
Thou Radiant One who ceasest not to shine for those who sing thy praise, highborn! delightful with thy steeds!

HYMN LXXX. Dawn.

1. THE singers welcome with their hymns and praises the Goddess Dawn who bringeth in the sunlight,
Sublime, by Law true to eternal Order, bright on her path, red−tinted, far−refulgent.

2 She comes in front, fair, rousing up the people, making the pathways easy to be travelled.
High, on her lofty chariot, all−impelling, Dawn gives her splendour at the days' beginning.
3 She, harnessing her car with purple oxen. injuring none, hath brought perpetual riches.
Opening paths to happiness, the Goddess shines, praised by all, giver of every blessing.
4 With changing tints she gleams in double splendour while from the eastward she displays her body.
She travels perfectly the path of Order, nor fails to reach, as one who knows, the quarters.
5 As conscious that her limbs are bright with bathing, she stands, as 'twere, erect that we may see her.
Driving away malignity and darkness, Dawn, Child of Heaven, hath come to us with lustre.
6 The Daughter of the Sky, like some chaste woman, bends, opposite to men, her forehead downward.

The Maid, disclosing boons to him who worships, hath brought again the daylight as aforetime.

HYMN LXXXI. Savitar.

1. THE priests of him the lofty Priest well−skilled in hymns harness their spirit, yea, harness their holy thoughts.
He only knowing works assigns their priestly tasks. Yea, lofty is the praise of Savitar the God.
2 The Sapient One arrays himself in every form: for quadruped and biped he hath brought forth good.
Excellent Savitar hath looked on heaven's high vault, and shineth after the outgoing of the Dawn.
3 Even he, the God whose going−forth and majesty the other Deities have followed with their might,
He who hath measured the terrestrial regions out by his great power, he is the Courser Savitar.
4 To the three spheres of light thou goest, Savitar, and with the rays of Sidrya thou combinest thee.
Around, on both sides thou encompassest the night: yea, thou, O God, art Mitra through thy righteous law s.
5 Over all generation thou art Lord alone: Pusan art thou, O God, in all thy goings−forth.
Yea, thou hast domination over all this world. Syavasva hath brought praise to thee, O Savitar,

HYMN LXXXII. Savitar.

1. WE crave of Savitar the God this treasure much to be enjoyed. The best, all−yielding, conquering gift o f Bhaga we would gladly win.
2 Savitar's own supremacy, most glorious and beloved of all,
No one diminisheth in aught.
3 For Savitar who is Bhaga shall send riches to his worshipper.
That wondrous portion we implore.
4 Send us this day, God Savitar, prosperity with progeny.
Drive thou the evil dream away.
5 Savitar, God, send far away all sorrows and calamities,
And send us only what is good.
6 Sinless in sight of Aditi through the God Savitar's influence,
May we obtain all lovely things.
7 We with our hymns this day elect the general God, Lord of the good,
Savitar whose decrees are true.
8 He who for ever vigilant precedes these Twain, the Day and Night,
Is Savitar the thoughtful God.
9 He who gives glory unto all these living creatures with the song,

And brings them forth, is Savitar.

HYMN LXXXIII. Parjanya.

1. SING with these songs thy welcome to the Mighty, with adoration praise and call Parjanya.
The Bull, loud roaring, swift to send his bounty, lays in the plants the seed. for germination.
2 He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon.
From him exceeding strong fices e'en the guiltless, when thundering Parjanya smites the wicked.
3 Like a car−driver whipping on his horses, he makes the messengers of rain spring forward.
Far off resounds the roaring of the lion, what time Parjanya fills the sky with rain−cloud.
4 Forth burst the winds, down come the lightning−flashes: the plants shoot up, the realm of light is stream ing.
Food springs abundant for all living creatures, what time Parjanya quickens earth with moisture.
5 Thou at whose bidding earth bows low before thee, at whose command hoofed cattle fly in terror,
At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.
6 Send down for us the rain of heaven, ye Maruts, and let the Stallion's flood descend in torrents.

Come hither with this thunder while thou pourest the waters down, our heavenly Lord and Father.
7 Thunder and roar: the germ of life deposit. Fly round us on thy chariot waterladen.
Thine opened water−skin draw with thee downward, and let the hollows and the heights be level.
8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.
Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.
9 When thou, with thunder and with roar, Parjanya, smitest sinners down,
This universe exults thereat, yea, all that is upon the earth.
10 Thou hast poured down the rain−flood now withhold it. Thou hast made desert places fit for travel.
Thou hast made herbs to grow for our enjoyment: yea, thou hast won thee praise from living creatures.

HYMN LXXXIV. Prthivi.

1. THOU, of a truth,O Prthivi, bearest the tool that rends the hills: Thou rich in torrents, who with might q uickenest earth, O Mighty One.
2 To thee, O wanderer at will, ring out the lauds with beams of day,
Who drivest, like a neighing steed, the swelling cloud, O bright of hue.
3 Who graspest with thy might on earth. e'en the strong sovrans of the wood,
When from the lightning of thy cloud the rain−floods of the heaven descend.

HYMN LXXXV. Varuna.

1. SING forth a hymn sublime and solemn, grateful to glorious. Varuna, imperial Ruler,
Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Surya.
2 In the tree−tops the air he hath extended, put milk in kine and vigorous speed in horses,
Set intellect in hearts, fire in the waters, Siurya in heaven and Soma on the mountain.
3 Varuna lets the big cask, opening downward, flow through the heaven and earth and air's mid−region.
Therewith the universe's Sovran waters earth as the shower of rain bedews the barley.
4 When Varuna is fain for milk he moistens the sky, the land, and earth to her foundation.
Then straight the mountains clothe them in the rain−cloud: the Heroes, putting forth their vigour, loose th

em.
5 I will declare this mighty deed of magic, of glorious Varuna the Lord Immortal,
Who standing in the firmament hath meted the earth out with the Sun as with a measure.
6 None, verily, hath ever let or hindered this the most wise God's mighty deed of magic,
Whereby with all their flood, the lucid rivers fill not one sea wherein they pour their waters.
7 If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,
The neighbour ever with us, or a stranger, O Varuna, remove from us the trespass.
8 If we, as gamesters cheat at play, have cheated, done wrong unwittingly or sinned of purpose,
Cast all these sins away like loosened fetters, and, Varuna let us be thine own beloved.

HYMN LXXXVI. Indra−Agni.

1. THE mortal man whom ye, the Twain, Indra and Agni, help in fight, Breaks through e'en strongly−guarded wealth as Trta burst his way through reeds.
2 The Twain invincible in war, worthy to be renowned in frays,
Lords of the Fivefold. People, these, Indra and Agni, we invoke.
3 Impetuous is their strength, and keen the lightning of the mighty Pair,
Which from their arms speeds with the car to Vrtra's slayer for the kine.
4 Indra and Agni, we invoke you both, as such, to send your cars:
Lords of quick−coming bounty, ye who know, chief lovers of the song.
5 These who give increase day by day, Gods without guile for mortal man,
Worthy themselves, I honour most, Two Gods as partners, for my horse.

6 The strength−bestowing offering thus to Indra−Agni hath been paid, as butter, purified by stones. Deal to our princes high renown, deal wealth to those who sing your praise, deal food to those who sing your praise.

HYMN LXXXVII. Maruts.

1. To Visnu, to the Mighty whom the Maruts follow let your hymns born in song go forth, Evayamarut;
To the impetuous, strong band, adorned with bracelets, that rushes on in joy and ever roars for vigour.
2 They who with might were manifest, and who willingly by their own knowledge told it forth, Evayamarut.
Maruts, this strength of yours no wisdom comprehendeth: through their gifts' greatness they are moveless as
the mountains.
3 Who by the psalm they sing are heard, from lofty heaven, the strong, the brightly shining Ones, Evayamarut;
In whose abode there is no mightier one to move them, whose lightnings are as fires, who urge the roaring rivers.
4 He of the Mighty Stride forth strode, Evayamarut, out of the spacious dwelling−place, their home in common.
When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy−giving, with the Heroes.
5 Like your tremendous roar, the rainer with light flashing, strong, speeding, hath made all tremble, Evayamarut,

Wherewith victorious ye, self−luminous, press onward, with strong reins, decked with gold, impetuous an
d
well−weaponed.
6 Unbounded is your greatness, ye of mighty power: may your bright vigour be our aid, Evayamarut;
For ye are visible helpers in the time of trouble: like fires, aglow with light, save us from shame and insult
.
7 So may the Rudras, mighty warriors, Evayamarut, with splendid brilliancy, like fires, be our protectors;
They whose terrestrial dwelling−place is wide−extended, whom none suspect of sin, whose bands have lo
fty
courage.
8 Come in a friendly spirit, come to us, O Maruts, and hear his call who praises you, Evayamarut.
Like car−borne men, one−minded with the mighty Visnu, keep enmity far from us with your deeds of
wonder.
9 Come to our sacrifice, ye Hnly Ones, to bless it, and, free from demons, hear our call, Evayamarut.
Most excellent, like mountains in the air's raid−region, be irresistible, ye, Wise, to this man'a hater.

RIG VEDA − BOOK THE SIXTH

HYMN I. Agni.

1. THOU, first inventor of this prayer, O Agni, Worker of Marvels, hast become our Herald.
Thou, Bull, hast made us strength which none may conquer, strength that shall overcome all other prowes
s.
2 As Priest thou sattest at the seat of worship, furthering us, best Offerer, meet for honour.
So first to thee have pious men resorted, turning thy mind to thoughts of ample riches.
3 In thee, still watching, they have followed riches, who goest with much wealth as with an army,
The radiant Agni, lofty, fair to look on, worshipped with marrow, evermore resplendent.
4 They who approached the God's abode with homage, eager for glory, won them perfect glory:
Yea, they gained even sacrificial titles, and found delight in thine auspicious aspect.
5 On earth the people magnify thee greatly, thee their celestial and terrestrial riches.
Thou, Helper, must be known as our Preserver, Father and Mother of mankind for ever.

6 Dear priest among mankind, adorable Agni hath seated him, joy−giver, skilled in worship.
Let us approach thee shining in thy dwelling, kneeling upon our knees, with adoration.
7 Longing for bliss, pure−minded, God−devoted, Agni, we seek thee, such, meet to be lauded.
Thou, Agni, leddest forth our men to battle, refulgent with the heaven's exalted splendour.
8 Sage of mankind, all peoples' Lord and Master, the Bull of men, the sender down of blessings,
Still pressing on, promoting, purifying, Agni the Holy One, the Lord of riches.
9 Agni, the mortal who hath toiled and worshipped, brought thee oblations with his kindled fuel,
And well knows sacrifice with adoration, gains every joy with thee to guard and help him.
10 Mightily let us worship thee the Mighty, with reverence, Agni! fuel and oblations,
With songs, O Son of Strength, with hymns, with altar: so may we strive for thine auspicious favour.
11 Thou who hast covered heaven and earth with splendour and with thy glories, glorious and triumphant.

Continue thou to shine on us, O Agni, with strength abundant, rich, and long enduring.

12 Vouchsafe us ever, as man needs, O Vasu, abundant wealth of kine for son and offspring.
Food noble, plenteous, far from sin and evil, he with us, and fair fame to make us happy.
13 May I obtain much wealth in many places by love of thee and through thy grace, King Agni;
For in thee Bounteous One, in thee the Sovran, Agni, are many boons for him who serves thee.

HYMN II. Agni.

1. THOU, Agni, even as Mitra, hast a princely glory of thine own. Thou, active Vasu, makest fame increa se like full prosperity.
2 For, verily, men pray to thee with sacrifices and with songs.
To thee the Friendly Courser, seen of all, comes speeding through the air.
3 Of one accord men kindle thee Heaven's signal of the sacrifice,
When, craving bliss, this race of man invites thee to the solemn rite.
4 Let the man thrive who travails sore, in prayer, far thee the Bountiful.
He with the help of lofty Dyaus comes safe through straits of enmity.
5 The mortal who with fuel lights thy flame and offers unto thee,
Supports a house with many a branch, Agni, to live a hundred years.
6 Thy bright smoke lifts itself aloft, and far−extended shines in heaven.
For, Purifier! like the Sun thou beamest with thy radiant glow.
7 For in men's houses thou must be glorified as a well−loved guest,
Gay like an elder in a fort, claiming protection like a son.
8 Thou, Agni, like an able steed, art urged by wisdom in the wood.
Thou art like wind; food, home art thou, like a young horse that runs astray.
9 E'en things imperishable, thou, O Agni, like a gazing ox,
Eatest, when hosts, Eternal One! of thee the Mighty rend the woods.
10 Agni, thou enterest as Priest the home of men who sacrifice.
Lord of the people, prosper them. Accept the ofrering, Angiras!
11 O Agni, God with Mitra's might, call hither the favour of the Gods from earth and heaven.
Bring weal from heaven, that men may dwell securely. May we o'ercome the foe's malign oppressions, m ay
we o'ercome them, through thy help o'ercome them.

HYMN III. Agni.

1. TRUE, guardian of the Law, thy faithful servant wins ample light and dwells in peace, O Agni, Whom t hou, as Varuna in accord with Mitra, guardest, O God, by banishing his trouble. 2 He hath paid sacrifices, toiled in worship, and offered gifts to wealth−increasing Agni.
Him the displeasure of the famous moves not, outrage and scorn affect not such a mortal.
3 Bright God, whose look is free from stain like Surya's, thou, swift, what time thou earnestly desirest,
Hast gear to give us. Come with joy at evening, where, Child of Wood, thou mayest also tarry.
4 Fierce is his gait and vast his wondrous body: he champeth like a horse with bit and bridle,
And, darting forth his tongue, as 'twere a hatchet, burning the woods, smelteth them like a smelter.
5 Archer−like, fain toshoot, he sets his arrow, and whets his splendour like the edge of iron:
The messenger of night with brilliant pathway, like a tree−roosting bird of rapid pinion.
6 In beams of morn he clothes him like the singer, and bright as Mitra with his splendour crackles.
Red in the night, by day the men's possession: red, he belongs to men by day, Immortal.
7 Like Heaven's when scattering beams his voice was uttered: among the plants the radiant Hero shouted,

Who with his glow in rapid course came hither to fill both worlds, well−wedded Dames, with treasure.
8 Who, with supporting streams and rays that suit him, hath flashed like lightning with his native vigour.
Like the deft Maker of the band of Maruts, the bright impetuous One hath shone refulgent.

HYMN IV Agni.

1. As at man's service of the Gods, Invoker, thou, Son of Strength, dost sacrifice and worship,
So bring for us to−day all Gods together, bring willingly the willing Gods, O Agni.
2 May Agni, radiant Herald of the morning, meet to be known, accept our praise with favour.
Dear to all life, mid mortal men Immortal, our guest, awake at dawn, is Jatavedas.
3 Whose might the very heavens regard with wonder: bright as the Sun he clothes himself with lustre.
He who sends forth,, Eternal Purifier, hath shattered e'en the ancient works of Asna.
4 Thou art a Singer, Son! our feast−companion: Agni at birth prepared his food and pathway.
Therefore vouchsafe us strength, O Strength−bestower. Win like a King: foes trouble not thy dwelling.
5 Even he who cats his firm hard food with swiftness,and overtakes the nights as Vayu kingdoms.
May we o'ercome those who resist thine orders, like a steed casting down the flying foemen.
6 Like Surya with his fulgent rays, O Agni, thou overspreadest both the worlds with splendour.
Decked with bright colour he dispels the darkness, like Ausija, with clear flame swifily flying.
7 We have elected thee as most delightful for thy beams' glow: hear our great laud, O Agni.
The best men praise thee as the peer of Indra in strength, mid Gods, like Viyu in thy bounty.
8 Now, Agni, on the tranquil paths of riches come to us for our weal: save us from sorrow.
Grant chiefs and bard this boon. May we live happy, with hero children, through a hundred winters.

HYMN V. Agni.

1. I INVOCATE your Son of Strength, the Youthful, with hymns, the Youngest God, whose speech is guileless;
Sage who sends wealth comprising every treasure, bringer of many boons, devoid of malice.
2 At eve and morn thy pious servants bring thee their precious gifts, O Priest of many aspects,
On whom, the Purifier, all things living as on firm. ground their happiness have stablished.
3 Thou from of old hast dwelt among these people, by mental power the charioteer of blessings.
Hence sendest thou, O sapient Jatavedas, to him who serves thee treasures in succession.
4 Agni, whoever secretly attacks us, the neighbour, thou with Mitra's might! who harms us,
Burn him with thine own Steers for ever youthful, burning with burning heat, thou fiercest burner.
5 He who serves thee with sacrifice and fuel, with hymn, O Son of Strength, and chanted praises,
Shines out, Immortal! in the midst of mortals, a sage, with wealth, with splendour and with glory.
6 Do this, O Agni, when we urge thee, quickly, triumphant in thy might subdue our foemen.
When thou art praised with words and decked with brightness, accept this chanted hymn, the singer's worship.
7 Help us, that we may gain this wish, O Agni, gain riches, Wealthy One! with store of heroes.
Desiring strength from thee may we be strengthened, and win, Eternal! thine eternal glory.

HYMN VI. Agni.

1. HE who seeks furtherance and grace to help him goes to the Son of Strength with newest worship,

Calling the heavenly Priest to share the banquet, who rends the wood, bright, with his blackened pathway.

2 White−hued and thundering he dwells in splendour, Most Youthful, with the loudvoiced and eternal−
Agni, most variform, the Purifier, who follows crunching many ample forests.
3 Incited by the wind thy flames, O Agni, move onward, Pure One! pure, in all directions.
Thy most destructive heavenly Navagvas break the woods down and devastate them boldly.
4 Thy pure white horses from their bonds are loosened: O Radiant One, they shear the ground beneath the
m,
And far and wide shines out thy flame, and flickers rapidly moving over earth's high ridges.
5 Forth darts the Bull's tongue like the sharp stone weapon discharged by him who fights to win the cattle.

Agni's fierce flame is like a hero's onset: dread and resistless he destroys the forests.
6 Thou with the sunlight of the great Impeller hast boldly over−spread the earth's expanses.
So drive away with conquering might all perils. fighting out foemen burn up those who harm us.
7 Wondrous! of wondrous power! give to the singer wealth wondrous, marked, most wonderful, life−givi
ng.
Wealth bright, O Bright One, vast, with many heroes, give with thy bright flames to the man who lauds th
ee.

HYMN VII. Agni.

1. Him, messenger of earth and head of heaven, Agni Vaisvanara, born in holy Order,
The Sage, the King, the guest of men, a vessel fit for their mouths, the Gods have generated.
2 Him have they praised, mid−point of sacrifices, great cistern of libations, seat of riches.
Vaisvanara, conveyer of oblations, ensign of worship, have the Gods engendered.
3 From thee, O Agni, springs the mighty singer, from thee come heroes who subdue the foeman.
O King, Vaisvanara, bestow thou on us excellent treasures worthy to belonged fo r.
4 To thee, Immortal! when to life thou springest, all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvanara, when thou shonest from thy Parents.
5 Agni Vaisvanara, no one hath ever resisted these thy mighty ordinances,
When thou, arising from thy Parents' bosom, foundest the light for days' appointed courses.
6 The summits of the heaven are traversed through and through by the Immortal's light, Vaisvanara's
brilliancy.
All creatures in existence rest upon his head. The Seven swift−flowing Streams have grown like branches
forth,
7 Vaisvanara, who measured out the realms of air, Sage very wise who made the lucid spheres of heaven,
The Undeceivable who spread out all the worlds, keeper is he and guard of immortality.

HYMN VIII. Agni.

1. AT Jatavedas' holy gathering I will tell aloud the conquering might of the swift red−hued Steer.
A pure and fresher hymn flows to Vaisvanara, even as for Agni lovely Soma is made pure.
2 That Agni, when in loftiest heaven he sprang to life, Guardian of Holy Laws, kept and observed them w
ell.
Exceeding wise, he measured out the firmament. Vaisvanara attained to heaven by mightiness.
3 Wonderful Mitra propped the heaven and earth apart, and covered and concealed

the darkness with his light.
He made the two bowls part asunder like two skins. Vaisvanara put forth all his creative power.
4 The Migbty seized him in the bosom of the floods: the people waited on the King who should be praise d.
As envoy of Vivasvan MatariSvan brought Agni Vaisvanara hither from far away.
5 In every age bestow upon the singers wealth, worthy of holy synods, glorious, ever new.
King, undecaying, as it were with sharpened bolt, smite down the sinner like a tree with lightning−flash.
6 Do thou bestow, O Agni, on our wealthy chiefs, rule, with good heroes, undecaying, bending not.
So may we win for us strength. O Vaisvanara, hundredfold, thousandfold, O Agni, by thy help.
7 O thou who dwellest in three places, Helper, keep with effective guards our princely patrons.
Keep our band, Agni, who have brought thee presents. Lengthen their lives, Vaisvanara, when lauded.

HYMN IX. Agni.

1. ONE half of day is dark, and bright the other: both atmospheres move on by sage devices.
Agni Vaisvanara, when born as Sovran, hath with his lustre overcome the darkness.
2 I know not either warp or woof, I know not the web they weave when moving to the contest.
Whose son shall here speak words that must be spoken without assistance from the Father near him?
3 For both the warp and woof he understandeth, and in due time shall speak what should be spoken,
Who knoweth as the immortal world's Protector, descending, seeing with no aid from other.
4 He is the Priest, the first of all: behold him. Mid mortal men he is the light immortal.
Here was he born, firm−seated in his station Immortal, ever waxing in his body.
5 A firm light hath been set for men to look on: among all things that fly the mind is swiftest.
All Gods of one accord, with one intention, move unobstructed to a single purpose.
6 Mine ears unclose to hear, mine eye to see him; the light that harbours in my spirit broadens.
Far roams my mind whose thoughts are in the distance. What shall I speak, what shall I now imagine?
7 All the Gods bowed them down in fear before thee, Agni, when thou wast dwelling in the darkness.
Vaisvanara be gracious to assist us, may the Immortal favour us and help us.

HYMN X. Agni.

1. INSTALL at sacrifice, while the rite advances, your pleasant, heavenly Agni, meet for praises.
With hymns−for he illumines us−install him. He, Jatavedas, makes our rites successful.
2 Hear this laud, Radiant Priest of many aspects, O Agni with the fires of man enkindled,
Laud which bards send forth pure as sacred butter, strength to this man, as 'twere for self−advantage.
3 Mid mortal men that singer thrives in glory who offers gifts with hymns of praise to Agni,
And the God, wondrous bright, with wondrous succours helps him to win a stable filled with cattle.
4 He, at his birth, whose path is black behind him, filled heaven and earth with far−apparent splendour:
And he himself hath been. through night's thick darkness, made manifest by light, the Purifier.
5 With thy most mighty aid, confer, O Agni, wonderful wealth on us and on our princes,
Who stand preeminent, surpassing others in liberal gifts, in fame, and hero virtues.
6 Agni, accept this sacrifice with gladness, which, seated here, the worshipper presenteth.
Fair hymns hadst thou among the Bharadvajas, and holpest them to gain abundant vigour.
7 Scatter our foes, increase our store. May we he glad a hundred winters with brave sons.

HYMN XI. Agni.

1. EAGERLY Sacrifice thou, most skilful, Agni! Priest, pressing on as if the Maruts sent thee.
To our oblation bring the two Nasatyas, Mitra and Varuna and Earth and Heaven.
2 Thou art our guileless, most delightful Herald, the God, among mankind, of holy synods.
A Priest with purifying tongue, O Agni, sacrifice with thy mouth to thine own body.
3 For even the blessed longing that is in thee would bring the Gods down to the singer's worship,
When the Angirases' sagest Sage, the Poet, sings the sweet measure at the solemn service.
4 Bright hath he beamed, the wise, the far−refulgent. Worship the two widespreading Worlds, O Agni,
Whom as the Living One rich in oblations the Five Tribes, bringing gifts, adorn with homage.
5 When I with reverence clip the grass for Agni, when the trimmed ladle, fullof oil, is lifted,
Firm on the seat of earth is based the altar: eye−like, the sacrifice is directed Sun−ward.
6 Enrich us, O thou Priest of many aspects, with the Gods, Agni, with thy fires, enkindled.
O Son of Strength, clad in the robe of riches, may we escape from woe as from a prison.

HYMN XII. Agni.

1. KING of trimmed grass, Herald within the dwelling, may Agni worship the Impeller's World−halves. H
e, Son of Strength, the Holy, from a distance hath spread himself abroad with light like Surya. 2 In thee,
most wise, shall Dyaus, for full perfection, King! Holy One! pronounce the call to worship. Found in thre
e places, like the Speeder's footstep, come to present men's riches as oblations! 3 Whose blaze most splen
did, sovran in the forest, shines waxing on his way like the − Impeller. He knows himself, like as a guilele
ss smelter, not to be stayed among the plants, Immortal. 4 Our friends extol him like a steed for vigour ev
en Agni in the dwelling, jatave~as. Trce−fed, he fights with power as doth a champion, like Dawn's Sire t
o be praised with sacrifices. 5 Men wonder at his shining glows when, paring the woods with case, o'er th
e broad earth he goeth, And, like a rushing flood, loosed quickly, burneth, swift as a guilty thief, o'er dese
rt places. 6 So mighty thou protectest us from slander, O Champion, Agni! with all fires enkindled. Bring
opulence and drive away affliction. May brave sons gladden us through a hundred winters.

HYMN XIII. Agni.

1. FROM thee, as branches from a tree, O Agni, from thee, Auspicious God! spring all our blessings−
Wealth swiftly, strength in battle with our foemen, the rain besought of heaven, the flow of waters.
2 Thou art our Bhaga to send wealth thou dwellest, like circumambient air, with wondrous splendour.
Friend art thou of the lofty Law, like Mitra, Controller, Agni! God! of many a blessing.
3 Agni! the hero slays with might his foeman; the singer bears away the Pani's booty−
Even he whom thou, Sage, born in Law, incitest by wealth, accordant with the Child of Waters.
4 The man who, Son of Strength 1 with sacrifices, hymns, lauds, attracts thy fervour to the altar,
Enjoys each precious thing, O God, O Agni, gains wealth of corn and is the lord of treasures.
5 Grant, Son of Strength, to men for their subsistence such things as bring high fame and hero children.
For thou with might givest much food in cattle even to the wicked wolf when he is hungry.
6 Eloquent, Son of Strength, Most Mighty, Agni, vouchsafe us seed and offspring, full of vigour.
May I by all my songs obtain abundance. May brave sons gladden us through a hundred winters.

HYMN XIV. Agni.

1. WHOSO to Agni hath endeared his thought and service by his hymns, That mortal cats before the rest, and finds sufficiency of food.
2 Agni, in truth, is passing wise, most skilled in ordering, a Seer.
At sacrifices Manus' sons glorify Agni as their Priest.
3 The foeman's wealth in many a place, Agni, is emulous to help.
Men fight the fiend, and seek by rites to overcome the riteless foe.
4 Agni bestows the hero chief, winner of waters, firm in fray.
Soon as they look upon his might his enemies tremble in alarm.
5 For with his wisdom Agni, God, protects the mortal from reproach,
Whose conquering wealth is never checked, is never checked in deeds of might.
6 O Agni, God with Mitra's might call hither the favour of the Gods from earth and heaven.
Bring weal from heaven that men may dwell securely. May we o'ercome the foe's malign oppressions, ma y
we o'ercome them, through thy help o'ercome them.

HYMN XV. Agni.

1. WITH this my song I strive to reach this guest of yours, who wakes at early morn, the Lord of all the tribes.
Each time he comes from heaven, the Pure One from of old: from ancient days the Child cats everlasting food.
2 Whom, well−dis sed, the Blirgus stablished as a rriend, whom men must glorify, high−flaming in the w ood.
As such, most friendly, thou art every day extolled in lauds by Vitahavya, O thou wondrous God.
3 Be thou the foeless helper of the skilful man, subduer of the enemy near or far away.
Bestow a wealthy home on men, O Son of Strength. Give Vitahavya riches spreading far and wide, give Bharadvaja wide−spread wealth.
4 Him, your refulgent guest, Agni who comes from heaven, the Herald of mankind, well−skilled in sacred rites,
Who, like a holy singer, utters heavenly words, oblation−bearer, envoy, God, I seek with hymns.
5 Who with his purifying, eye−attracting form hath shone upon the earth as with the light of Dawn;
Who speeding on, as in the fight of Etaia, cometh, untouched by age, as one athirst in heat.
6 Worship ye Agni, Agni, with your log of wood; praise your beloved, your beloved guest with songs.
Invite ye the Immortal hither with your hymns. A God among the Gods, he loveth what is choice, loveth o ur
service, God mid Gods.
7 Agni inflamed with fuel in my song I sing, pure, Cleanser, steadlast, set in tront at sacrifice.
Wise Jatavedas we implore with prayers for bliss the Priest, the holy Singer, bounteous, void of guile.
8 Men, Agni, in each age have made thee, Deathiess One, their envoy, offering−bearer, guard adorable.
With reverence Gods and mortals have established thee, the ever−watchful, omnipresent Household Lord.

9 Thou, Agni, ordering the works and ways of both, as envoy of the Gods traversest both the worlds.
When we lay claim to thy regard and gracious fare, be thou to us a thriceprotecting friendly guard.
10 Him fair of face, rapid, and fair to look on, him very wise may we who know not follow.
Let him who knows all rules invite for worship, Agru announce our offering to the Immortals.
11 Him, Agni, thou deliverest and savest who brings him prayer to thee the Wise, O Hero,

The end of sacrifice or its inception; yea, thou endowest him with power and riches.
12 Guard us from him who would assail us, Agni; preserve us, O thou Victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable in thousands.
13 Agni, the Priest, is King, Lord of the homestead, he, Jatayedas, knows all generations.
Most skilful worshipper mid Gods and mortals, may he begin the sacrifice, the Holy.

14 Whate'er to−day thou, bright−flamed Priest, enjoyest from the man's rite−for thou art sacrificer−
Worship, for duly dost thou spread in greatness: bear off thine ofrerings of to−day, Most Youthful.
15 Look thou upon the viands duly laid for thee. Fain would he set thee here to worship Heaven and,Earth
.
Help us, O liberal Agni, in the strife for spoil, so that we may o'ercome all things that trouble us, o'ercome
,
o'ercome them with thy help.
16 Together with all Gods, O fair−faced Agni, be seated first upon the woollined altar,
Nest−like, bedewed with oil. Bear this our worship to Savitar who sacrifices rightly.
17 Here the arranging priests, as did Atharvan, rub this Agni forth,
Whom, not bewildered, as he moved in winding ways, they brought from gloom.
18 For the Gods' banquet be thou born, for full perfection and for weal.
Bring the Immortal Gods who strengthen holy Law: so let our sacrifice reach the Gods.
19 O Agni, Lord and Master of men's homesteads, with kindled fuel we have made thee mighty.
Let not our household gear be found defective. Sharpen us with thy penetrating splendour.

HYMN XVI. Agni.

1. PRIEST of all sacrifices hast thou been appointed by the Gods, Agni, amid the race of man.
2 So with thy joyous tongues for us sacrifice nobly in this rite.
Bring thou the Gods and worship them.
3 For well, O God, Disposer, thou knowest, straight on, the paths and ways,
Agni, most wise in sacrifice.
4 Thee, too, hath Bharata of old, with mighty men, implored for bliss.
And worshipped thee the worshipful.
5 Thou givest these abundant boons to Divodasa pouring forth,
To Bharadvaja offering gifts.
6 Do thou, Immortal Messenger, bring hither the Celestial Folk;
Hearing the singer's eulogy.
7 Mortals with pious thought implore thee, Agni, God, at holy rites,
To come unto the feast of Gods.
8 I glorify thine aspect and the might of thee the Bountilul.
All those who love shall joy in thee,
9 Invoker placed by Manus, thou, Agni, art near, the wisest Priest:
Pay worship to the Tribes of Heaven.
10 Come, Agni, lauded, to the feast; come to the offering of the gifts.
As Priest be seated on the grass.
11 So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods.
12 For us thou winnest, Agni, God, heroic strength exceeding great,
Far−spreading and of high renown.

13 Agni, Atharvan brought thee forth, by rubbing, from the lotus−flower,
The head of Visva, of the Priest.
14 Thee. Vrtra's slayer, breaker down of castles, hath Atharvan's son,
Dadhyac the Rsi, lighted up.
15 The hero Pathya kindled thee the Dasyus'. most destructive foe,
Winner of spoil in every fight.
16 Come, here, O Agni, will I sing verily other songs to thee,
And with these drops shalt thou grow strong.
17 Where'er tby mind applies itself, vigour preeminent bast thou:

There wilt thou gain a dwelling−place.
18 Not for a moment only lasts thy bounty, good to many a one!
Our service therefore shalt thou gain.
19 Agni, the Bharata, hath been sought, the Vrtra−slayer, marked of all,
Yea, Divodasa's Hero Lord.
20 For he gave riches that surpass in greatness all the things of earth,
Fighting untroubled, unsubdued.
21 Thou, Agni, as in days of old, with recent glory, gathered light,
Hast overspread the lofty heaven.
22 Bring to your Agni, O my friends, boldly your laud and sacrifice:
Give the Disposer praise and song.
23 For as sagacious Herald he hath sat through every age of man,
Oblation−bearing messenger.
24 Bring those Two Kings whose ways are pure, Adityas, and the Marut host,
Excellent God! and Heaven and Earth.
25 For strong and active mortal man, excellent, Agni, is the look Of thee Immortal, Son of Strength
26 Rich through his wisdom, noblest be the giver serving thee to−day:
The man hath brought his hymn of praise.
27 These, Agni, these are helped by thee, who strong and active all their lives,
O'ercome the malice of the foe, fight down the malice ofthe foe.
28 May Agni with his pointed blaze cast down each fierce devouring fiend
May Agni win us wealth by war.
29 O active Jatavedas, bring riches with store of hero sons:
Slay thou the demons, O Most Wise.
30 Keep us, O Jatavedas, from the troubling of the man of sin:
Guard us thou Sage who knowest prayer.
31 Whatever sinner, Agni, brings oblations to procure our death,
Save us from woe that he would work.
32 Drive from us with thy tongue, O God, the man who doeth evil deeds,
The mortal who would strike us dead.
33 Give shelter reaching far and wide to Bharadvaja, conquering Lord!
Agni, send wealth most excellent.
34 May Agni slay the Vrtras,−fain for riches, through the lord of song,
Served with oblation, kindled, bright.
35 His Father's Father, shining in his Mother's everlasting side,
Set on the seat of holy Law.
36 O active Jatavedas, bring devotion that wins progeny, Agni, that it may shine to heaven.
37 O Child of Strength, to thee whose look is lovely we with dainty food,

O Agni, have poured forth our songs.
38 To thee for shelter are we come, as to the shade from fervent heat
Agni, who glitterest like gold.
39 Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou breakest down the forts.
40 Whom, like an infant newly born, devourer, in their arms they bear,
Men's Agni, skilled in holy rites.
41 Bear to the banquet of the Gods the God best finder−out of wealth,
Let him he seated in his place.
42 In Jatavedas kindle ye the dear guest who hath now appeared
In a soft place, the homestead's Lord.
43 Harness, O Agni, O thou God, thy steeds which are most excellent:
They bear thee as thy spirit wills.

44 Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice.
45 O Agni of the Bharatas, blaze high with everlasting might,
Shine forth and gleam, Eternal One.
46 The mortal man who serves the God with banquet, and, bringing gifts at sacrifice, lauds Agni,
May well attract, with prayer and hands uplifted, the Priest of Heaven and Earth, true Sacrificer.
47 Agni, we bring thee, with our hymn, oblation fashioned in the heart.
Let these be oxen unto thee, let these be bulls and kine to thee.
48 The Gods enkindle Agni, best slayer of Vrtra, first in rank,
The Mighty, One who brings us wealth and crushes down the Raksasas.

HYMN XVII. Indra.

1. DRINK Soma, Mighty One, for which, when lauded, thou breakest through the cattle−stall, O Indra;
Thou who, O Bold One, armed with thunder smotest Vrtra with might, and every hostile being.
2 Drink it thou God who art impetuous victor, Lord of our hymns, with beauteousjaws, the Hero,
Render of kine−stalls, car−borne, thunder−wielding, so pierce thy way to wondrous strength, O Indra.
3 Drink as of old, and let the draught delight thee. hear thou our prayer and let our songs exalt thee.
Make the Sun visible, make food abundant, slaughter the foes, pierce through and free the cattle.
4 These gladdening drops, O Indra, Self−sustainer, quaffed shall augment thee in thy mighty splendour.
Yea, let the cheering drops delight thee greatly, great, perfect, strong, powerful, all−subduing.
5 Gladdened whereby, bursting the firm enclosures, thou gavest splendour to the Sun and Morning.
The mighty rock that compassed in the cattle, ne'er moved, thou shookest from its seat, O Indra.
6 Thou with thy wisdom, power, and works of wonder, hast stored the ripe milk in the raw cows' udders
Unbarred the firm doors for the kine of Morning, and, with the Angirases, set free the cattle.
7 Thou hast spread out wide earth, a mighty marvel, and, high thyself, propped lofty heaven, O Indra.
Both worlds, whose Sons are Gods, thou hast supported, young, Mothers from old time ofholy Order.
8 Yea, Indra, all the Deities installed thee their one strong Champion in the van for battle.
What time the godless was the Gods' assailant, Indra they chose to win the light of heaven.
9 Yea, e'en that heaven itself of old bent backward before thy bolt, in terror of its anger,
When Indra, life of every living creature, smote down within his lair the assailing Dragon.
10 Yea, Strong One! Tvastar turned for thee, the Mighty, the bolt with thousand spikes and hundred edges
,

Eager and prompt at will, wherewith thou crushedst the boasting Dragon, O impetuous Hero.
11 He dressed a hundred buffaloes, O Indra, for thee whom all accordant Maruts strengthen.
He, Pusan Visnu, poured forth three great vessels to him, the juice that cheers, that slaughters Vrtra.
12 Thou settest free the rushing wave of waters, the floods' great swell encompassed and obstructed.
Along steep slopes their course thou tumedst, Indra, directed downward, speeding to the ocean.
13 So may our new prayer bring thee to protect us, thee well−armed Hero with thy bolt of thunder,
Indra, who made these worlds, the Strong, the ty, who never groweth old, the victory−giver.
14 So, Indra, form us brilliant holy singers for strength, for glory, and for food and riches.
Give Bharadvaja hero patrons, Indra Indra, be ours upon the day of trial.
15 With this may we obtain strength God−appointed, and brave sons gladden us through a hundred winter
s.

HYMN XVIII. Indra.

1. GLORIFY him whose might is all−surpassing, Indra the much−invoked who fights uninjured. Magnify
with these songs the never−vanquished, the Strong, the Bull of men, the Mighty Victor.
2 He, Champion,
Hero, Warrior, Lord of battles, impetuous, loudly roaring, great destroyer,
Who whirls the dust on high, alone, oerthrower, hath made all races of mankind his subjects.
3 Thou, thou alone, hast tamed the Dasyus; singly thou hast subdued the people for the Arya.
In this, or is it not, thine hero exploit, Indra? Declare it at the proper season.
4 For true, I deem, thy strength is, thine the Mighty, thine, O Most Potent, thine the Conquering Victor;
Strong, of the strong, Most Mighty, of the mighty, thine, driver of the churl to acts of bounty.
5 Be this our ancient bond of friendship with you and with Angirases here who speak of Vala.
Thou, Wondrous, Shaker of things firm, didst smite him in his fresh strength, and force his doors and cast
les.
6 With holy thoughts must he be called, the Mighty, showing his power in the great fight with Vrtra.
He must be called to give us seed and offspring, the Thunderer must he moved and sped to battle.
7 He in his might, with name that lives for ever, hath far surpassed all human generations.
He, most heroic, hath his home with splendour, with glory and with riches and with valour.
8 Stranger to guile, who ne'er was false or faithless, bearing a name that may be well remembered,
Indra crushed Cumuri, Dhuni, Sambara, Pipru, and Susna, that their castles fell in ruin.
9 With saving might that must be praised and lauded, Indra, ascend thy car to smite down Vrtra.
In thy right hand hold fast thy bolt of thunder, and weaken, Bounteous Lord, his art and magic.
10 As Agni, as the dart burns the dry forest, like the dread shaft burn down the fiends, O Indra;
Thou who with high deep−reaching spear hast broken, hast covered over mischief and destroyed it.
11 With wealth, by thousand paths come hither, Agni, paths that bring ample strength, O thou Most Splen
did.
Come, Son of Strength, o'er whom, Invoked of many! the godless hath no power to keep thee distant.
12 From heaven, from earth is bruited forth the greatness of him the firm, the fiery, the resplendent.
No foe hath he, no counterpart, no refuge is there from him the Conqueror full of wisdom
13 This day the deed that thou hast done is famous, when thou, for him, with many thousand others
Laidest low Kutsa, Ayu, Atithigva, and boldly didst deliver Turvayana.
14 In thee, O God, the wisest of the Sages, all Gods were joyful when thou slewest Ahi.
When lauded for thyself, thou gavest freedom to sore−afflicted Heaven and to the people.
15 This power of thine both heaven and earth acknowledge, the deathless Gods acknowledge it, O Indra.
Do what thou ne'er hast done, O Mighty Worker: beget a new hymn at thy sacrifices.

HYMN XIX. Indra.

1. GREAT, hero−like controlling men is Indra, unwasting in his powers, doubled in vastness.
He, turned to us, hath grown to hero vigour: broad, wide, he hath been decked by those who serve him.
2 The bowl made Indra swift to gather booty, the High, the Lofty, Youthful, Undecaying,
Him who hath waxed by strength which none may conquer, and even at once grown to complete perfectio
n.
3 Stretch out those hands of thine, extend to us−ward thy wide capacious arms, and grant us glory.
Like as the household herdsman guards the cattle, so move thou round about us in the combat.
4 Now, fain for strength, let us invite your Indra hither, who lieth hidden with his Heroes,−
Free from all blame, without reproach, uninjured, e'en as were those who sang, of old, his praises.
5 With steadfast laws, wealth−giver, strong through Soma, he hath much fair and precious food to feed us
.
In him unite all paths that lead to riches, like rivers that commingle with the ocean.
6 Bring unto us the mightiest might, O Hero, strong and most potent force, thou great Subduer!
All splendid vigorous powers of men vouchsafe us, Lord of Bay Steeds, that they may make us joyful.
7 Bring us, grown mighty in its strength, O Indra, thy friendly rapturous joy that wins the battle,
Wherewith by thee assisted and triumphant, we may laud thee in gaining seed and offspring.
8 Indra, bestow on us the power heroic skilled and exceeding strong, that wins the booty,
Wherewith, by thine assistance, we may conquer our foes in battle, be they kin or stranger.
9 Let thine heroic strength come from behind us, before us, from above us or below us.
From every side may it approach us, Indra. Give us the glory of the realm of splendour.
10 With most heroic aid from thee, like heroes Indra, may we win wealth by deeds glory.

Thou, King, art Lord of earthly, heavenly treasure: vouchsafe us riches vast, sublime, and lasting.
11 The Bull, whose strength hath waxed, whom Maruts follow, free−giving Indra, the Celestial Ruler,
Mighty, all−conquering, the victory−giver, him let us call to grant us new protection.
12 Give up the people who are high and haughty to these men and to me, O Thunder−wielder!
Therefore upon the earth do we invoke thee, where heroes win, for sons and kine and waters.
13 Through these thy friendships, God invoked of many! may we be victors over every foeman.
Slaying both kinds of foe, may we, O Hero, be happy, helped by thee, with ample riches.

HYMN XX. Indra.

1. GIVE us wealth, Indra, that with might, as heaven o'ertops the earth, o'ercomes our foes in battle
Wealth that brings thousands and that wins the corn−lands, wealth, Son of Strength! that vanquishes the foeman.
2 Even as the power of Dyaus, to thee, O Indra, all Asura sway was by the Gods entrusted,
When thou, Impetuous! leagued with Visnu, slewest Vrtra the Dragon who enclosed the waters.
3 Indra, Strong, Victor, Mightier than the mighty, addressed with prayer and perfect in his splendour,
Lord of the bolt that breaketh forts in pieces, became the King of the sweet juice of Soma..
4 There, Indra, while the light was won, the Panis f1ed, 'neath a hundred blows, for wise Dasoni,
And greedy Susna's magical devices nor left he any of their food remaining.
5 What time the thunder fell and Susna perished, all life's support from the great Druh was taken.
Indra made room for his car−drivcr Kutsa who sate beside him, when he gained the sunlight.
6 As the Hawk rent for him the stalk that gladdens, he wrenched the head from Namuci the Dasa.
He guarded Nam, Sayya's son, in slumber, and sated him with food, success, and riches.
7 Thou, thunder−armed, with thy great might hast shattered Pipru's strong forts who knew the wiles of

serpents.
Thou gavest to thy worshipper Rjisvan imperishable Wealth, O Bounteous Giver.
8 The crafty Vetasu, the swift Dasni, and Tugra speedily with all his servants,
Hath Indra, gladdening with strong assistance, forced near as 'twere to glorify the Mother.
9 Resistless, with the hosts he battles, bearing in both his arms the Vrtra−slaying thunder.
He mounts his Bays, as the car−seat an archer: yoked at a word they bear the lofty Indra.
10 May we, O Indra, gain by thy new favour: so Parus laud thee, with their sacrifices,
That thou hast wrecked seven autumn forts, their shelter, slain Dasa tribes and aided Purukutsa.
11 Favouring Usana the son of Kavi, thou wast his ancient strengthener, O Indra.
Thou gavest Navavastva. as a present, to the great father gavest back his grandson.
12 Thou, roaring Indra, drovest on the waters that made a roaring sound like rushing rivers,
What time, O Hero, o'er the sea thou broughtest, in safety broughtest Turvasa and Yadu.
13 This Indra, was thy work in war: thou sentest Dhuni and Cumuri to sleep and slumber.
Dabhiti lit the flame for thee, and worshipped with fuel, hymns, poured Soma, dressed oblations.

HYMN XXI. Indra. Visvedevas.

1. THESE the most constant singer's invocations call thee who art to be invoked, O Hero;
Hymns call anew the chariot−borne, Eternal: by eloquence men gain abundant riches.
2 I praise that Indra, known to all men, honoured with songs, extolled with hymns at sacrifices,
Whose majesty, rich in wondrous arts, surpasseth the magnitude of earth, and heaven in greatness.
3 He hath made pathways, with the Sun to aid him, throughout the darkness that extended pathless.
Mortals who yearn to worship ne'er dishonour, O Mighty God, thy Law who art Immortal.
4 And he who did these things, where is that Indra? among what tribes? what people doth he visit?

What sacrifice contents thy mind , and wishes? What priest among them all? what hymn, O Indra?
5 Yea, here were they who, born of old, have served thee, thy friends of ancient time, thou active Worker.

Bethink thee now of these, Invoked of many! the midmost and the recent, and the youngest.
6 Inquiring after him, thy later servants, Indra, have gained thy former old traditions.
Hero, to whom the prayer is brought, we praise thee as great for that wherein we know thee mighty.
7 The demon's strength is gathered fast against thee: great as that strength hath grown, go forth to meet it.
With thine own ancient friend and companion, the thunderbolt, brave Champion! drive it backward.
8 Hear, too, the prayer of this thy present beadsman, O Indra, Hero, cherishing the singer.
For thou wast aye our fathers' Friend aforetime, still swift to listen to their supplication.
9 Bring to our help this day, for our protection, Varuna, Mitra , Indra, and the Maruts,
Pusan and Visnu, Agni and Purandhi, Savitar also, and the Plants and Mountains.
10 The singers here exalt with hymns and praises thee who art very Mighty and Most Holy.
Hear, when invoked, the invoker's invocation. Beside thee there is nonelike thee, Immortal!
11 Now to my words come quickly thou who knowest, O Son of Strength, with all who claim our worship
,
Who visit sacred rites, whose tongue is Agni, Gods who made Manu stronger than the Dasyu.
12 On good and evil ways be thou our Leader, thou who art known to all as Path−preparer.
Bring power to us, O Indra, with thy Horses, Steeds that are best to draw, broad−backed, unwearied.

HYMN XXII. Indra.

1. WITH these my hymns I glorify that Indra who is alone to be invoked by mortals,
The Lord, the Mighty One, of manly vigour, victorious, Hero, true, and full of wisdom.
2 Our sires of old,. Navagvas, sages seven, while urging him to show his might, extolled him,
Dwelling on heights, swift, smiting down opponents, guileless in word, and in his thoughts most mighty.
3 We seek that Indra to obtain his riches that bring much food, and men, and store of heroes.
Bring us, Lord of Bay Steeds, to make us joyful, celestial wealth, abundant, undecaying.
4 Tell thou us this, if at thy hand aforetime the earlier singers have obtained good fortune,
What is thy share and portion, Strong Subduer, Asura−slayer, rich, invoked of many?
5 He who for car−borne Indra, armed with thunder, hath a hymn, craving, deeply−piercing, fluent,
Who sends a song effectual, firmly−grasping, and strength−bestowing, he comes near the mighty.
6 Strong of thyself, thou by this art hast shattered, with thought−swift Parvata, him who waxed against th ee,
And, Mightiest! roaring! boldly rent in pieces things that were firmly fixed and never shaken.
7 Him will we fit for you with new devotion, the strongest Ancient One, in ancient manner.
So may that Indra, boundless, faithful Leader, conduct us o'er all places hard to traverse.
8 Thou for the people who oppress hast kindled the earthly firmament and that of heaven.
With heat, O Bull, on every side consume them: heat earth and flood for him who hates devotion.
9 Of all the Heavenly Folk, of earthly creatures thou art the King, O God of splendid aspect.
In thy right hand, O Indra, grasp die thunder: Eternal! thou destroyest all enchantments.
10 Give us confirmed prosperity, O Indra, vast and exhaustless for the foe's subduing.
Strengthen therewith the Arya's hate and Dasa's, and let the arms of Nahusas be mighty.
11 Come with thy team which brings all blessings hither, Disposer, much−invoked, exceeding holy.
Thou whom no fiend, no God can stay or hinder, come swittly with these Steeds in my direction.

HYMN XXIII. Indra.

1. THOU art attached to pressed−out Soma, Indra, at laud, at prayer, and when the hymn is chante
d; Or when with yoked Bays, Maghavan, thou comest, O Indra, bearing in thine arms the thunder.
2 Or when on that decisive day thou holpest the presser of the juice at Vrtra's slaughter;
Or when thou, while the strong one feared, undaunted, gavest to death, Indra, the daring Dasyus.
3 Let Indra drink the pressed−out Soma, Helper and mighty Guide of him who sings his praises.
He gives the hero room who pours oblations, and treasure even to the lowly singer.
4 E'en humble rites with his Bay steeds he visits: he wields the bolt, drinks Soma, gives us cattle.
He makes the valiant rich in store of heroes, accepts our praise and hears the singer's calling.
5 What he hath longed for we have brought to Indra, who from the days of old hath done us service.
While Soma flows we will sing hymn, and laud him, so that our prayer may streng. then Indra's vigour.
6 Thou hast made prayer the means of thine exalting, therefore we wait on thee with hymns, O Indra.
May we, by the pressed Soma, Somadrinker! bring thee, with sacrifice, blissful sweet refreshment.
7 Mark well our sacrificial cake, delighted Indra, drink Soma and the milk commingled.
Here on the sacrificer's grass be seated: give ample room to thy devoted servant.
8 O Mighty One, be joyful as thou willest. Let these our sacrifices reach and find thee;
And may this hymn and these our invocations turn thee, whom many men invoke, to help us.
9 Friends, when thejuices flow, replenish duly your own, your bounteous Indra with the Soma.
Will it not aid him to support us? Indra. spares him who sheds the juice to win his favour.
10 While Soma flowed, thus Indra hath been lauded, Ruler of nobles, mid the Bharadvajas,
That Indra may become the singer's patron and give him wealth in every kind of treasure.

HYMN XXIV. Indra.

1. STRONG rapturous joy, praise, glory are with Indra: impetuous God, he quaffs the juice of Soma:
That Maghavan whom men must laud with singing, Heaven−dweller, King of songs, whose help is lasting
.
2 He, Friend of man, most wise, victorious Hero, hears, with far−reaching aid, the singer call him.
Excellent, Praise of Men, the bard's Supporter, Strong, he gives strength, extolled in holy synod.
3 The lofty axle of thy wheels, O Hero, is not surpassed by heaven and earth in greatness.
Like branches of a tree, Invoked of many manifold aids spring forth from thee, O Indra.
4 Strong Lord, thine energies, endowed with vigour, are like the paths of kine converging homeward.
Like bonds of cord, Indra, that bind the younglings, no bonds are they, O thou of boundless bounty.
5 One act to−day, another act tomorrow oft Indra makes what is not yet existeni.
Here have we Mitra, Varuna, and Pusan to overcome the foeman's domination.
6 By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra.
Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush tobattle.
7 That Indra whom nor months nor autumn seasons wither with age, nor fleeting days enfeeble,−
Still may his body Wax, e'en now so mighty, glorified by the lauds and hymns that praise him.
8 Extolled, he bends not to the strong, the steadfast, nor to the bold incited by the Dasyu.
High mountains are as level plains to Indra: even in the deep he finds firm ground to rest on.
9 Impetuous Speeder through all depth and distance, give strengthening food, thou drinker of the juices.
Stand up erect to help us, unreluctant, what time the gloom of night brightens to morning.
10 Hasting to help, come hither and protect him, keep him from harm when he is here, O Indra.
At home, abroad, from injury preserve him. May brave sons gladden us through a hundred winters.

HYMN XXV. Indra.

1. WITH thine assistance, O thou Mighty Indra, be it the least, the midmost, or the highest,−
Great with those aids and by these powers support us, Strong God! in battle that subdues our foemen.
2 With these discomfit hosts that fight against us, and check the opponent's wrath, thyself uninjured.
With these chase all our foes to every quarter: subdue the tribes of Dasas to the Arya.
3 Those who array themselves as foes to smite us, O Indra, be they kin or be they strangers,−

Strike thou their manly strength that it be feeble, and drive in headlong flight our foemen backward.
4 With strength of limb the hero slays the hero, when bright in arms they range them for the combat.
When two opposing hosts contend in battle for seed and offspring, waters, kine, or corn−lands.
5 Yet no strong man hath conquered thee, no hero, no brave, no warrior trusting in his valour.
Not one of these is match for thee, O Indra. Thou far surpassest all these living creatures.
6 He is the Lord of both these armies' valour when the commanders call them to the conflict:
When with their ranks expanded they are fighting with a great foe or for a home with heroes.
7 And when the people stir themselves for battle, be thou their saviour, Indra, and protector,
And theirs, thy manliest of our friends, the pious, the chiefs who have installed us priests, O Indra.
8 To thee for high dominion hath been for evermore, for slaughtering the Vrtras,
All lordly power and might, O Holy Indra, given by Gods for victory in battle.
9 So urge our hosts together in the combats: yield up the godless bands that fight against us.
Singing, at morn may we find thee with favour, yea, Indra, and e'en now, we Bharadvajas.

HYMN XXVI. Indra.

1. O INDRA, hear us. Raining down the Soma, we call on thee to win us mighty valour. Give us strong succour on the day of trial, when the tribes gather on the field of battle. 2 The warrior, son of warrior sire, invokes thee, to gain great strength that may be won as booty: To thee, the brave man's Lord, the fiends' subduer, he looks when fighting hand to hand for cattle. 3 Thou didst impel the sage to win the daylight, didst ruin Susna for the pious Kutsa. The invulnerable demon's head thou clavest when thou wouldst win the praise of Atithigva. 4 The lofty battle−car thou broughtest forward; thou holpest Dasadyu the strong when fighting. Along with Vetasu thou slewest Tugra, and madest Tuji strong, who praised thee, Indra. 5 Thou madest good the laud, what time thou rentest a hundred thousand fighting foes, O Hero, Slewest the Dasa Sambara of the mountain, and with strange aids didst succour Divodasa. 6 Made glad with Soma−draughts and faith, thou sentest Cumuri to his sleep, to please Dabhiti. Thou, kindly giving Raji to Pithinas, slewest with might, at once, the sixty thousand. 7 May I too, with the liberal chiefs, O Indra, acquire thy blin supreme and domination, When, Mightiest! Hero−girt! Nahusa heroes boast them in thee, the triply−strong Defender. 8 So may we he thy friends, thy best beloved, O Indra, at this holy invocation. Best be Pratardani, illustrious ruler, in slaying foemen and in gaining riches.

HYMN XXVII. Indra.

1 WHAT deed hath Indra done in the wild transport, in quaffing or in friendship with, the Soma?
What joys have men of ancient times or recent obtained within the chamber of libation?
2 In its wild joy Indra hath proved him faithful, faithful in quaffing, faithful in its friendship.
His truth is the delight that in this chamber the men of old and recent times have tasted.
3 All thy vast power, O Maghavan, we know not, know not the riches of thy full abundance.
No one hath seen that might of thine, productive of bounty every day renewed, O Indra.
4 This one great power of thine our eyes have witnessed, wherewith thou slewest Varasikha's children,
When by the force of thy descending thunder, at the mere solund, their boldest was demolished.
5 In aid of Abhyavartin Cayamana, Indra destroyed the seed of Varasikha.
At Hariyupiya he smote the vanguard of the Vrcivans, and the rear fled frighted.
6 Three thousand, mailed, in quest of fame, together, on the Yavyavati, O much−sought Indra,
Vrcivan's sons, falling before the arrow, like bursting vessels went to their destruction.
7 He, whose two red Steers, seeking goodly pasture, plying their tongues move on 'twixt earth and heaven,

Gave Turvasa to Srnjaya, and, to aid him, gave the Vrcivans up to Daivavata. 8 Two wagon−teams, with damsels, twenty oxen, O Agni, Abhydvartin Cayamdna, The liberal Sovran, giveth me. This guerdon of Prthu's seed is hard to win from others.

HYMN XXVIII. Cows.

I. THE Kine have come and brought good fortune: let them rest in the cow−pen and be happy near us.
Here let them stay prolific, many−coloured, and yield through many morns their milk for Indra.
2 Indra aids him who offers sacrifice and gifts: he takes not what is his, and gives him more thereto.

Increasing ever more and ever more his wealth, he makes the pious dwell within unbroken bounds.
3 These are ne'er lost, no robber ever injures them: no evil−minded foe attempts to harass them.
The master of the Kine lives many a year with these, the Cows whereby he pours his gifts and serves the Gods.
4 The charger with his dusty brow o'ertakes them not, and never to the shambles do they take their way.
These Cows, the cattle of the pious worshipper, roam over widespread pasture where no danger is.
5 To me the Cows seem Bhaga, they seem Indra, they seem a portion of the first−poured Soma.
These present Cows, they, O ye Indra. I long for Indra with my heart and spirit.
6 O Cows, ye fatten e'en the worn and wasted, and make the unlovely beautiful tolook on.
Prosper my house, ye with auspicious voices. Your power is glorified in our assemblies.
7 Crop goodly pasturage and be prolific drink pure sweet water at good drinking places.
Never be thief or sinful man your matter, and may the dart of Rudra still avoid you.
8 Now let this close admixture be close intermigled with these Cows,
Mixt with the Steer's prolific flow, and, Indra, with thy hero might.

HYMN XXIX Indra.

1. YOUR men have followed Indra for his friendship, and for his loving−kindness glorified him.
For he bestows great wealth, the Thunder−wielder: worship him, Great and Kind, to win his favour.
2 Him to whose hand, men closely cling, and drivers stand on his golden chariot firmly stationed.
With his firm arms he holds the reins; his Horses, the Stallions, are yoked ready for the journey.
3 Thy devotees embrace thy feet for glory. Bold, thunder−armed, rich, through thy strength, in guerdon,
Robed in a garment fair as heaven to look on, thou hast displayed thee like an active dancer.
4 That Soma when effused hath best consistence, for which the food is dressed and grain is mingled;
By which the men who pray, extolling Indra chief favourites of Gods, recite their praises.
5 No limit of thy might hath been appointed, which by its greatness sundered earth and heaven.
These the Prince filleth full with strong endeavour, driving, as 'twere, with help his flocks to waters.
6 So be the lofty Indra prompt to listen, Helper unaided, golden−visored Hero.
Yea, so may he, shown forth in might unequalled, smite down the many Vrtras and the Dasyus.

HYMN XXX. Indra.

1. INDRA hath waxed yet more for hero prowess, alone, Eternal, he bestoweth treasures.
Indra transcendeth both the worlds in greatness: one half of him equalleth earth and heaven.
2 Yea, mighty I esteem his Godlike nature: none hindereth what he hath once determined.
Near and afar he spread and set the regions, and every day the Sun became apparent.
3 E'en now endures thine exploit of the Rivers, when, Indra, for their floods thou clavest passage.
Like men who sit at meat the mountains settled: by thee, Most Wise! the regions were made steadfast.

4 This is the truth, none else is like thee, Indra, no God superior to thee, no mortal. Thou sle
west Ahi who besieged the waters, and lettest loose the streams to hurry seaward. 5 Indra, t
hou breakest up the floods and portals on all sides, and the firmness of the mountain. Thou
art the King of men, of all that liveth, engendering at once Sun, Heaven, and Morning.

HYMN XXXI Indra.

1. SOLE Lord of wealth art thou, O Lord of riches: thou in thine hands hast held the people, Indra!
Men have invoked thee with contending voices for seed and waters, progeny and sunlight.
2 Through fear of thee, O Indra, all the regions of earth, though naught may move them, shake and tremble.
All that is firm is frightened at thy coming, −the earth, the heaven, the mountain, and the forest.
3 With Kutsa, Indra! thou didst conquer Susna, voracious, bane of crops, in fight for cattle.
In the close fray thou rentest him: thou stolest the Sun's wheel and didst drive away misfortunes.
4 Thou smotest to the ground the hundred castles, impregnable, of Sambara the Dasyu,
When, Strong, with might thou holpest Divodasa who poured libations out, O Soma−buyer, and madest Bharadvaja rich who praised thee.
5 As such, true Hero, for great joy of battle mount thy terrific car, O Brave and Manly.
Come with thine help to me, thou distant Roamer, and, glorious God, spread among men my glory.

HYMN XXXII Indra.

1. I WITH my lips have fashioned for this Hero words never matched, most plentiful and auspicious,
For him the Ancient, Great, Strong, Energetic, the very mighty Wielder of the Thunder.
2 Amid the sages, with the Sun he brightened the Parents: glorified, he burst the mountain;
And, roaring with the holy−thoughted singers, he loosed the bond that held the beams of Morning.
3 Famed for great deeds, with priests who kneel and laud him, he still hath conquered in the frays for cattle,
And broken down the forts, the Fort−destroyer, a Friend with friends, a Sage among the sages.
4 Come with thy girthed mares, with abundant vigour and plenteous strength to him who sings thy praises.
Come hither, borne by mares with many heroes, Lover of song! Steer! for the people's welfare.
5 Indra with rush and might, sped by his Coursers, hath swiftly won the waters from the southward.
Thus set at liberty the rivers daily flow to their goal, incessant and exhaustless.

HYMN XXXIII. Indra.

1. GIVE us the rapture that is mightiest, Indra, prompt to bestow and swift to aid, O Hero,
That wins with brave steeds where brave steeds encounter, and quells the Vrtras and the foes in battle.
2 For with loud voice the tribes invoke thee, Indra, to aid them in the battlefield of heroes.
Thou, with the singers, hast pierced through the Panis: the charger whom thou aidest wins the booty.
3 Both races, Indra, of opposing foemen, O Hero, both the Arya and the Dasa,
Hast thou struck down like woods with well−shot lightnings: thou rentest them in fight, most manly Chieftain!
4 Indra, befriend us with no scanty succour, prosper and aid us, Loved of all that liveth,
When, fighting for the sunlight, we invoke thee, O Hero, in the fray, in war's division.
5 Be ours, O Indra, now and for the future, be graciously inclined and near to help us.
Thus may we, singing, sheltered by the Mighty, win many cattle on the day of trial.

HYMN XXXIV. Indra.

1. FULL Many songs have met in thee, O Indra, and many a noble thought from thee proceedeth.

Now and of old the eulogies of sages, their holy hymns and lauds, have yearned for Indra.
2 He, praised of many, bold, invoked of many, alone is glorified at sacrifices.
Like a car harnessed for some great achievement, Indra must be the cause of our rejoicing.
3 They make their way to Indra and exalt him, bim whom no prayers and no laudations trouble;
For when a hundred or a thousand singers. laud him who loves the song their praise delights him.
4 As brightness mingles with the Moon in heaven, the offered Soma yearns to mix with Indra.
Like water brought to men in desert places, our gifts at sacrifice have still refreshed him.
5 To him this mighty eulogy, to Indra hath this our laud been uttered by the poets,
That in the great encounter with the foemen, Loved of all life, Indra may guard and help us.

HYMN XXXV. Indra.

1. WHEN shall our prayers rest in thy car beside thee? When dost thou give the singer food for thousands ?
When wilt thou clothe this poet's laud with plenty, and when wilt thou enrich our hymns with booty?
2 When wilt thou gatber men with men, O Indra, heroes with heroes, and prevail in combat?
Thou shalt win triply kine in frays for cattle, so, Indra, give thou us celestial glory.
3 Yea, when wilt thou, O Indra, thou Most Mighty, make the prayer all−sustaining for the singer?
When wilt thou yoke, as we yoke songs, thy Horses, and come to offerings that bring wealth in cattle?
4 Grant to the Singer food with store of cattle, splendid with horses and the fame of riches.
Send food to swell the milch−cow good at milking: bright be its shine among the Bharadvajas.
5 Lead otherwise this present foeman, Sakra! Hence art thou praised as Hero, foe destroyer
Him who gives pure gifts may I praise unceasing. Sage, quicken the Angirases by devotion.

HYMN XXXVI. Indra.

1. THY raptures ever were for all men's profit: so evermore have been thine earthly riches.
Thou still hast been the dealer−forth of vigour, since among Gods thou hast had power and Godhead.
2 Men have obtained his strength by sacrificing, and ever urged him, on to hero valour.
For the rein−seizing, the impetuous Charger they furnished power even for Vrtra's slaughter.
3 Associate with him, as teams of horses, help, manly might, and vigour follow Indra.
As rivers reach the sea, so, strong with praises, our holy songs reach him the Comprehensive.
4 Lauded by us, let flow the spring, O Indra, of excellent and brightly−shining riches.
For thou art Lord of men, without an equal: of all the world thou art the only Sovran.
5 Hear what thou mayst hear, thou who, fain for worship, as heaven girds earth, guardest thy servant's treasure;
Tlat thou mayst be our own, joying in power, famed through thy might in every generation.

HYMN XXXVII Indra.

1. LET thy Bay Horses, yoked, O mighty Indra, bring thy car hither fraught with every blessing.
For thee, the Heavenly, e'en the poor invoketh: may we this day, thy feast−companions, prosper.
2 Forth to the vat the brown drops flow for service, and purified proceed directly forward. May I
ndra drink of this, our guest aforetime, Celestial King of the strong draught of Soma. 3 Bringing
us hitherward all−potent Indra on well−wheeled chariot, may the Steeds who bear him Convey hi
m on the road direct to glory, and ne'er may Vayu's Amrta cease and fail him. 4 Supreme, he stirs

this man to give the guerdon,−Indra, most efficacious of the princes,− Wherewith, O Thunderer, thou removest sorrow, and, Bold One! partest wealth among the nobles. 5 Indra is hewho gives e nduring vigour: may our songs magnify the God Most Mighty. Best Vrtra−slayer be the Hero Ind ra these things he gives as Prince, with strong endeavour.

HYMN XXXVIII. Indra.

1. HE hath drunk hence, Most Marvellous, and carried away our great and splendid call on Indra.
The Bounteous, when we serve the Gods, accepteth song yet more famous and the gifts we bring him.
2 The speaker filleth with a cry to Indra his ears who cometh nigh e'en from a distance.
May this my call bring Indra to my presence, this call to Gods composed in sacred verses.
3 Him have I sung with my best song and praises, Indra of ancient birth and Everlasting.
For prayer and songs in him are concentrated: let laud wax mighty when addressed to Indra:
4 Indra, whom sacrifice shall strengthen, Soma, and song and hymn, and praises and devotion,
Whom Dawns shall strengthen when the night departeth, Indra whom days shall strengthen, months, and autumns.
5 Him, born for conquering might in full perfection, and waxen strongfor bounty and for glory,
Great, Powerful, will we to−day, O singer, invite to aid. us and to quell our foemen.

HYMN XXXIX Indra.

1. OF this our charming, our celestial Soma, eloquent, wise, Priest, with inspired devotion,
Of this thy close attendant, hast thou drunken. God, send the singer food with milk to grace it.
2 Craving the kine, rushing against the mountain led on by Law, with holyminded comrades,
He broke the never−broken ridge of Vala. With words of might Indra subdued the Panis.
3 This Indu lighted darksome nights, O Indra, throughout the years, at morning and at evening.
Him have they stablished as the days' bright ensign. He made the Mornings to be born in splendour.
4 He shone and caused to shme the worlds that shone not. By Law he lighted up the host of Mornings.
He moves with Steeds yoked by eternal Order, contenting men with nave that finds the sunlight.
5 Now, praised, O Ancient King! fill thou the singer with plenteous food that he may deal forth treasures.
Give waters, herbs that have no poison, forests, and kine, and steeds, and men, to him who lauds thee.

HYMN XL. Indra

1. DRINK, Indra; juice is shed to make thee joyful: loose thy Bay Steeds and give thy friends their freedo m.
Begin the song, seated in our assembly. Give strength for sacrifice to him who singeth.
2 Drink thou of this whereof at birth, O Indra, thou drankest, Mighty One for power and rapture.
The men, the pressing−stones, the cows, the waters have made this Soma ready for thy drinking.
3 The fire is kindled, Soma pressed, O Indra: let thy Bays, best to draw, convey thee hither.
With mind devoted, Indra, I invoke thee. Come, for our great prosperity approach us.
4 Indra, come hither: evermore thou camest through our great strong desire to drink the Soma.
Listen and hear the prayers which now we offer, and let this sacrifice increase thy vigour.
5 Mayst thou, O Indra, on the day of trial, present or absent, wheresoe'er thou dwellest,

Thence, with thy team, accordant with the Maruts, Song−lover! guard our sacrifice, to help us.

HYMN XLL Indra.

1. COME gracious to our sacrifice, O Indra: pressed Soma−drops are purified to please thee.
As cattle seek their home, so Thunderwielder, come, Indra, first of those who claim our worship.
2 With that well−formed most wide−extending palate, wherewith thou ever drinkest streams of sweetness,

Drink thou; the Adhvaryu standeth up before thee: let thy spoil−winning thunderbolt attend thee.
3 This drop, steer−strong and omniform, the Soma, hath been made ready for the Bull, for India.
Drink this, Lord of the Bays, thou Strong Supporter, this that is thine of old, thy food for ever.
4 Soma when pressed excels the unpressed Soma, better, for one who knows, to give him pleasure.
Come to this sacrifice of ours, O Victor replenish all thy powers with this libation.
5 We call on thee, O Indra: come thou hither: sufficient be the Soma for thy body.
Rejoice thee, Satakratu! in the juices guard us in wars, guard us among our people.

HYMN XLII− Indra.

1. BRING sacrificial gifts to him, Omniscient, for he longs to drink, The Wanderer who comes with speed , the Hero ever in the van.
2 With Soma go ye nigh to him chief drinker of the Soma's juice:
With beakers to the Impetuous God, to Indra with the drops effused.
3 What time, with Soma, with the juice effused, ye come before the God,
Full wise he knows the hope of each, and, Bold One, strikes this foe and that.
4 To him, Adhvaryu! yea, to him give offerings of the juice expressed.
Will he not keep us safely from the spiteful curse of each presumptuous high−born foe?

HYMN XLIII. Indra

1. IN whose wild joy thou madest once Sambara Divodasa's prey, This Soma is pressed out for thee, O Indra: drink!
2 Whose gladdening draught, shed from the points, thou guardest in the midst and end,
This Soma is pressed out for thee, O Indra drink!
3 In whose wild joy thou settest free the kine held fast within the rock,
This Soma is pressed out for thee, O Indra: drink!
4 This, in whose juice delighting thou gainest the might of Maghavan,
This Soma is pressed out for thee, O Indra drink!

HYMN XLIV. Indra.

1. THAT which is wealthiest, Wealthy God in splendoursmost illustrious, Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this. 2 Effectual, Most Effectual One! thine, as bestowing wealth of hymns, Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this. 3 Wherewith thou art increased in strength, and conquerest with thy proper aids, Soma is pressed: thy gladdening draught, Indra! libation's Lord! is this. 4 Him for your sake I glorify as Lor

d of Strength who wrongeth none, The Hero Indra, conquering all, Most Bounte
ous, God of all the tribes. 5 Those Goddesses, both Heaven and Earth, revere th
e power and might of him, Him whom our songs increase in strength, the Lord
of bounty swift to come.
6 To seat your Indra, I will spread abroad with power this song of praise.
The saving succours that abide in him, like songs, extend and grow.
7 A recent Friend, he found the skilful priest: he drank, and showed forth treasure from the Gods.
He conquered, borne by strong all−shaking mares, and was with far−spread power his friends' Protector.
8 In course of Law the sapient juice was quaffed: the Deities to glory turned their mind.
Winning through hymns a lofty title, he, the Lovely, made his beauteous form apparent.
9 Bestow on us the most illustrious strength ward off men's manifold malignities.
Give with thy might abundant vital force, and aid us graciously in gaining riches.
10 We turn to thee as Giver, liberal Indra. Lord of the Bay Steeds, be not thou ungracious.
No friend among mankind have we to lookto: why have men called thee him who spurs the niggard?
11 Give us not up, Strong Hero! to the hungry: unharmed be we whom thou, so rich, befriendest.
Full many a boon hast thou for men demolish those who present no gifts nor pour oblations.
12 As Indra thundering impels the rain−clouds, so doth he send us store of kine and horses.
Thou art of old the Cherisher of singers let not the rich who bring no gifts deceive thee.
13 Adbyaryu, hero, bring to mighty Indrafor he is King thereof−the pressed−out juices;
To him exalted by the hymns and praises, ancient and modern, of the singing Rsis.
14 In the wild joy of this hath Indra, knowing full many a form, struck down resistless Vrtras.
Proclaim aloud to him the savoury Soma so that the Hero, strong of jaw, may drink it.
15 May Indra drink this Soma poured to please him, and cheered therewith slay Vrtra with his thunder.
Come to our sacrifice even from a distance, good lover of our songs, the bard's Supporter.
16 The cup whence Indra drinks the draught is present: the Amrta dear to Indra hath been drunken,
That it may cheer the God to gracious favour, and keep far from us hatred and affliction.
17 Therewith enraptured, Hero, slay our foemen, the unfriendly, Maghavan be they kin or strangers,
Those who still aim their hostile darts to smite us, turn them to flight, O Indra, crush and kill them.
18 O Indra Maghavan, in these our battles win easy paths for us and ample freedom.
That we may gain waters and seed and offspring, set thou our princes on thy side, O Indra.
19 Let thy Bay Stallions, harnessed, bring thee hither, Steeds with strong chariot and strong reins to hold them,
Strong Horses, speeding hither, bearing thunder, well−harnessed, for the strong exciting potion.
20 Beside the vat, Strong God! stand thy strong Horses, shining with holy oil, like waves exulting.
Indra, they bring to thee, the Strong and Mighty, Soma of juices shed by mighty press−stones.
21 Thou art the Bull of earth, the Bull of heaven, Bull of the rivers, Bull of standing waters.
For thee, the Strong, O Bull, hath Indu swollen. juice pleasant, sweet to drink, for thine election.
22 This God, with might, when first he had his being, with Indra for ally, held fast the Pani.
This Indu stole away the warlike weapons, and foiled the arts of his malignant father.
23 The Dawns he wedded to a glorious Consort, and set within the Sun the light that lights him.
He found in heaven, in the third lucid regions, the threefold Amrta in its close concealment.
24 He stayed and held the heaven and earth asunder: the chariot with the sevenfold reins he harnessed.
This Soma Set with power within the milch−kine a spring whose ripe contents ten fingers empty.

HYMN XLV. Indra.

1. THAT Indra is our youthful Friend, who with his trusty guidance led Turvasa, Yadu from afar.

2 Even to the dull and uninspired Indra, gives vital power, and wins
Even with slow steed the offered prize.
3 Great are his ways of guiding us, and!nanilbld are Ins eulogies:
His kind protections never fail.
4 Friends, sing your psalm and offer praise to him to whom the prayer is brought:

For our great Providence is he.
5 Thou, Slaughterer of Vrtra, art Guardian and Friend of one and two,
Yea, of a man like one of us.
6 Beyond men's hate thou leadest us, and givest cause to sing thy praise:
Good hero art thou called by men.
7 I call with hymns, as 'twere a cow to milk, the Friend who merits praise,
The Brahman who accepts the prayer.
8 Him in whose hands they say are stored all treasures from the days of old,
The Hero, conquering in the fight.
9 Lord of Strength, Caster of the Stone, destroy the firm forts built by men,
And foil their arts, unbending God!
10 Thee, thee as such, O Lord of Power, O Indra, Soma−drinker, true,
We, fain for glory, have invoked.
11 Such as thou wast of old, and art now to be called on when the prize
lies ready, listen to our call.
12 With hymns and coursers we will gain, Indra, through thee, both steeds and spoil
Most glorious, and the proffered prize.
13 Thou, Indra, Lover of the Song, whom men must stir to help, hast been
Great in the contest for the prize.
14 Slayer of foes, whatever aid of thine imparts the swiftest course,
With that impel our car to speed.
15 As skilfullest of those who drive the chariot, with our art and aim,
O Conqueror, win the proffered prize.
16 Praise him who, Matchless and Alone, was born the Lord of living men,
Most active, with heroic soul.
17 Thou who hast been the singers' Friend, a Friend auspicious with thine aid,
As such, O Indra, favour us.
18 Grasp in thine arms the thunderbolt, O Thunder−armed, to slay the fiends:
Mayst thou subdue the foemen's host.
19 I call the ancient Friend, allied with wealth, who speeds the lowly man,
Him to whom chiefly prayer is brought.
20 For he alone is Lord of all the treasures of the earth: he speeds
Hither, chief Lover of the Song.
21 So with thy yoked teams satisfy our wish with power and wealth in steeds
And cattle, boldly, Lord of kine!
22 Sing this, what time the ' juice is pressed, to him your Hero, Much−invoked,
To please him as a mighty Steer.
23 He, Excellent, withholdeth not his gift of power and wealth in kine,
When he hath listened to our songs.
24 May he with might unclose for us the cow's stall, whosesoe'er it be,
To which the Dasyu−slayer goes.
25 O Indra Satakratu, these our songs have called aloud to thee,

Like mother cows to meet their calves.
26 Hard is thy love to win: thou art a Steer to him who longs for steers:
Be to one craving steeds a Steed.
27 Delight thee with the juice we pour for thine own great munificence:
Yield not thy singer to reproach.
28 These songs with every draught we pour come, Lover of the Song, to thee,
As milch−kine hasten to their young
29 To thee most oft invoked, amid the many singers' rivalry
Who beg with all their might for wealth.

30 Nearest and most attractive may our laud, O Indra come to thee.
Urge thou us on to ample wealth.
31 Brbu hath set himself above the Panis, o'er their highest head,
Like the wide bush on Ganga's bank.
32 He whose good bounty, thousandfold, swift as the rushing of the wind,
Suddenly offers as a gift.
33 So all our singers ever praise the pious Brbu's noble deed,
Chief, best to give his thousands, best to give a thousand liberal gifts.

HYMN XLVI. Indra.

1. THAT we may win us wealth and power we poets, verily, call on thee: In war men call on thee, Indra, the hero's Lord, in the steed's race−course call on thee.
2 As such, O Wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariotsteeds, ever to be the conqueror's strength.
3 We call upon that Indra, who, most active, ever slays the foe:
Lord of the brave, Most Manly, with a thousand powers, help thou and prosper us in fight.
4 Rcisama, thou forcest men as with a bull, with anger, in the furious fray.
Be thou our Helper in the mighty battle fought for sunlight, water, and for life.
5 O Indra, bring us name and fame, enriching, mightiest, excellent,
Wherewith, O Wondrous God, fair−visored, thunder−armed, thou hast filled full this earth and heaven.
6 We call on thee, O King, Mighty amid the Gods, Ruler of men, to succour us.
All that is weak in us, Excellent God, make firm: make our foes easy to subdue.
7 All strength and valour that is found, Indra, in tribes of Nahusas, and all the splendid fame that the Five Tribes enjoy
Bring, yea, all manly powers at once.
8 Or, Maghavan, what vigorous strength in Trksi lay, in Druhyus or in Paru's folk,
Fully bestow on us, that, in the conquering fray, we may subdue our foes in fight.
9 O Indra, grant a happy home, a triple refuge triply strong.
Bestow a dwelling−place on the rich lords and me, and keep thy dart afar from these.
10 They who with minds intent on spoil subdue the foe, boldly attack and smite him down,−
From these, O Indra Maghavan who lovest song, be closest guardian of our lives.
11 And now, O Indra, strengthen us: come near and aid us in the fight,
What time the feathered shafts are flying in the air, the arrows with their sharpened points.
12 Give us, where heroes strain their bodies in the fight, the shelter that our fathers loved.
To us and to our sons give refuge: keep afar all unobserved hostility.
13 When, Indra, in the mighty fray thou urgest chargers to their speed,

On the uneven road and on a toilsome path, like falcons, eager for renown,
14 Speeding like rivers rushing down a steep descent, responsive to the urging call,
That come like birds attracted to the bait, held in by reins in both the driver's hands.

HYMN XLVII. Indra, Etc.

1. YEA, this is good to taste and full of. sweetness, verily it is strong and rich in flavour.
No one may conquer Indra in the battle when he hath drunken of the draught we offer.
2 This sweet juice here had mightiest power to gladden: it boldened Indra when he siaughtered Vrtra,
When he defeated Sambara's many onslaughts, and battered down his nineand ninety ramparts.
3 This stirreth up my voice when I have drunk it: this hath aroused from sleep my yearning spirit.

This Sage hath measured out the six expanses from which no single creature is excluded.
4 This, even this, is he who hath created the breadth of earth, the lofty height of heaven.
He formed the nectar in three headlong rivers. Soma supports the wide mid−air above us.
5 He found the wavy sea of brilliant colours in forefront of the Dawns who dwell in brightness.
This Mighty One, the Steer begirt by Maruts, hath propped the heavens up with a mighty pillar.
6 Drink Soma boldly from the beaker, Indra, in war for treasures, Hero, Vrtra−slayer!
Fill thyself full at the mid−day libation, and give us wealth, thou Treasury of riches.
7 Look out for us, O Indra, as our Leader, and guide us on to gain yet goodlier treasure.
Excellent Guardian, bear us well through peril, and lead us on to wealth with careful guidance.
8 Lead us to ample room, O thou who knowest, to happiness, security, and sunlight.
High, Indra, are the arms of thee the Mighty: may we betake. us to their lofty shelter.
9 Set us on widest chariot−seat, O Indra, with two steeds best to draw, O Lord of Hundreds!
Bring us the best among all sorts of viands: let not the foe's wealth, Maghavan, subdue us.
10 Be gracious, Indra, let my days be lengthened: sharpen my thought as 'twere a blade of iron
Approve whatever words I speak, dependent on thee, and grant me thy divine protection.
11 Indra the Rescuer, Indra the Helper, Hero who listens at each invocation,
Sakra I call, Indra invoked of many. May Indra Maghavan prosper and bless us.
12 May helpful Indra as our good Protector, Lord of all treasures, favour us with succour,
Baffle our foes, and give us rest and safety, and may we be the lords of hero vigour.
13 May we enjoy the grace of him the Holy, yea, may we dwell in his auspicious favour.
May helpful Indra as our good Preserver drive from us, even from afar, our foemen.
14 Like rivers rushing down a slope, O Indra, to thee haste songs and prayers and linked verses.
Thou gatherest, Thunderer! like widespread bounty, kine, water, drops, and manifold libations.
15 Who lauds him, satisfies him, pays him worship? E'en the rich noble still hath found him mighty.
With power, as when one moves his feet alternate, he makes the last precede, the foremost follow.
16 Famed is the Hero as each strong man's tamer, ever advancing one and then another.
King of both worlds, hating the high and haughty, Indra protects the men who are his people.
17 He loves no more the men he loved aforetime: he turns and moves away allied with others.
Rejecting those who disregard his worship, Indra victorious lives through many autumns.
18 In every figure he hath been the mode: this is his only form for us to look on.
Indra moves multiform by his illusions; for his Bay Steeds are yoked, ten times a hundred.
19 Here Tvastar, yoking to the car the Bay Steeds, hath extended sway.
Who will for ever stand upon the foeman's side, even when our princes sit at ease?
20 Gods, we have reached a country void of pasture the land, though spacious, was too small to hold us.
Brhaspati, provide in war for cattle; find a path, Indra, for this faithful singer.

21 Day after day far from their seat he drove them, alike, from place to place, those darksome creatures.
The Hero slew the meanly−huckstering Dasas, Varcin and Sambara, where the waters gather.
22 Out of thy bounty, Indra, hath Prastoka bestowed ten coffers and ten mettled horses.
We have received in turn from Divodasa Sambara's wealth, the gift of Atithigva.
23 Ten horses and ten treasure−chests, ten garments as an added gift,
These and ten lumps of gold have I received from Divodasa's hand.
24 Ten cars with extra steed to each, for the Atharvans hundred cows,
Hath Asvatha to Payu given.
25 Thus Srnjaya's son honoured the Bharadvajas, recipients of all noble gifts and bounty.
26 Lord of the wood, be firm and strong in body: be, bearing us, a brave victorious hero
Show forth thy strength, compact with straps of leather, and let thy rider win all spoils of battle.
27 Its mighty strength was borrowed from the heaven and earth: its conquering force was brought from sovrans of the wood.
Honour with holy gifts the Car like Indra's bolt, the Car bound round with straps, the vigour of the floods.
28 Thou Bolt of Indra, Vanguard of the Maruts, close knit to Varuna and Child of Mitra,−
As such, accepting gifts which here we offer, receive, O Godlike Chariot, these oblations.

29 Send forth thy voice aloud through earth and heaven, and let the world in all its breadth regard thee;
O Drum, accordant with the Gods and Indra, drive thou afar, yea, very far, our foemen.
30 Thunder out strength and fill us full of vigour: yea, thunder forth and drive away all dangers.
Drive hence, O War−drum, drive away misfortune: thou art the Fist of Indra: show thy firmness.
31 Drive hither those, and these again bring hither: the War−drum speaks aloud as battle's signal.
Our heroes, winged with horses, come together. Let our car−warriors, Indra, be triumphant.

HYMN XLVIII. Agni and Others.

1. SING to your Agni with each song, at every sacrifice, for strength. Come, let us praise the Wise and Everlasting God, even as a well−beloved Friend,
2 The Son of Strength; for is he not our gracious Lord? Let us serve him who bears our gifts.
In battle may he be our help and strengthener, yea, be the saviour of our lives.
3 Agni, thou beamest forth with light, great Hero, never changed by time.
Shining, pure Agni! with a light that never fades, beam with thy fair beams brilliantly.
4 Thou worshippest great Gods: bring them without delay by wisdom and thy wondrous power.
O Agni, make them turn hither to succour us. Give strength, and win it for thyself.
5 He whom floods, stones, and trees support, the offspring of eternal Law;
He who when rubbed with force is brought to life by men upon the lofty height of earth;
6 He who hath filled both worlds fult with his brilliant shine, who hastens with his smoke to heaven;
He made himself apparent through the gloom by night, the Red Bull in the darksome nights, the Red Bull in
the darksome nights.
7 O Agni, with thy lofty beams, with thy pure brilliancy, O God,
Kindled, Most Youthful One! by Bharadvaja's hand, shine on us, O pure God, with wealth, shine, Purifier!
splendidly.
8 Thou art the Lord of house and home of all the tribes, O Agni, of all tribes of men.
Guard with a hundred forts thy kindler from distress, through hundred winters, Youngest God! and those who

make thy singers rich.
9 Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the Charioteer, Agni, of earthly wealth: find rest and safety for our seed.
10 With guards unfailing never negligent speed thou our children and our progeny.
Keep far from us, O Agni, all celestial wrath and wickedness of godless men.
11 Hither, O friends, with newest song drive her who freely pours her milk;
Loose her who never turns away;
12 Who, for the host of Maruts bright with native sheen, hath shed immortal fame like milk;
Whom the impetuous Maruts look upon with love, who moves in splendour on their ways.
13 For Bharadvaja she poured down in days of old
The milch−cow yielding milk for all, and food that gives all nourishment.
14 Your friend like Indra passing wise, with magic power like Varuna.
Like Aryaman joy−giving, bringing plenteous food like ViSnxu for my wish, I praise,
15 Bright as the host of Maruts mighty in their roar. May they bring Pusan free from foes;
May they bring hither hundreds, thousands for our men: may they bring hidden stores to light, and make wealth easy to be found.
16 Haste to me, Pusan, in thine car, bright Deity: I fain would speak:
Most sinful is our foeman's hate.
17 Tear not up by the roots the Kakambira tree: destroy thou all malignity.
Let them not snare by day the neck of that Celestial Bird the Sun.
18 Uninjured let thy friendship be, like the smooth surface of a skin,
A flawless skin, containing curds, full to the mouth, containing curds.

19 For thou art high above mankind, in glory equal to the Gods.
Therefore, O Pusan, look upon us in the fight: now help us as in days of old.
20 May the kind excellence of him the Kind, loud Roarers! be our guide,
Be it the God's, O Maruts, or a mortal man's who worships, ye impetuous Ones!
21 They whose high glory in a moment like the God, the Sun, goes round the space of heaven,
The Maruts have obtained bright strength, a sacred name, strength that destroys the Vrtras, strength Vrtra−destroying excellent.
22 Once, only once, the heaven was made, once only once, the earth was formed−
Once, only Prsni's milk was shed: no second, after this, is born.

HYMN XLIX. Visvedevas.

1. I LAUD with newest songs the Righteous People, Mitra and Varuna who make us happy.
Let them approach, here let them listen,Agni, Varuna, Mitra, Lords of fair dominion.
2 Him, to be praised at each tribe's sacrifices, the Two young Matrons' sober−minded Herald,
The Son of Strength, the Child of Heaven, the signal of sacrifice, red Agni will I worship.
3 Unlike in form are the Red God's two Daughters: one is the Sun's, and stars bedeck the other.
Apart, the Sanctifiers, in succession, come to the famed hymn, praised in holy verses.
4 I with a lofty song call hither Vayu, all−bounteous, filler of his car, most wealthy.
Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent.
5 That chariot of the Asvins, fair to look on, pleaseth me well, yoked with a thought, refulgent,
Wherewith, Nasatyas, Chiefs, ye seek our dwelling, to give new strength to us and to our children.
6 Bulls of the Earth, O Vata and Parjanya, stir up for us the regions of the water.
Hearers of truth, ye, Sages, World−Supporters, increase his living wealth whose songs delight you.

7 So may Sarasvati, the Hero's Consort, brisk with rare life, the lightning's Child, inspire us,
And, with the Dames accordant, give the singer a refuge unassailable and flawless.
8 I praise with eloquence him who guards all pathways. He, when his love impelled him, went to Arka.
May he vouchsafe us gear with gold to grace it: may Pusan make each prayer of ours efective.
9 May Herald Agni, fulgent, bring for worship Tvastar adored, in homes and swift to listen,
Glorious, first to share, the life−bestower, the ever active God, fair−armed, fair−handed.
10 Rudra by day, Rudra at night we honour with these our songs, the Universe's Father.
Him great and lofty, blissful, undecaying let us call specially as the Sage impels us.
11 Ye who are youthful, wise, and meet for worship, come, Martits, to the longing of the singer.
Coming, as erst to Angiras, O Heroes, ye animate and quicken e'en the desert.
12 Even as the herdsman driveth home his cattle, I urge my songs to him the strong swift Hero
May he, the glorious, lay upon his body the singer's hymns, as stars bedeck the heaven.
13 He who for man's behoof in his afiliction thrice measured out the earthly regions, Visnu−
When one so great as thou affordeth shelter, may we with wealth and with ourselves be happy.
14 Sweet be this song of mine to Ahibudhnya, Parvata, Savitar, with Floods and Lightnings;
Sweet, with the Plants, to Gods who seek oblations. May liberal Bhaga speed us on to riches.
15 Give riches borne on cars, with many heroes, contenting men, the guard of mighty Order.
Give us a lasting home that we may battle with godless bands of men who fight against us, and meet with tribes to whom the Gods are gracious.

HYMN L. Visvedevas.

1. I CALL with prayers on Aditi your Goddess, on Agni, Mitra, Varuna for favour, On Ar
yaman who gives unasked, the gracious, on Gods who save, on Savitar and Bhaga.
2 Visit, to prove us free from sin, O Surya Lord of great might, the bright Gods sprung from Daksa,
Twice−born and true, observing sacred duties, Holy and full of light, whose tongue is Agni.
3 And, O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,
Give ample room and freedom for our dwelling, a home, ye Hemispheres, which none may rival.
4 This day invited may the Sons of Rudra, resistless, excellent, stoop down to meet us;
For, when beset with slight or sore affliction, we ever call upon the Gods, the Maruts;
5 To whom the Goddess Rodasi clings closely, whom Pusan follows bringing ample bounty.
What time ye hear our call and come, O Maruts, upon your separate path all creatures tremble.
6 With a new hymn extol, O thou who singest, the Lover of the Song, the Hero Indra.
May he, exalted, hear our invocation, and grant us mighty wealth and strength when lauded.
7 Give full protection, Friends of man, ye Waters, in peace and trouble, to our sons and grandsons.
For ye are our most motherly physicians, parents of all that standeth, all that moveth.
8 May Savitar come hither and approach us, the God who rescues, Holy, goldenhanded,
The God who, bounteous as the face of Morning, discloses precious gifts for him who worships.
9 And thou, O Son of Strength, do thou turn hither the Gods to−day to this our holy service.
May I for evermore enjoy thy bounty and, Agni, by thy grace be rich in heroes.
10 Come also to my call, O ye Nasatyas, yea, verily, through my prayers, ye Holy Sages.
As from great darkness ye delivered Atri, protect us, Chiefs, from danger in the conflict.
11 O Gods, bestow upon us riches, splendid with strength and heroes, bringing food in plenty.
Be gracious, helpful Gods of earth, of heaven, born of the Cow, and dwellers in the waters.
12 May Rudra and Sarasvati, accordant, Visnu and Vayu, pour down gifts and bless us;
Rbhuksan, Vaja, and divine Vidhatar, Parjanya, Vata make our food abundant.
13 May this God Savitar, the Lord, the Offspring of Waters, pouring down his dew be gracious,

And, with the Gods and Dames accordant, Tvastar; Dyaus with the Gods and Prthivi with oceans.
14 May Aja–Ekapad and Ahibudhnya, and Earth and Ocean hear our invocation;
All Gods who strengthen Law, invoked and lauded, and holy texts uttered by sages, help us.
15 So with my thoughts and hymns of praise the children of Bharadvaja sing aloud to please you.
The Dames invoked, and the resistless Vasus, and all ye Holy Ones have been exalted.

HYMN LI. Visvedevas.

1. THAT mighty eye of Varuna and Mitra, infallible and dear, is moving upward.
The pure and lovely face of holy Order hath shone like gold of heaven in its arising.
2 The Sage who knows these Gods' three ranks and orders, and all their generations near and distant,
Beholding good and evil acts of mortals, Sura marks well the doing of the pious.
3 I praise you Guards of mighty Law eternal, Aditi, Mitra, Varuna, the noble,
Aryaman, Bhaga, all whose thoughts are faithful: hither I call the Bright who share in common.
4 Lords of the brave, infallible, foe–destroyers, great Kings, bestowers of fair homes to dwell in,
Young, Heroes, ruling heaven with strong dominion, Adityas, Aditi I seek with worship.
5 O Heaven our Father, Earth our guileless Mother, O Brother Agni, and ye Vasus, bless us.
Grant us, O Aditi and ye Adityas, all of one mind, your manifold protection.
6 Give us not up to any evil creature, as spoil to wolf or she–wolf, O ye Holy.
For ye are they who guide aright our bodies, ye are the rulers of our speech and vigour.
7 Let us not suffer for the sin of others, nor do the deed which ye, O Vasus, punish.
Ye, Universal Gods! are all–controllers: may he do harm unto himself who hates Me.
8 Mighty is homage: I adopt and use it. Homage hath held in place the earth and heaven.
Homage to Gods! Homage commands and rules them. I banish even committed sin by homage
9 You Furtherers of Law, pure in your spirit, infallible, dwellers in the home of Order,
To you all Heroes mighty and far–seeing I bow me down, O Holy Ones, with homage.

10 For these are they who shine with noblest splendour; through all our troubles these conduct us safely–
Varuna, Mitra, Agni, mighty Rulers, trueminded, faithful to the hymn's controllers.
11 May they, Earth, Aditi, Indra, Bhaga, Pusan increase our laud, increase the Fivefold people.
Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.
12 Come now, O Gods, to your celestial station: the Bharadvajas' priest entreats your favour.
He, sacrificing, fain for wealth, hath honoured the Gods vath those who sit and share oblations.
13 Agni, drive thou the wicked foe, the evil–hearted thief away,
Far, far, Lord of the brave I and give us easy paths.
14 Soma, these pressing–stones have called aloud to win thee for our Friend.
Destroy the greedy Pani, for a wolf is he.
15 Ye, O most bountiful, are they who, led by Indra, seek the sky.
Give us good paths for travel: guard us ivell at home.
16 Now have we entered on the road that leads to bliss, without a foe,
The road whereon a man escapes all enemies and gathers wealth.

HYMN LIL Visvedevas.

1. THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.
May the huge mountains crush him down: degraded be Atiyaja's sacrificing patron.
2 Or he who holds us in contempt, O Maruts, or seeks to blame the prayer that we are making,

May agonies of burning be his portion. May the sky scorch the man who hates devotion.
3 Why then, O Soma, do they call thee keeper of prayer? Why then our guardian from reproaches?
Why then beholdest thou how men revile us? Cast thy hot dart at him who hates devotion.
4 May Mornings as they spring to life, protect me, and may the Rivers as they swell preserve me.
My guardians be the firmly−seated mountains: the Fathers, when I call on Gods, defend me!
5 Through all our days may we be healthy. minded, and look upon the Sun when he arises.
Grant this the Treasure−Lord of treasures, coming, observant, oftenest of Gods, with succour!
6 Most near, most oft comes Indra with protection, and she Sarasvati, who swells with rivers −
Parjanya, bringing health with herbs, and Agni, well lauded swift to listen, like a father.
7 Hear this mine invocation; come hither, O Universal Gods,
Be seated on this holy grass.
8 To him who comes to meet you, Gods, with offerings bathed in holy oil−
Approach ye, one and all, to him.
9 All Sons of Immortality shall listen to the songs we sing,
And be exceeding good to us.
10 May all the Gods who strengthen Law, with Rtus, listening to our call,
Be pleased with theit appropriate draught.
11 May 1ndra, with the Marut host, with Tvastar, Mitra, Aryaman,
Accept the laud and these our gifts.
12 O Agni, Priest, as rules ordain, offer this sacrifice of ours,
Remembering the Heavenly Folk.
13 Listen, All−Gods, to this mine invocation, Ye who inhabit heaven, and air's midregions,
All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be joyful.
14 May the All−Gods who claim our worship hear my thought; may the two World−halves hear it, and th
e
Waters' Child.
Let me not utter words that ye may disregard. Closely allied with you may we rejoice in bliss.
15 And those who, Mighty, with the wiles of serpents, were born on earth, in heaven, where waters gather
−
May they vouchsafe us life of full duration. May the Gods kindly give us nights and mornings.
16 At this my call, O Agni and Parjanya, help, swift to hear, my thought and our laudation.

One generates holy food, the other offspring, so grant us food enough with store of children. 17 When hol
y grass is strewn and fire enkindled, with hymn and lowly homage I invite you. All−Gods, to day in this o
ur great assembly rejoice, ye Holy, in the gifts we offer.

HYMN LIII. Pusan.

1. LORD of the path, O Pusan, we have yoked and bound thee to our hymn, Even as a car, to win the priz
e.
2 Bring us the wealth that men require, a manly master of a house,
Free−handed with the liberal meed.
3 Even him who would not give, do thou,
O glowing Pusan, urge to give,
And make the niggard's soul grow soft.

4 Clear paths that we may win the prize; scatter our enemies afar.
Strong God, be all our thoughts fulfilled.
5 Penetrate with an awl, O Sage, the hearts of avaricious churls,
And make them subject to our will.
6 Thrust with thine awl, O Pusan: seek that which the niggard's heart holds dear,
And make him subject to our will.
7 Tear up and read in pieces, Sage, the hearts of avaricious churls,
And make them subject to our will.
8 Thou, glowing Pusan, carriest an awl that urges men to prayer;
Therewith do thou tear up and rend to shreds the heart of every one.
9 Thou bearest, glowing Lord! a goad with horny point that guides the cows
Thence do we seek thy gift of bliss.
10 And make this hymn of ours produce kine, horses, and a store of wealth
For our delight and use as men.

HYMN LIV. Pusan.

1. O PUSAN, bring us to the man who knows, who shall direct us straight,
And say unto us, It is here.
2 May we go forth with Pusan who shall point the houses out to us,
And say to us, These same are they.
3 Unharmed is Pusan's chariot wheel; the box ne'er falleth to the ground,
Nor doth the loosened felIy shake.
4 Pusan forgetteth not the man who serveth him with offered gift:
That man is first to gather wealth.
5 May Pusan follow near our kine; may Pusan keep our horses safe:
May Pusan gather gear for us.
6 Follow the kine of him who pours libations out and worships thee;
And ours who sing thee songs of praise.
7 Let none be lost, none injured, none sink in a pit and break a limb.
Return with these all safe and sound.
8 Pusan who listens to our prayers, the Strong whose wealth is never lost,
The Lord of riches, we implore.
9 Secure in thy protecting care, O Pusan, never may we fail.
We here are they who sing thy praise.

10 From out the distance, far and wide, may Pusan stretch his right hand forth, And drive our lost ag
ain to us.

HYMN LV. Pusan.

1. SON of Deliverance, come, bright God! Let us twain go together: be our charioteer of sacrifice.
2 We pray for wealth to thee most skilled of charioteers, with braided hair,
Lord of great riches, and our Friend.
3 Bright God whose steeds are goats, thou art a stream of wealth, a treasure−heap,

The Friend of every pious man.
4 Pusan, who driveth goats for steeds, the strong and Mighty, who is called
His Sister's lover, will we laud.
5 His Mother's suitor I address. May he who loves his Sister hear,
Brother of Indra, and my Friend.
6 May the sure−footed goats come nigh, conveying Pusan on his car,
The God who visiteth mankind.

HYMN LVI, Pusan.

1. WHOSO remembers Pusan as cater of mingled curd and meal Need think no more upon the God.
2 And he is best of charioteers. Indra, the hero's Lord, allied
With him as Friend, destroys the foes.
3 And there the best of charioteers hath guided through the speckled cloud
The golden wheel of Sura's car.
4 Whate'er we speak this day to thee, Wise, Wondrous God whom many praise,
Give thou fulfilment of our thought.
5 Lead on this company of ours, that longs for kine, to win the spoil:
Thou, Pusan, art renowned afar.
6 Prosperity we crave from thee, afar from sin and near to wealth,
Tending to perfect happiness both for to. morrow and to−day.

HYMN LVII. Indra and Pusan.

1. INDRA and Pusan will we call for friend ship and prosperity And for the winning of the spoil.
2 One by the Soma sits to drink juice which the mortar hath expressed:
The other longs for curd and meal.
3 Goats are the team that draws the one: the other hath Bay Steeds at hand;
With both of these he slays the fiends.
4 When Indra, wondrous strong, brought down the streams, the mighty waterfloods,
Pusan was standing by his side.
5 To this, to Pusan's favouring love, and Indra's, may we closely cling,
As to a tree's extended bough.
6 As one who drives a car draws in his reins, may we draw Pusan near,
And Indra, for our great success.

HYMN LVIII. Pusan.

1. LIKE heaven art thou: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aidest, self−depen. dent! Auspicious be thy bounty here, O Pusan.
2 Goat−borne, the guard of cattle, he whose home is strength, inspirer of the hymn, set over all the world;
Brandishing here and there his lightly. moving goad, beholding every creature, Pusan, God, goes forth.
3 O Pusan, with thy golden ships that travel across the ocean, in the air's mid−region,
Thou goest on an embassy to Surya, subdued by love, desirous of the glory.
4 Near kinsman of the heaven and earth is Pusan, liberal, Lord of food, of wondrous iustre,
Whom strong and vigorous and swiftlymoving, subdued by love, the Deities gave to Surya.

HYMN LIX. Indra−Agni.

1. I WILL declare, while juices flow, the manly deeds that ye have done:
Your Fathers, enemies of Gods, were smitten down, and, Indra−Agni, ye survive.
2 Thus, Indra−Agnip verily your greatness merits loftiest praise,
Sprung from one common Father, brothers, twins are ye; your Mother is in every place.
3 These who delight in flowing juice, like fellow horses at their food,
Indra and Agni, Gods armed with the thunderbolt, we call this day to come with help.
4 Indra and Agni, Friends of Law, served with rich gifts, your speech is kind
To him who praises you while these libations flow: that man, O Gods, ye ne'er consume.
5 What mortal understands, O Gods, Indra and Agni, this your way?
One of you, yoking Steeds that move to every side, advances in your common car.
6 First, Indra−Agni, hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
7 E'en now, O Indra−Agni, men hold in their arms and stretch their bows.
Desert us not in this great fray, in battles for the sake of kine.
8 The foeman's sinful enmities, Indra and Agni, vex me sore.
Drive those who hate me far away, and keep them distant from the Sun.
9 Indra and Agni, yours are all the treasures of the heavens and earth.
Here give ye us the opulence that prospers every living man.
10 O Indra−Agni, who accept the laud, and hear us for our praise,
Come near us, drawn by all our songs, to drink of this our Soma juice.

HYMN LX. Indra−Agni.

1. HE slays the foe and wins the spoil who worships Indra and Agni, strong and mighty Heroes,
Who rule as Sovrans over ample riches, victorious, showing forth their power in conquest.
2 So battle now, O Indra and thou, Agni, for cows and waters, sunlight, stolen Mornings.
Team−borne, thou makest kine thine own, O Agni: thou, Indra, light, Dawns, regions, wondrous waters.
3 With Vrtra−slaying might, Indra and Agni, come, drawn by homage, O ye Vrtra−slayers.
Indra and Agni, show yourselves among us with your supreme and unrestricted bounties.
4 I call the Twain whose deeds of old have all been famed in ancient days
O Indra−Agni, harm us not.
5 The Strong, the scatterers of the foe, Indra and Agni, we invoke;
May they be kind to one like me.

6 They slay our Arya foes, these Lords of heroes, slay our Dasyu foes
And drive our enemies away.
7 Indra and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice.
8 Come, Indra−Agni, with those teams, desired of many, which ye have,
O Heroes, for the worshipper.
9 With those to this libation poured, ye Heroes, Indra−Agni, come:
Come ye to drink the Soma juice.
10 Glorify him who compasses all forests with his glowing flame,
And leaves them blackened with his tongue.

11 He who gains Indra's bliss with fire enkindled finds an easy way
Over the floods to happiness.
12 Give us fleet coursers to convey Indra and Agni, and bestow
Abundant strengthening food on us.
13 Indra and Agni, I will call you hither and make you joyful with the gifts I offer.
Ye Twain are givers both of food and riches: to win me strength and vigour I invoke you.
14 Come unto us with riches, come with wealth in horses and in kine.
Indra and Agni, we invoke you both, the Gods, as Friends for friendship, bringing bliss.
15 Indra and Agni, hear his call who worships. with libations poured.
Come and enjoy the offerings, drink the sweetly−flavoured Soma juice.

HYMN LXI. Sarasvati.

1. To Vadhryasva when. be worshipped her with gifts she gave fierce Divodasa, canceller of debts.
Consumer of the churlish niggard, one and all, thine, O Sarasvati, are these effectual boons.
2 She with her might, like one who digs for lotus−stems, hath burst with her strong waves the ridges of the hills.
Let us invite with songs and holy hymns for help Sarasvati who slayeth the Paravatas.
3 Thou castest down, Sarasvati, those who scorned the Gods, the brood of every Brsaya skilled in magic arts.
Thou hast discovered rivers for the tribes of men, and, rich in wealth! made poison flow away from them.
4 May the divine Sarasvati, rich in her wealth, protect us well,
Furthering all our thoughts with might
5 Whoso, divine Sarasvati, invokes thee where the prize is set,
Like Indra when he smites the foe.
6 Aid us, divine Sarasvad, thou who art strong in wealth and power
Like Pusan, give us opulence.
7 Yea, this divine Sarasvati, terrible with her golden path,
Foe−slayer, claims our eulogy.
8 Whose limitless unbroken flood, swift−moving with a rapid rush,
Comes onward with tempestuous roar.
9 She hath spread us beyond all foes, beyond her Sisters, Holy One,
As Surya spreadeth out the days.
10 Yea, she most dear amid dear stream, Seven−sistered, graciously inclined,
Sarasvati hath earned our praise.
11 Guard us from hate Sarasvati, she who hath filled the realms of earth,
And that wide tract, the firmament!
12 Seven−sistered, sprung from threefold source, the Five Tribes' prosperer, she must be
Invoked in every deed of might.
13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams,

Created vast for victory like a chariot, Sarasvati must be extolled by every sage.
14 Guide us, Sarasvati, to glorious treasure: refuse us not thy milk, nor spurn us from thee.
Gladly accept our friendship and obedience: let us not go from thee to distant countries.

HYMN LXII. Asvins.

1. I LAUD the Heroes Twain, this heaven's Controllers: singing with songs of praise I call the Asvins,
Fain in a moment, when the morns are breaking, to part the earth's ends and the spacious regions.
2 Moving to sacrifice through realms of lustre they light the radiance of the car that bears them.
Traversing many wide unmeasured spaces, over the wastes ye pass, and fields, and waters.
3 Ye to that bounteous path of yours, ye mighty, have ever borne away our thoughts with horses,
Mind−swift and full of vigour, that the trouble of man who offers gifts might cease and slumber.
4 So ye, when ye have yoked your chariothorses, come to the hymn of the most recent singer.
Our true and ancient Herald Priest shall bring you, the Youthful, bearing splendour, food, and vigour.
5 With newest hymn I call those Wonder−Workers, ancient and brilliant, and exceeding mighty,
Bringers of bliss to him who lauds and praises, bestowing varied bounties on the singer.
6 So ye, with birds, out of the sea and waters bore Bhujyu, son of Tugra, through the regions.
Speeding with winged steeds through dustless spaces, out of the bosom of the flood they bore him.
7 Victors, car−borne, ye rent the rock asunder: Bulls, heard the calling of the eunuch's consort.
Bounteous, ye filled the cow with milk for Sayu: thus, swift and zealous Ones, ye showed your favour.
8 Whate'er from olden time, Heaven, Earth! existeth great object of the wrath of Gods and mortals,
Make that, Adityas, Vasus, sons of Rudra, an evil brand to one allied with demons.
9 May he who knows, as Varuna and Mitra, air's realm, appointing both the Kings in season,
Against the secret fiend cast forth his weapon, against the lying words that strangers utter.
10 Come to our home with friendly wheels, for offipring; come on your radiant chariot rich in heroes.
Strike off, ye Twain, the heads of our assailants who with man's treacherous attack approach us.
11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.
Bountiful Lords, throw open to the singer doors e'en of the firm−closed stall of cattle.

HYMN LXIII. Asvins.

1. WHERE hath the hymn with reverence, like an envoy, found both fair Gods to−day, invoked of many−

Hymn that hath brought the two Nasatyas hither? To this man's thought be ye, both Gods, most friendly.
2 Come readily to this mine invocation, lauded with songs, that ye may drink the juices.
Compass this house to keep it from the foeman, that none may force it, either near or distant.
3 Juice in wide room hath been prepared to feast you: for you the grass is strewn, most soft to tread on.
With lifted hands your servant hath adored you. Yearningfor you the press−stones shed the liquid.
4 Agni uplifts him at your sacrifices: forth goes the oblation dropping oil and glowing.
Up stands the grateful−minded priest, elected, appointed to invoke the two Nasatyas.
5 Lords of great wealth! for glory, Surya's Daughter mounted your car that brings a hundred succours.
Famed for your magic arts were ye, magicians! amid the race of Gods, ye dancing Heroes!
6 Ye Twain, with these your glories fair to look on, brought, to win victory, rich gifts for Surya.
After you flew your birds, marvels of beauty: dear to our hearts! the song, well lauded, reached you.
7 May your winged coursers, best to draw. Nasatyas! convey you to the object of your wishes.
Swift as the thought, your car hath been sent onward to food of many a sort and dainty viands.
8 Lords of great wealth, manifold is your bounty: ye filled our cow with food that never faileth.
Lovers of sweetness! yours are praise and singers, and poured libations which have sought your favour.

9 Mine were two mares of Puraya, brown, swift−footed; a hundred with Sumidha, food with Peruk Sanda gave ten gold−decked and well−trained horses, tame and obedient and of lofty stature. 10 Nasatyas! Puru panthas offered hundreds, thousands of steeds to him who sang your praises, Gave, Heroes! to the singer

Bharadvaja. Ye−Wonder−Workers, let the fiends be slaughtered. 11 May I with princes share your bliss i
n freedom.

HYMN LXIV. Dawn.

1. THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.
She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.
2 We see that thou art good: far shines thy lustre; thy beams, thy splendours have flown up to heaven.
Decking thyself, thou makest bare thy bosom, shining in majesty, thou Goddess Morning.
3 Red are the kine and luminous that bear her the Blessed One who spreadeth through the distance.
The foes she chaseth like a valiant archer, like a swift warrior she repelleth darkness.
4 Thy ways are easy on the hills: thou passest Invincible! Se1f−luminous! through waters.
So lofty Goddess with thine ample pathway, Daughter of Heaven, bring wealth to give us comfort.
5 Dawn, bring me wealth: untroubled, with thine oxen thou bearest riches at thy will and pleasure;
Thou who, a Goddess, Child of Heaven, hast shown thee lovely through bounty when we called thee early
.
6 As the birds fly forth from their restingplaces, so men with store of food rise at thy dawning.
Yea, to the liberal mortal who rernaineth at home, O Goddess Dawn, much good thou bringest.

HYMN LXV. Dawn.

1. SHEDDING her light on human habitations this Child of Heaven hath called us from our slumber;
She who at night−time with her argent lustre hath shown herself e'en through the shades of darkness.
2 All this with red−rayed steeds have they divided: the Dawns on bright cars shine in wondrous fashion.
They, bringing near the stately rite's commencement, drive far away the night's surrounding shadows.
3 Dawns, bringing hither, to the man who worships, glory and power and might and food and vigour,
Opulent, with imperial sway like heroes, favour your servant and this day enrich him.
4 Now is there treasure for the man who serves you, now for the hero, Dawns! who brings oblation;
Now for the singer when he sings the praise−song. Even to one like me ye brought aforetime.
5 O Dawn who standest on the mountain ridges, Angirases now praise thy stalls of cattle.
With prayer and holy hymn they burst them open: the heroes' calling on the Gods was fruitful.
6 Shine on us as of old, thou Child of Heaven,on him, rich Maid! who serves like Bharadvaja.
Give to the singer wealth with noble heroes, and upon us bestow wide−spreading glory.

HYMN LXVI. Maruts.

1. E'EN to the wise let that be still a wonder to which the general name of Cow is given.
The one hath swelled among mankind for milking: Prsni hath drained but once her fair bright udder.
2 They who like kindled flames of fire are glowing,. the Maruts, twice and thrice have waxen mighty.
Golden and dustless were their cars, invested with their great strength and their heroic vigour.
3 They who are Sons of the rain−pouring Rudra, whom the long−lasting One had power to foster:
The Mighty Ones whose germ great Mother Prsni is known to have received for man's advantage.
4 They shrink not from the birth; in this same manner still resting there they purge away reproaches.
When they have streamed forth, brilliant, at their pleasure, with their own splendour they bedew their bod

ies.
5 Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking.

Even the liberal wards not off those fierce ones, those who are light and agile in their greatness.
6 When, strong in strength and armed with potent weapons, they had united wellformed earth and heaven,

Rodasl stood among these furious Heroes like splendour shining with her native brightness.
7 No team of goats shall draw your car, O Maruts, no horse no charioteer be he who drives it.
Halting not, reinless, through the air it travels, speeding alone its paths through earth and heaven.
8 None may obstruct, none overtake, O Maruts, him whom ye succour in the strife of battle
For sons and progeny, for kine and waters: he bursts the cow−stall on the day of trial.
9 Bring a bright hymn to praise the band of Maruts, the Singers, rapid, strong in native vigour,
Who conquer mighty strength with strength more mighty: earth shakes in terror at their wars, O Agni.
10 Bright like the flashing flames of sacrifices, like tongues of fire impetuous in their onset,
Chanting their psalm, singing aloud, like heroes, splendid from birth, invincible, the Maruts.
11 That swelling band I call with invocation, the brood of Rudra, armed with glittering lances.
Pure hymns are meet for that celestial army: like floods and mountains have the Strong Ones battled.

HYMN LXVIL Mitra−Varuna.

1. NOW Mitra−Varuna shall be exalted high by your songs, noblest of all existing;
They who, as 'twere with reins are best Controllers, unequalled with their arms to check the people.
2 To you Two Gods is this my thought extended, turned to the sacred grass with loving homage.
Give us, O Mitra−Varuna, a dwelling safe from attack, which ye shall guard, Boon−Givers!
3 Come hither, Mitra−Varuna, invited with eulogies and loving adoration,
Ye who with your might, as Work−Controllers, urge even men who quickly hear to labour.
4 Whom, of pure origin, like two strong horses, Aditi bore as babes in proper season,
Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.
5 As all the Gods in their great joy and gladness gave you with one accord your high dominion,
As ye surround both worlds, though wide and spacious your spies are ever true and never bewildered.
6 So, through the days maintaining princely power. ye prop the height as 'twere from loftiest heaven.
The Star of all the Gods, established, filleth the heaven and earth with food of man who liveth.
7 Take the strong drink, to quaff till ye are sated, when he and his attendants fill the chamber.
The young Maids brook not that none seeks to win them, when, Quickeners of all! they scatter moisture.
8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.
Nourished by holy oil! he this yGur glory: annihilate the sacrificer's trouble.
9 When, Mitra−Varuna, they strive against you and break tlie friendly laws ye have established,
They, neither Gods nor men in estimation, like Api's sons have godless sacrifices.
10 When singers in their song uplift their voices, some chant the Nivid texts with steady purpose.
Then may we sing you lauds that shall be fruitful: dp ye not rival all the Gods in greatness?
11 O Mitra−Varuna, may your large bounty come to us hither, near to this our dwelling,
When the kine haste to us, and when they harness the fleet−foot mettled stallion for the battle.

HYMN LXVIII. Indra−Varuna.

1. HIS honouring rite whose grass is trimmed is offered swiftly to you, in Manu's wise, accordant,
The rite which Indra−Varuna shall carry this day to high success and glorious issue.

2 For at Gods' worship they are best through vigour; they have become the strongest of the Heroes;
With mighty strength, most liberal of the Princes, Chiefs of the host, by Law made Vrtra's slayers.
3 Praise those Twain Gods for powers that merit worship, Indra and Varuna, for bliss, the joyous.
One with his might and thunderbolt slays Vrtra; the other as a Sage stands near in troubles.
4 Though dames and men have waxen strong and mighty, and all the Gods selfpraised among the Heroes,

Ye, Indra−Varuna, have in might surpassed them, and thus were ye spread wide, O Earth and Heaven.
5 Righteous is he, and liberal and helpful who, Indra−Varuna, brings you gifts with gladness.
That bounteous man through food shall conquer faemen, and win him opulence and wealthy people.
6 May wealth which ye bestow in food and treasure on him who brings you gifts and sacrifices,
Wealth, Gods! which breaks the curse of those who vex us, be, Indra−Varuna, e'en our own possession.
7 So also, Indra−Varuna, may our princes have riches swift to save, with Gods to guard them−
They whose great might gives victory in battles, and their triumphant glory spreads with swiftness.
8 Indra. and Varuna, Gods whom we are lauding, mingle ye wealth with our heroic glory.
May we, who praise the strength of what is mighty, pass dangers, as with boats we cross the waters.
9 Now will I sing a dear and far−extending hymn to Varuna the God, sublime, imperial Lord,
Who, mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and power.
10 True to Law, Indra−Varuna, drinkers of the juice, drink this pressed Soma which shall give you rapturous
joy.
Your chariot cometh to the banquet of the Gods, to sacrifice, as it were home, that ye may drink.
11 Indra and Varuna, drink your fill, ye Heroes, of this invigorating sweetest Soma.
This juice is shed by us that ye may quaff it: on this trimmed grass be seated, and rejoice you

HYMN LXIX. Indra−Visnu

1. INDRA and Visnu, at my task's completion I urge you on with food and sacred service.
Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.
2 Ye who inspire all hymns, Indra and Visnu, ye vessels who contain the Soma juices,
May hymns of praise that now are sung address you, the lauds that are recited by the singers.
3 Lords of joy−giving draughts, Indra and Visnu, come, giving gifts of treasure, to the Soma.
With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.
4 May your foe−conquering horses bring you hither, Indra and Visnu, sharers of the banquet.
Of all our hymns accept the invocations list to my prayers and hear the songs I sing you.
5 This your deed, Indra−Visnu, must be lauded: widely ye strode in the wild joy of Soma.
Ye made the firmament of larger compass, and made the regions broad for our existence.
6 Strengthened with sacred offerings, IndraVisnu, first eaters, served with worship ana oblation,
Fed with the holy oil, vouchsafe us riches ye are the lake, the vat that holds the Soma.
7 Drink of this meath, O Indra, thou, and Visnu; drink ye your fill of Soma, Wonder−Workers.
The sweet exhilarating juice hath reached you. Hear ye my prayers, give ear unto my calling.
8 Ye Twain have conquered, ne'er have yc been conquered: never hath either of the Twain been vanquished.
Ye, Indra−Visnu, when ye fought the battle, produced this infinite with three divisions.

HYMN LXX. Heaven and Earth.

1. FILLED full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in thei

r
form,
The Heaven and the Earth by Varuna's decree, unwasting, rich in germs, stand parted each from each.
2 The Everlasting Pair, with full streams, rich in milk, in their pure rule pour fatness for the pious man.
Ye who are Regents of this world, O Earth and Heaven, pour into us the genial flow that prospers meit.
3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye Hemispheres, that man succe
eds.
He in his seed is born again and spreads by Law: from you flow things diverse in form, but ruled alike.
4 Enclosed in fatness, Heaven and Earth are bright therewith: they mingle with the fatness which they still increase.
Wide, broad, set foremost at election of the priest, to them the singers pray for bliss to further them.

5 May Heaven and Earth pour down the balmy rain for us, balm−dropping, yielding balm, with balm upo
n
your path,
Bestowing by your Godhead sacrifice and wealth, great fame and strength for us and good heroic might.
6 May Heaven and Earth make food swell plenteously for us, all−knowing Father, jother, wondrous in the
ir
works.
Pouring out bounties, may, in union, both the Worlds, all beneficial, send us gain, and power, and wealth.

HYMN LXXI. Savitar.

1. FULL of effectual wisdom Savitar the God hath stretched out golden arms that he may bring forth life.
Young and most skilful, while he holds the region up, the Warrior sprinkles fatness over both his hands.
2 May we enjoy the noblest vivifying force of Savitar the God, that he may give us wealth:
For thou art mighty to produce and lull to rest the world of life that moves on two feet and on four.
3 Protect our habitation, Savitar, this day, with guardian aids around, auspicious, firm and true.
God of the golden tongue, keep us for newest bliss: let not the evil−wisher have us in his power.
4 This Savitar the God, the golden−handed, Friend of the home, hath risen to meet the twilight.
With cheeks of brass, with pleasant tongue, the Holy, he sends the worshipper rich gifts in plenty.
5 Like a Director, Savitar hath extended his golden arms, exceeding fair to look on.
He hath gone up the heights of earth and heaven, and made each monster fall and cease from troubling.
6 Fair wealth, O Savitar, to−day, to−morrow, fair wealth produce for us each day that passes.
May we through this our song be happy gainers, God, of a fair and spacious habitation.

HYMN LXXII. Indra−Soma.

1. GREAT is this might of yours, Indra and Soma: the first high exploits were your own achievements.
Ye found the Sun ye found the light of heaven: ye killed all darkness and the Gods' blasphemers.
2 Ye, Indra−Soma, gave her light to Morning, and led the Sun on high with all his splendour.
Ye stayed the heaven with a supporting pillar, and spread abroad apart, the Earth, the Mother.
3 Ye slew the flood −obstructing serpent Vrtra, Indra and Soma: Heaven approved your exploit.
Ye urged to speed the currents of the rivers, and many seas have ye filled full with waters.
4 Ye in the unripe udders of the milch−kine have set the ripe milk, Indra, thou, and Soma.
Ye have held fast the unimpeded whiteness within these many−coloured moving creatures.
5 Verily ye bestow, Indra and Soma, wealth, famed, victorious, passing to our children.

Ye have invested men, ye Mighty Beings, with manly strength that conquers in the battle.

HYMN LXXIII. Brhaspati.

1. SERVED with oblations, first−born, mountain−render, Angiras' son, Brhaspati, the Holy, With twice−firm path, dwelling in light, our Father, roars loudly, as a bull, to Earth and Heaven. 2 Brhaspati, who made for such a people wide room and verge when Gods were invocated, Slaying his enemies, breaks down their castles, quelling his foes and conquering those who hate him. 3 Brhaspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle. Striving to win waters and light, resistless, Brhaspati with lightning smites the foeman.

HYMN LXXIV. Soma−Rudra.

1. HOLD fast your Godlike sway, O Soma−Rudra: let these our sacrifices quickly reach you.
Placing in every house your seven great treasures, bring blessing to our quadrupeds and bipeds.
2 Soma and Rudra, chase to every quarter the sickness that hath visited our dwelling.
Drive Nirrti away into the distance, and give us excellent and happy glories.
3 Provide, O Soma−Rudra, for our bodies all needful medicines to heal and cure us.
Set free and draw away the sin committed which we have still inherent in our persons.
4 Armed with keen shafts and weapons, kind and loving, be gracious unto us, Soma and Rudra.
Release us from the noose of Varuna; keep us from sorrow, in your tender loving−kindness.

HYMN LXXV. Weapons of War.

1. THE warrior's look is like a thunderous rain−cloud's, when, armed with mail, he seeks the lap of battle.
Be thou victorious with unwounded body: so let the thickness of thy mail protect thee.
2 With Bow let us win kine, with Bow the battle, with Bow be victors in our hot encounters.
The Bow brings grief and sorrow to the foeman: armed with the Bow may we subdue all regions.
3 Close to his car, as fain to speak, She presses, holding her well−loved Friend in her embraces.
Strained on the Bow, She whispers like a woman−this Bowstring that preserves us in the combat.
4 These, meeting like a woman and her lover, bear, mother−like, their child upon their bosom.
May the two Bow−ends, starting swift asunder, scatter, in unison, the foes who hate us.
5 With many a son, father of many daughters, He clangs and clashes as he goes to battle.
Slung on the back, pouring his brood, the Quiver vanquishes all opposing bands and armies.
6 Upstanding in the Car the skilful Charioteer guides his strong Horses on whithersoe'er he will.
See and admire the strength of those controlling Reins which from behind declare the will of him who drives.
7 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour,
With their forefeet descending on the foemen, they, never flinching, trample and destroy them.
8 Car−bearer is the name of his oblation, whercon are laid his Weapons and his Armour.
So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.
9 In sweet association lived the fathers who gave us life, profound and strong in trouble,
Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.
10 The Brahmans, and the Fathers meet for Soma−draughts, and, graciously inclined, unequalled Heaven and
Earth.

Guard us trom evil, Pusan, guard us strengtheners of Law: let not the evil−wisher master us.
11 Her tooth a deer, dressed in an eagle's feathers, bound with cow−hide, launched forth, She flieth onwar d.
There where the heroes speed hither and thither, there may the Arrows shelter and protect us.
12 Avoid us thou whose flight is straight, and let our bodies be as stone.
May Soma kindly speak to us, and Aditi protect us well.
13 He lays his blows upon their backs, he deals his blows upon their thighs.
Thou, Whip, who urgest horses, drive sagacious horses in the fray.
14 It compasses the arm with serpent windings, fending away the friction of the bowstring:
So may the Brace, well−skilled in all its duties, guard manfully the man from every quarter.
15 Now to the Shaft with venom smeared, tipped with deer−horn, with iron mouth,
Celestial, of Parjanya's seed, be this great adoration paid.
16 Loosed from the Bowstring fly away, thou Arrow, sharpened by our prayer.
Go to the foemen, strike them home, and let not one be left alive.
17 There where the flights of Arrows fall like boys whose locks are yet unshorn.
Even there may Brahmanaspati, and Aditi protect us well, protect us well through all our days.
18 Thy vital parts I cover with thine Armour: with immortality King Soma clothe thee.

Varuna give tliee what is more than ample, and in thy triumph may the Gods be joyful.
19 Whoso would kill us, whether he be a strange foe or one of us,
May all the Gods discomfit him. My nearest, closest Mail is prayer.

RIG VEDA − BOOK THE SEVENTH

HYMN I. Agni.

1. THE men from fire−sticks, with their hands' swift movement, have, in deep thought, engendered glorio us
Agni,
Far−seen, with pointed flame, Lord of the homestead.
2 The Vasus set that Agni in the dwelling, fair to behold, for help from every quarter:
Who, in the home for ever, must be honoured.
3 Shine thou before us, Agni, well−enkindled, with flame, Most Youthful God, that never fadeth.
To thee come all our sacrificial viands.
4 Among all fires these fires have shone most brightly, splendid with light, begirt by noble heroes,
Where men of lofty birth sit down together.
5 Victorious Agni, grant us wealth with wisdom, wealth with brave sons, famous and independent,
Which not a foe who deals in magic conquers.
6 To whom, the Strong, at morn and eve comes, maid−like, the ladle dropping oil, with its oblation.
Wealth−seeking comes to him his own devotion.
7 Burn up all malice with those flames, O Agni, wherewith of old thou burntest up Jarutha,
And drive away in silence pain and sickness.
8 With him who lighteth up thy splendour, Agni, excellent, pure, refulgent, Purifier,
Be present, and with us through these our praises.
9 Agni, the patriarchal men, the mortals who have in many places spread thy lustre,−

Be gracious to us here for their sake also.
10 Let these men, heroes in the fight with foemen, prevail against all godless arts of 4magic,−
These who ipprove the noble song I sing thee.
11 Let us not sit in want of men, O Agni, without descendants, heroleu, about thee:
But, O House−Friend, in houses full of children.
12 By sacrifice which the Steeds' Lord ever visits, there make our dwelling rich in seed and offspring,
Increasing still with lineal successors.
13 Guard us, O Agni, from the hated demon, guard us from malice of the churlish sinner:
Allied with thee may I subdue assailants.
14 May this same fire of mine surpass all others, this fire where offspring, vigorous and firm−handed,
Wins, on a thousand paths, what ne'er shall perish.
15 This is that Agni, saviour from the foeman, who guards the kindler of the flame from sorrow:
Heroes of noble lineage serve and tend him.
16 This is that Agni, served in many places, whom the rich lord who brings oblation kindles,
And round him goes the priest at sacrifices.
17 Agni, may we with riches in possession bring thee continual ofierings in abundance,
Using both means to draw thee to our worship.
18 Agni, bear thou, Eternal, these most welcome oblations to the Deities' assembly:
Let them enjoy our very fragrant presents.
19 Give us not up, Agni, to want of heroes, to wretched clothes, to need, to destitution.
Yield us not, Holy One, to fiend or hunger; injure us not at home or in the forest.
20 Give strength and power to these my prayers, O Agni; O God, pour blessings on our chiefs and nobles.

Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.
21 Thou Agni, swift to hear, art fair of aspect: beam forth, O Son of Strength, in full effulgence.
Let me not want, with thee, a son for ever: let not a manly hero ever fail us.
22 Condemn us not to indigence, O Agni, beside these flaming fires which Gods have kindled;
Nor, even after fault, let thy displeasure, thine as a God, O Son of Strength, o'ertake us.
23 O Agni, fair of face, the wealthy mortal who to the Immortal offers his oblation.
Hath him who wins him treasure by his Godhead, to whom the prince, in need, goes supplicating.
24 Knowing our chief felicity, O Agni, bring hither ample riches to our nobles,
Wherewith we may enjoy ourselves, O Victor, with undiminished life and hero children.
25 Give strength and power to these my prayers, O Agni; O God, pour blessings on bur chiefs and nobles.

Grant that both we and they may share thy bounty. Ye Gods, protect us evermore with blessings.

HYMN II. Apris.

1. GLADLY accept, this day, our fuel, Agni: send up thy sacred smoke and shine sublimely.
Touch the celestial summits with thy columns, and overspread thee with the rays of Surya.
2 With sacrifice to these we men will honour the majesty of holy Narasamsa−
To these the pure, most wise, the thought. inspirers, Gods who enjoy both sorts of our oblations.
3 We will extol at sacrifice for ever, as men may do, Agni whom Manu kindled,
Your very skilful Asura, meet for worship, envoy between both worlds, the truthful speaker.
4 Bearing the sacred grass, the men who serve him strew it with reverence, on their knees, by Agni.
Calling him to the spotted grass, oil−sprinkled, adorn him, ye Adhvaryus, with oblation.

5 With holy thoughts the pious have thrown open Doors fain for chariots in the Gods' assembly.
Like two full mother cows who lick their youngling, like maidens for the gathering, they adorn them.
6 And let the two exalted Heavenly Ladies, Morning and Night, like a cow good at milking,
Come, much−invoked, and on our grass be seated ' wealthy, deserving worship, for our welfare.
7 You, Bards and Singers at men's sacrifices, both filled with wisdom, I incline to worship.
Send up our offerings when we call upon you, and so among the Gods obtain us treasures.
8 May Bharati with all her Sisters, Ila accordant with the Gods, with mortals Agni,
Sarasvati with all her kindred Rivers, come to this grass, Three Goddesses, and seat them.
9 Well pleased with us do thou, O God, O Tvastar, give ready issue to our procreant vigour,
Whence springs the hero, powerful, skilled in action, lover of Gods, adjuster of the press−stones.
10 Send to the Gods the oblation, Lord of Forests, and let the Immolator, Agni, dress it.
He as the truer Priest shall offer worship, for the God'sgenerations well he knoweth.
11 Come thou to us, O Agni, duly kindled, together with the potent Gods and Indra.
On this our grass sit Aditi, happy Mother, and let our Hail! delight the Gods Immortal.

HYMN III. Agni.

1. ASSOCIATE with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the Holy, flame−crowned and fed with oil, the Purifier.
2 Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travell ed.
3 From thee a Bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven thy ruddy smoke ascendeth: Agni, thou speedest to the Gods as envoy.
4 Thou whose fresh lustre o'er the earth advanceth when greedily with thy jaws thy food thou eatest.
Like a host hurried onward comes thy lasso: fierce, with thy tongue thou piercest, as 'twere barley.
5 The men have decked him both at eve and morning, Most Youthful Agni, as they tend a courser.

They kindle him, a guest within his dwelling: bright shines the splendour of the worshipped Hero.
6 O fair of face, beautiful is thine aspect when, very near at hand, like gold thou gleamest,
Like Heaven's thundering roar thy might approaches, and like the wondrous Sun thy light thou showest.
7 That we may worship, with your Hail to Agni! with sacrificial cakes and fat oblations,
Guard us, O Agni, with those boundless glories as with a hundred fortresses of iron.
8 Thine are resistless songs for him who offers, and hero−giving hymns wherewith thou savest;
With these, O Son of Strength, O Jatavedas, guard us, preserve these princes and the singers.
9 When forth he cometh, like an axe new−sharpened, pure in his form, resplendent in his body,
Sprung, sought with eager longing, from his Parents, for the Gods' worship, Sage and Purifier:
10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

HYMN IV. Agni.

1. BRING forth your gifts to his refulgent splendour, your hymn as purest offering to Agni,
To him who goes as messenger with knowledge between all songs of men and Gods in heaven.
2 Wise must this Agni be, though young and tender, since he was born, Most Youthful, of his Mother;
He who with bright teeth seizeth fast the forests, and eats his food, though plenteous, in a moment.
3 Before his presence must we all assemble, this God's whom men have seized in his white splendour.

This Agni who hath brooked that men should seize him hath shone for man with glow insufferable.
4 Far−seeing hath this Agni been established, deathless mid mortals, wise among the foolish.
Here, O victorious God, forbear to harm us: may weforever share thy gracious favour.
5 He who hath occupied his God−made dwelling, Agni, in wisdom hath surpassed Immortals.
A Babe unborn, the plants and trees support him, and the earth beareth him the All−sustainer.
6 Agni is Lord of Amrta. in abundance, Lord of the gift of wealth and hero valour,
Victorious God, let us not sit about thee like men devoid of strength, beauty, and worship.
7 The foeman's treasure may be won with labour: may we be masters of our own possessions.
Agni, no son is he who springs from others: lengthen not out the pathways of the foolish.
8 Unwelcome for adoption is the stranger, one to be thought of as another's offipring,
Though grown familiar by continual presence. May our strong hero come, freshly triumphant.
9 Guard us from him who would assail us, Agni; preserve us O thou Victor, from dishonour.
Here let the place of darkening come upon thee: may wealth be ours, desirable, in thousands.
10 Shine this felicity on us, O Agni: may we attain to perfect understanding.
All happiness be theirs who sing and praise thee. Ye Gods, preserve us evermore with blessings.

HYMN V. Agni.

1. BRING forth your song of praise to mighty Agni, the speedy messenger of earth and heaven,
Vaisvanara, who, with those who wake, hath waxen great in the lap of all the Gods Immortal.
2 Sought in the heavens, on earth is Agni stablished, leader of rivers, Bull of standing waters.
Vaisvanara when he hath grown in glory, shines on the tribes of men with light and treasure.
3 For fear of thee forth fled the dark−hued races, scattered abroad, deserting their possessions,
When, glowing, O Vaisvanara, for Puru, thou Agni didst light up and rend their castles.
4 Agni Vaisvanara, both Earth and Heaven submit them to thy threefold jurisdiction.
Refulgent in thine undecaying lustre thou hast invested both the worlds with splendour.
5 Agni, the tawny horses, loudly neighing our resonant hymns that drop with oil, attend thee;
Lord of the tribes, our Charioteer of riches, Ensign of days, Vaisvanara of mornings.
6 In thee, O bright as Mitra, Vasus seated the might of Aduras, for they loved thy spirit.

Thou dravest Dasyus from their home, O Agni, and broughtest forth broad light to light the Arya.
7 Born in the loftiest heaven thou in a moment reachest, like wind, the place where Gods inhabit.
Thou, favouring thine offspring, roaredst loudly when giving life to creatures, Jatavedas.
8 Send us that strength, Vaisvanara, send it, Agni, that strength, O Jatavedas, full of splendour,
Wherewith, all−bounteous God, thou pourest riches, as fame wide−spreading, on the man who offers.
9 Agni, bestow upon our chiefs and nobles that famous power, that wealth which feedeth many.
Accordant with the Vasus and the Rudras, Agni, Vaisvanara, give us sure protection.

HYMN VI. Agni.

1. PRAISE of the Asura, high imperial Ruler, the Manly One in whom the folk shall triumph−
I laud his deeds who is as strong as Indra, and lauding celebrate the Fort−destroyer.
2 Sage, Sing, Food, Light,−they bring him from the mountain, the blessed Sovran of the earth and heaven.

I decorate with songs the mighty actions which Agni, Fort−destroyer, did aforetime.
3 The foolish, faithless, rudely−speaking niggards, without belief or sacrifice or worship,−
Far far sway hath Agni chased those Dasytis, and, in the cast, hath turned the godless westward.

4 Him who brought eastward, manliest with his prowess, the Maids rejoicing in the western darkness,
That Agni I extol, the Lord of riches, unyielding tamer of assailing foemen.
5 Him who brake down the walls with deadly weapons, and gave the Mornings to anoble Husband,
Young Agni, who with conquering strength subduing the tribes of Nahus made them bring their tribute.
6 In whose protection all men rest by nature, desiring to enjoy his gracious favour–
Agni Vaisvanara in his Parents, bosom hath found the choicest seat in earth and heaven.
7 Vaisvanara the God, at the sun's setting, hath taken to himself deep–hidden treasures:
Agni hath taken them from earth and heaven, from the sea under and the sea above us.

HYMN VII. Agni.

1. I SEND forth even your God, victorious Agni, like a strong courser, with mine adoration.
Herald of sacrifice be he who knoweth he hath reached Gods, himself, with measured motion.
2 By paths that are thine own come hither, Agni, joyous, delighting in the Gods' alliance,
Making the heights of earth roar with thy fury, burning with eager teeth the woods and forests.
3 The grass is strewn; the sacrifice advances adored as Priest, Agni is made propitious,
Invoking both All–boon–bestowing Mothers of whom, Most Youthful! thou wast born to help us.
4 Forthwith the men, the best of these for wisdom, have made him leader in the solemn worship.
As Lord in homes of men is Agni stablished, the Holy One, the joyous, sweetly speaking.
5 He hath come, chosen bearer, and is seated in man's home, Brahman, Agni, the Supporter,
He whom both Heaven anct Earth exalt and strengthenwhom, Giver of all boons, the Hotar worships.
6 These have passed all in glory, who, the manly, have wrought with skill the hymn of adoration;
Who, listening, have advanced the people's welfare, and set their thoughts on this my holy statute.
7 We, the Vasisthas, now implore thee, Agni, O Son of Strength, the Lord of wealth and treasure.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

HYMN VIII. Agni

1. THE King whose face is decked with oil is kindled with homage offered by his faithful servant
. The men, the priests adore him with oblations. Agni hath shone forth when the dawn is breaking
. 2 Yea, he hath been acknowledged as most mighty, the joyous Priest of men, the youthful Agni.

He, spreading o'er the earth, made light around him, and grew among the plants with blackened fellies..
3 How dost thou decorate our hymn, O Agni? What power dost thou exert when thou art lauded?
When, Bounteous God, may we be lords of riches, winners of precious wealth which none may conquer?
4 Far famed is this the Bharata's own Agni he shineth like the Sun with lofty splendour.
He who hath vanquished Puru in the battle, the heavenly guest hath glowed in full refulgence.
5 Full many oblations are in thee collected: with all thine aspects thou hast waxen gracious.
Thou art already famed as praised and lauded, yet still, O nobly born, increase thy body.
6 Be this my song, that winneth countless treasure, engendered with redoubled force for Agni,
That, splendid, chasing sickness, slaying demons, it may delight our friend and bless the singers.
7 We, the Vasisthas, now implore thee, Agni, O Son of Strength, the Lord of wealth and riches.
Thou hast brought food to singers and to nobles. Ye Gods, preserve us evermore with blessings.

HYMN IX. Agni.

1. ROUSED from their bosom is the Dawns' beloved, the joyous Priest, most sapient, Purifier.
He gives a signal both to Gods and mortals, to Gods oblations, riches to the pious.
2 Most wise is he who, forcing doors of Panis, brought the bright Sun to us who feedeth many.
The cheerful Priest, men's Friend and home−companion, through still night's darkness he is made apparen t.
3 Wise, ne.'er deceived, uncircumscribed, refulgent, our gracious guest, a Friend with good attendants,
Shines forth with wondrous light before the Mornings; the young plants hath he entered, Child of Waters.
4 Seeking our gatherings, he, your Jatavedas, hath shone adorable through human ages,
Who gleams refulgent with his lovely lustre: the kine have waked to meet him when enkindled.
5 Go on thy message to the Gods, and fail not, O Agni, with their band who pray and worship.
Bring all the Gods that they may give us riches, Sarasvati, the Maruts, Asvins, Waters.
6 Vasistha, when enkindling thee, O Agni, hath slain jarutha. Give us wealth in plenty.
Sing praise in choral song, O Jatavedas. Ye Gods, preserve us evermore with blessings.

HYMN X. Agni.

1. HE hath sent forth, bright, radiant, and refulgent, like the Dawn's Lover, his far−spreading lustre.
Pure in his splendour shines the golden Hero: our longing thoughts hath he aroused and wakened.
2 He, like the Sun, hath shone while Morn is breaking, and priests who weave the sacrifice sing praises,
Agni, the God, who knows their generations and visits Gods, most bounteous, rapid envoy.
3 Our songs and holy hymns go forth to Agni, seeking the God and asking him for riches,
Him fair to see, of goodly aspect, mighty, men's messenger who carries their oblations.
4 joined with the Vasus, Agni, bring thou Indra bring hither mighty Rudra with the Rudras,
Aditi good to all men with Adityas, Brhaspati All−bounteous, with the Singers.
5 Men eagerly implore at sacrifices Agni, Most Youthful God, the joyous Herald.
For he is Lord and Ruler over riches, and for Gods' worship an unwearied envoy.

HYMN XI. Agni.

1. GREAT art thou, Agni, sacrifice's Herald: not without thee are deathless Gods made joyfu
l. Come hither with all Deities about thee here take thy seat, the first, as Priest, O Agni. 2 Me
n with oblations evermore entreat thee, the swift, to undertake an envoy's duty. He on whose
sacred grass with Gods thou sittest, to him, O Agni, are the days propitious. 3 Three times a
day in thee are shown the treasures sent for the mortal who presents oblation.
Bring the Gods hither like a man, O Agni: be thou our envoy, guarding us from curses.
4 Lord of the lofty sacrifice is Agni, Agni is Lord of every gift presented.
The Vasus were contented with his wisdom, so the Gods made him their oblationbearer.
5 O Agni, bring the Gods to taste our presents: with Indra leading, here let them be joyful.
Convey this sacrifice to Gods in heaven. Ye Gods, preserve us evermore with blessings.

HYMN XII. Agni.

1. WE with great reverence have approached The Youngest who hath shone forth well−kindled in his dwelling,
With wondrous light between wide earth and heaven, well−worshipped, looking forth in all directions.

2 Through his great might o'ercoming all misfortunes, praised in the house is Agni Jatavedas.
May he protect us from disgrace and trouble, both us who laud him and our noble patrons.
3 O Agni, thou art Varuna and Mitra: Vasisthas with their holy hymns exalt thee.
With thee be most abundant gain of treasure. Ye Gods, preserve us evermore with blessings.

HYMN XIII. Agni.

1. BRING song and hymn to Agni, Asura−slayer, enlightener of all and thought−bestower. Like an ob
lation on the grass, to please him, I bring this to Vaisvanara, hymn−inspirer. 2 Thou with thy flame, O
Agni, brightly glowing, hast at thy birth filled full the earth and heaven. TIOU with thy might, Vaisv
anara Jatavedas, settest the Gods free frodi the curse that bound them. 3 Agni, when, born thou looke
dst on all creatures, like a brisk herdsman moving round his cattle. The path to prayer, Vaisvanara, th
ou foundest. Ye Gods, preserve us evermore with blessings.

HYMN XIV Agni.

1. WITH reverence and with offered gifts serve we the God whose flame is bright:
Let us bring Jatavedas fuel, and adore Agni when we invoke the Gods.
2 Agni, may we perform thy rites with fuel, and honour thee, O Holy one, with praises:
Honour thee, Priest of sacrifice! with butter, thee, God of blessed light! with our oblation.
3 Come, Agni, with the Gods to our invoking, come, pleased, to offerings sanctified with Vasat.
May we be his who pays thee, God, due honour. Ye Gods, preserve us evermore with blessings.

HYMN XV. Agni.

1. OFFER oblations in his mouth, the bounteous God's whom we must serve.
His who is nearest kin to us:
2 Who for the Fivefold People's take hath seated him in every home
Wise, Youthful, Master of the house.
3 On all sides may that Agni guard our household folk and property;
May he deliver us from woe.
4 I have begotten this new hymn for Agni, Falcon of the sky:
Will he not give us of his wealth?
5 Whose lories when he glows in front of sacrite are fair to see,
Like wealth of one with hero sons.

6 May he enjoy this hallowed gift, Agni accept our songs, who bears
Oblations, best of worshippers.
7 Lord of the house, whom men must seek, we set thee down, O Worshipped Onel
Bright, rich in heroes, Agni! God
8 Shine forth at night and morn: through thee with fires are we provided well.
Thou, rich in heroes, art our Friend.
9 The men come near thee for their gain, the singers with their songs of praise:
Speech, thousandfold, comes near to thee.

10 Bright, Purifier, meet for praise, Immortal with refulgent glow,
Agni drives Raksasas away.
11 As such, bring us abundant wealth, young Child of Strength, for this thou canst
May Bhaga give us what is choice.
12 Thou, Agni, givest hero fame: Bhaga and Savitar the God,
And Did give us what is good.
13 Agni, preserve us from distress: consume our enemies, O God,
Eternal, with the hottest flames.
14 And, irresistible, be thou a mighty iron fort to us,
With hundred walls for man's defence.
15 Do thou preserve us, eve and morn, from sorrow, from the wicked men,
Infallible! by day and night.

HYMN XVI. Agni.

1. WITH this my reverent hymn I call Agni for you, the Son of Strength, Dear, wisest envoy, served with noble sacrifice, immortal messenger of all.
2 His two red horses, all−supporting, let him yoke: let him, well−worshipped, urge them fast.
Then hath the sacrifice good prayers and happy end, and heavenly gift of wealth to men.
3 The flame of him the Bountiful, the Much−invoked, hath mounted up,
And his red−coloured smoke−clouds reach and touch the sky: the men are kindling Agni well.
4 Thee, thee Most Glorious One we make our messenger. Bring the Gods hither to the feast.
Give us, O Son of Strength, all food that fcedeth man: give that for which we pray to thee.
5 Thou, Agni, art the homestead's Lord, our Herald at the sacrifice.
Lord of all boons, thou art the Cleanser and a Sage. Pay worship, and enjoy the good.
6 Give riches to the sacrificer, O Most Wise, for thou art he who granteth wealth.
Inspire with zeal each priest at this our solemn rite; all who are skilled in singing praise.
7 O Agni who art worshipped well, dear let our princes he to thee,
Our wealthy patrons who are governors of men, who part, as gifts, their stalls of kine.
8 They in whose home, her hand bearing the sacred oil, Ila sits down well−satisfied−
Guard them, Victorious God, from slander and from harm. give us a refuge famed afar.
9 Do thou, a Priest with pleasant tongue, most wise, and very near to us,
Agni, bring riches hither to our liberal chiefs, and speed the oflering of our gifts.
10 They who bestow as bounty plenteous wealth of steeds, moved by desire of great renown−
Do thou with saving help preserve them from distress, Most Youthful! with a hundred forts.
11 The God who gives your wealth demands a full libation poured to him.
Pour ye it forth, then fill the vessel full again: then doth the God pay heed to you.
12 Him have the Gods appointed Priest of sacrifice, oblation−bearer, passing wise.
Agni gives wealth and valour to the worshipper, to folk who offer up their gifts.

HYMN XVII. Agni.

1. AGNI, be kindled well with proper fuel, and let the grass be scattered wide about thee.
2 Let the impatient Portals be thrown open bring thou the Gods impatient to come hither.
3 Taste, Agni: serve the Gods with our oblation. Offer good sacrifices, Jatavedas!
4 Let Jatavedas pay fair sacrifices, worship andgratify the Gods Immortal.
5 Wise God, win for us things that are all−goodly, and let the prayers, we pray today be fruitful.

6 Thee, even thee, the Son of Strength, O Agni, those Gods have made the bearer of oblations.
7 To thee the God may we perform our worship: do thou, besought, grant us abundant riches.

HYMN XVIII. Indra.

1. ALL is with thee, O Indra, all the treasures which erst our fathers won who sang thy praises.
With thee are milch−kine good to milk, and horses: best winner thou of riches for the pious.
2 For like a King among his wives thou dwellest: with glories, as a Sage, surround and help us.
Make us, thy servants, strong for wealth, and honour our songs wirth kine and steeds and decoration.
3 Here these our holy hymns with joy and gladness in pious emulation have approached thee.
Hitherward come thy path that leads to riches: may we find shelter in thy favour, Indra.
4 Vasistha hath poured forth his prayers, desiring to milk thee like a cow in goodly pasture.
All these my people call thee Lord of cattle: may Indra. come unto the prayer we offer.
5 What though the floods spread widely, Indra made them shallow and easy for Sudas to traverse.
He, worthy of our praises, caused the Simyu, foe of our hymn, to curse the rivers' fury.
6 Eager for spoil was Turvasa Purodas, fain to win wealth, like fishes urged by hunger.
The Bhrgus and the Druhyus quickly listened: friend rescued friend mid the two distant peoples.
7 Together came the Pakthas, the Bhalanas, the Alinas, the Sivas, the Visanins.
Yet to the Trtsus came the Arya's Comrade, through love of spoil and heroes' war, to lead them.
8 Fools, in their folly fain to waste her waters, they parted inexhaustible Parusni.
Lord of the Earth, he with his might repressed them: still lay the herd and the affrighted herdsman.
9 As to their goal they sped to their destruetion: they sought Parusni; e'en the swift returned not.
Indra abandoned, to Sudas the manly, the swiftly flying foes, unmanly babblers.
10 They went like kine unherded from the pasture, each clinging to a friend as chance directed.
They who drive spotted steeds, sent down by Prsni, gave ear, the Warriors and the harnessed horses.
11 The King who scattered one−and−twenty people of both Vaikarna tribes through lust of glory−
As the skilled priest clips grass within the chamber, so hath the Hero Indra, wrought their downfall.
12 Thou, thunder−armed, o'erwhelmedst in the waters famed ancient Kavasa and then the Druhyu.
Others here claiming friendship to their friendship, devoted unto thee, in thee were joyful.
13 Indra at once with conquering might demolished all their strong places and their seven castles.
The goods of Anu's son he gave to Trtsu. May we in sacrifice conquer scorned Puru.
14 The Anavas and Druhyus, seeking booty, have slept, the sixty hundred, yea, six thousand,
And six−and−sixty heroes. For the pious were all these mighty exploits done by Indra.
15 These Trtsus under Indra's careful guidance came speeding like loosed waters rushing downward.
The foemen, measuring exceeding closely, abandoned to Sudas all their provisions.
16 The hero's side who drank the dressed oblation, Indra's denier, far o'er earth he scattered.
Indra brought down the fierce destroyer's fury. He gave them various roads, the path's Controller.
17 E'en with the weak he wrought this matchless exploit: e'en with a goat he did to death a lion.
He pared the pillar's angles with a needle. Thus to Sudas Indra gave all provisions.
18 To thee have all thine enemies submitted: e'en the fierce Bheda hast thou made thy subject.
Cast down thy sharpened thunderbolt, O Indra, on him who harms the men who sing thy praises.
19 Yamuna and the Trtsus aided Indra. There he stripped Bheda bare of all his treasures.

The Ajas and the Sigrus and the Yaksus brought in to him as tribute heads of horses.
20 Not to be scorned, but like Dawns past and recent, O Indra, are thy favours and thy riches.
Devaka, Manyamana's son, thou slewest, and smotest Sambara from the lofty mountain.
21 They who, from home, have gladdened thee, thy servants Parasara, Vasistha, Satayatu,

Will not forget thy friendship, liberal Giver. So shall the days dawn prosperous for the princes.
22 Priest−like, with praise, I move around the altar, earning Paijavana's reward, O Agni,
Two hundred cows from Devavan's descendant, two chariots from Sudas with mares to draw them.
23 Gift of Paijavana, four horses bear me in foremost place, trained steeds with pearl to deck them.
Sudas's brown steeds, firmly−stepping, carry me and my son for progeny and glory.
24 Him whose fame spreads between wide earth and heaven, who, as dispenser, gives each chief his porti on,
Seven flowing Rivers glorify like Indra. He slew Yudhyamadhi in close encounter.
25 Attend on him O ye heroic Maruts as on Sudas's father Divodasa.
Further Paijavana's desire with favour. Guard faithfully his lasting firm dominion.

HYMN XIX. Indra.

1. HE like a bull with sharpened horns, terrific, singly excites and agitates all the people:
Thou givest him who largely pours libations his goods who pours not, for his own possession.
2 Thou, verily, Indra, gavest help to Kutsa, willingly giving car to him in battle,
When, aiding Arjuneya, thou subduedst to him both Kuyava and the Dasa Susna.
3 O Bold One, thou with all thine aids hast boldly holpen Sudas whose offerings were accepted,
Puru in winning land and slaying foemen, and Trasadasyu son of Purukutsa.
4 At the Gods' banquet, hero−souled! with Heroes, Lord of Bay Steeds, thou slewest many foemen.
Thou sentest in swift death to sleep the Dasyu, both Cumuri and Dhuni, for Dabhiti.
5 These were thy mighty powers that, Thunder−wielder, thou swiftly crushedst nine−and−ninety castles:
Thou capturedst the hundredth in thine onslaught; thou slewest Namuci, thou slewest Vrtra.
6 Old are the blessings, Indra, which thou gavest Sudas the worshipper who brought oblations.
For thee, the Strong, I yoke thy strong Bay Horses: may our prayers reach thee and win strength, Most Mighty!
7 Give us not up, Lord of Bay Horses, Victor, in this thine own assembly, to the wicked.
Deliver us with true and faithful succours: dear may we be to thee among the princes.
8 May we men, Maghavan, the friends thou lovest, near thee be joyful under thy protection.
Fain to fulfil the wish of Atithigva humble. the pride of Turvasa and Yadva.
9 Swiftly, in truth, O Maghavan, about thee men skilled in hymning sing their songs and praises. '
Elect us also into their assembly who by their calls on thee despoiled the niggards.
10 Thine are these lauds, O manliest of heroes, lauds which revert to us and give us riches.
Favour these, Indra, when they fight with faemen, as Friend and Hero and the heroes' Helper.
11 Now, lauded for thine aid, Heroic Indra, sped by our prayer, wax mighty in thy body.
Apportion to us strength and habitations. Ye Gods, protect us evermore with blessings.

HYMN XX. Indra.

1. STRONG, Godly−natured, born for hero exploit, man's Friend, hedoth whatever deed he wille th. Saving us e'en from great transgression, Indra, the Youthful, visiteth man's home with favour.
2 Waxing greatness Indra slayeth Vrtra: the Hero with his aid hath helped the singer. He gave S udas wide room and space, and often hath granted wealth to him who brought oblations. 3 Soldie r unchecked, war−rousing, battling Hero, unconquered from of old, victorious ever, Indra the ver y strong hath scattered armies; yea, he hath slain each foe who fought against him.
4 Thou with thy greatness hast filled full, O Indra, even both the worlds with might, O thou Most Mighty.

Lord of Bays, Indra, brandishing his thunder, is gratified with Soma at the banquet.
5 A Bull begat the Bull for joy of battle, and a strong Mother brought forth him the manly.
He who is Chief of men, their armies' Leader, is strong Hero, bold, and fain for booty.
6 The people falter not, nor suffer sorrow, who win themselves this God's terrific spirit.
He who with sacrifices worships Indra is lord of wealth, law−born and law's protector.
7 Whene'er the elder fain would help the younger the greater cometh to the lesser's present.
Shall the Immortal sit aloof' inactive? O Wondrous Indra, bring us wondrous riches.
8 Thy dear folk, Indra, who present oblations, are, in chief place, thy friends, O Thunder−wielder.
May we be best content in this thy favour, sheltered by One who slays not, but preserves us.
9 To thee the mighty hymn hath clamoured loudly, and, Maghavan, the eloquent hath besought thee.
Desire of wealth hath come upon thy singer: help us then, gakra, to our share of riches.
10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXI. Indra.

1. PRESSED is the juice divine with milk commingled: thereto hath Indra ever been accustomed.
We wake thee, Lord of Bays, with sacrifices: mark this our laud in the wild joy of Soma.
2 On to the rite they move, the grass they scatter, these Soma−drinkers eloquent in synod.
Hither, for men to grasp, are brought the press−stones, far−thundering, famous, strong, that wait on heroe
s.
3 Indra, thou settest free the many waters that were encompassed, Hero, by the Dragon.
Down rolled, as if on chariots borne, the rivers: through fear of thee all things created tremble.
4 Skilled in all manly deeds the God terrific hath with his weapons mastered these opponents.
Indra in rapturous joy shook down their castles he slew them in his might, the Thunder−wielder.
5 No evil spirits have impelled us, Indra, nor fiends, O Mightiest God, with their devices.
Let our true God subdue the hostile rabble: let not the lewd approach our holy worship.
6 Thou in thy strength surpassest Earth and Heaven: the regions comprehend not all thy greatness.
With thine own power and might thou slewest Vrtra: no foe hath found the end of thee in battle.
7 Even the earlier Deities submitted their powers to thy supreme divine dominion.
Indra wins wealth and deals it out to other's: men in the strife for booty call on Indra.
8 The humble hath invoked thee for protection, thee, Lord of great felicity, O Indra.
Thou with a hundred aids hast been our Helper: one who brings gifts like thee hath his defender.
9 May we, O Indra, be thy friends for ever, eagerly, Conqueror, yielding greater homage.
May, through thy grace, the strength of us who battle quell in the shock the onset of the foeman.
10 Place us by food which thou hast given, O Indra, us and the wealthy patrons who command us.
Let thy great power bring good to him who lauds thee. Ye Gods, preserve us evermore with blessings.

HYMN XXII Indra.

1. DRINK Soma, Lord of Bays, and let it cheer thee: Indra, the stone, like a well guided courser,
Directed by the presser's arms hath pressed it.
2 So let the draught of joy, thy dear companion, by which, O Lord of Bays, thou slayest foemen,
Delight thee, Indra, Lord of princely treasures.
3 Mark closely, Maghavan, the words I utter, this eulogy recited by Vasistha:
Accept the prayers I offer at thy banquet.
4 Hear thou the call of the juice−drinking press−stone: hear thou the Brahman's hymn who sings and laud

s
thee.

Take to thine inmost self these adorations.
5 I know and ne'er forget the hymns and praises of thee, the Conqueror, and thy strength immortal.
Thy name I ever utter. Self−Refulgent
6 Among mankind many are thy libations, and many a time the pious sageinvokes thee.
O Maghavan, be not long distant from us.
7 All these libations are for thee, O Hero: to thee I offer these my prayers. that strengthen.
Ever, in every place, must men invoke thee.
8 Never do men attain, O Wonder−Worker, thy greatness, Mighty One, who must be lauded,
Nor, Indra, thine heroic power and bounty.
9 Among all Rsis, Indra, old and recent, who have engendered hymns as sacred singers,
Even with us be thine auspicious friendships. Ye Gods, preserve us evermore with blessings.

HYMN XXIII. Indra.

1. PRAYERS have been offered up through love of glory: Vasistha, honour Indra in the battle.
He who with might extends through all existence hears words which I, his faithful servant, utter.
2 A cry was raised which reached the Gods, O Indra, a cry to them to send us strength in combat.
None among men knows his own life's duration: bear us in safety over these our troubles.
3 The Bays, the booty−seeking car I harness: my prayers have reached him who accepts them gladly.
Indra, when he had slain resistless foemen, forced with his might the two world−halves asunder.
4 Like barren cows, moreover, swelled the waters: the singen sought thy holy rite, O Indra.
Come unto us as with his team comes Vayu: thou, through our solemn hymns bestowest booty.
5 So may these gladdening draughts rejoice thee, Indra, the Mighty, very bounteous to the singer.
Alone among the Gods thou pitiest mortals: O Hero, make thee glad at this libation.
6 Thus the Vasisthas glorify with praises Indra, the Powerful whose arm wields thunder.
Praised, may he guard our wealth in kine and heroes. Ye Gods, preserve us evermore with blessings.

HYMN XXIV. Indra.

1. A HOME is made for thee to dwell in, Indra: O Much−invoked, go thitherwith the heroes. That thou, to prosper us, mayst be our Helper, vouchsafe us wealth, rejoice with draughts of Soma. 2 Indra, thy wish, t
wice−strong, is comprehended: pressed is the Soma, poured are pleasant juices. This hymn of praise, from loosened tongue, made perfect, draws Indra to itself with loud invoking. 3 Come, thou Impetuous; God, f
rom earth or heaven; come to our holy grass to drink the Soma. Hither to me let thy Bay Horses bring thee to listen to our hymns and make thee joyful. 4 Come unto us with all thine aids, accordant, Lord of Bay S
teeds, accepting our devotions, Fair−helmeted, o'ercoming with the mighty, and lending us the strength of bulls, O Indra. 5 As to the chariot pole a vigorous courser, this laud is brought to the great strong Uphold
er. This hymn solicits wealth of thee: in heaven, as 'twere above the sky, set thou our glory. 6 With precio
us things. O Indra, thus content us: may we attain to thine exalted favour. Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

HYMN XXV. Indra.

WHEN with thy mighty help, O potent Indra, the armies rush together in their fury.
When from the strong man's arm the lightning flieth, let not the mind go forth to side with others.
2 O Indra, where the ground is hard to traverse, smite down our foes, the mortals who assail us,

Keep far from us the curse of the reviler: bring us accumulated store of treasures.
3 God of the fair helm, give Sudas a hundred succours, a thousand blessings, and thy bounty.
Strike down the weapon of our mortal foeman: bestow upon us splendid fame and riches.
4 I wait the power of one like thee, O Indra, gifts of a Helper such as thou art, Hero.
Strong, Mighty God, dwell with me now and ever: Lord of Bay Horses, do not thou desert us.
5 Here are the Kutsas supplicating Indra for might, the Lord of Bays for God−sent conquest.
Make our foes ever easy to be vanquished: may we, victorious, win the spoil, O Hero.
6 With precious things, O Indra, thus content us: may we attain to thine exalted favour.
Send our chiefs plenteous food with hero children. Preserve us evermore, ye Gods, with blessings.

HYMN XXVI. Indra.

1. SOMA unpressed ne'er gladdened liberal Indra, no juices pressed without a prayer have pleased him.
I generate a laud that shall delight him, new and heroic, so that he may hear us.
2 At every laud the Soma gladdens Indra: pressed juices please him as each psalm is chanted,
What time the priests with one united effort call him to aid, as sons invoke their father.
3 These deeds he did; let him achieve new exploits, such as the priests declare at their libations.
Indra hath taken and possessed all castles, like as one common husband doth his spouses.
4 Even thus have they declared him. Famed is Indra as Conqueror, sole distributer of treasures;
Whose many succours come in close succession. May dear delightful benefits attend us.
5 Thus, to bring help to men, Vasistha laudeth Indra, the peoples' Hero, at libation.
Bestow upon us strength and wealth in thousands. Preserve us evermore, ye Gods, with blessings.

HYMN XXVII. Indra.

1. MEN call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero, rejoicing in thy might, in combat give us a portion of the stall of cattle,
2 Grant, Indra Maghavan, invoked of many, to these my friends the strength which thou possessest.
Thou, Maghavan, hast rent strong places open: unclose for us, Wise God, thy hidden bounty.
3 King of the living world, of men, is Indra, of all in varied form that earth containeth.
Thence to the worshipper he giveth riches: may he enrich us also when we laud him.
4 Maghavan Indra, when we all invoke him, bountiful ever sendeth strength to aid us:
Whose perfect guerdon, never failing, bringeth wealth to the men, to friends the thing they covet.
5 Quick, Indra, give us room and way to riches, and let us bring thy mind to grant us treasures,
That we may win us cars and Steeds and cattle. Preserve us evermore, ye Gods, with blessings.

HYMN XXVIII. Indra.

1. COME to our prayers, O Indra, thou who knowest: let thy Bay Steeds be yoked and guided hither.
Though mortal men on every side invoke thee, still give thine ear to us, O All−impeller.
2 Thy greatness reacheth to our invocation, the sages' prayer which, Potent God, thou guardest.

What time thy hand, O Mighty, holds the thunder, awful in strength thou hast become resistless.
3 What time thou drewest both world−halves together, like heroes led by thee who call each other−
For thou wast born for strength and high dominion−then e'en the active overthrew the sluggish.
4 Honour us in these present days, O Indra, for hostile men are making expiation.
Our sin that sinless Varuna discovered, the Wondrous−Wise hath long ago forgiven.
5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,

Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXIX Indra.

1. THIS Soma hath been pressed for thee, O Indra: come hither, Lord of Bays, for this thou lovest.
Drink of this fair, this well−effused libation: Maghavan, give us wealth when we implore thee.
2 Come to us quickly with thy Bay Steeds, Hero, come to our prayer, accepting our devotion.
Enjoy thyself aright at this libation, and listen thou unto the prayers we offer.
3 What satisfaction do our hymns afford thee? When, Maghavan? Now let us do thee service.
Hymns, only hymns, with love for thee, I weave thee: then hear, O Indra, these mine invocations.
4 They, verily, were also human beings whom thou wast wont to hear, those earlier sages.
Hence I, O Indra Maghavan, invoke thee: thou art our Providence, even as a Father.
5 We will address this liberal Lord, this Indra, that he may grant us gifts of ample riches,
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXX. Indra.

1. WITH power and strength, O Mighty God, approach us: be the augmenter, Indra, of these riches;
Strong Thunderer, Lord of men, for potent valour, for manly exploit and for high dominion.
2 Thee, worth invoking, in the din of battle, heroes invoke in fray for life and sunlight.
Among all people thou art foremost fighter: give up our enemies to easy slaughter.
3 When fair bright days shall dawn on us, O Indra, and thou shalt bring thy banner near in battle,
Agni the Asura shall sit as Herald, calling Gods hither for our great good fortune.
4 Thine are we, Indra, thine, both these who praise thee, and those who give rich gifts, O God and Hero.
Grant to our princes excellent protection, may they wax old and still be strong and happy.
5 We will address this liberal Lord, this Indra that he may grant us gifts of ample riches:
Best favourer of the singer's prayer and praises. Preserve us evermore, ye Gods, with blessings.

HYMN XXXI. Indra.

1. SING ye a song, to make him glad, to Indra, Lord of Tawny Steeds, The Soma−drinker, O my friends.
2 To him the Bounteous say the laud, and let us glorify, as men May do, the Giver of true gifts.
3 O Indra, Lord of boundless might, for us thou winnest strength and kine,
Thou winnest gold for us, Good Lord.
4 Faithful to thee we loudly sing, heroic Indra, songs to thee: Mark, O Good Lord, this act of ours.
5 Give us not up to man's reproach, to foeman's hateful calumny: In thee alone is all my strength.
6 Thou art mine ample coat of mail, my Champion, Vrtra−Slayer, thou:

With thee for Friend I brave the foe.
7 Yea, great art thou whose conquering might two independent Powers confess.
The Heaven, O India, and the Earth.
8 So let the voice surround thee, which attends the Maruts on their way,
Reaching thee with the rays of light.
9 Let the ascending drops attain to thee, the Wondrous God, in heaven:
Let all the folk bow down to thee.
10 Bring to the Wise, the Great, who waxeth mighty, your offerings, and make ready your devotion;
To many clans he goeth, man's controller.

11 For Indra, the sublime, the far−pervading, have singers generated prayer and praises:
The sages never violate his statutes.
12 The choirs have stablished Indra King for ever, for victory, him whose anger is resistless:
And, for the Bays' Lord, strengthened those he loveth.

HYMN XXXII. Indra.

1. LET none, no, not thy worshippers, delay thee far away from us. Even from far away come thou unto o ur feast, or listen if already here.
2 For here, like flies on honey, these who pray to thee sit by the juice that they have poured.
Wealth−craving singers have on Indra set their hope, as men set foot upon a car.
3 Longing for wealth I call on him, the Thunderer with the strong right hand,
As a son calleth on his sire.
4 These Soma juices, mixed with curd, have been expressed for Indra here.
Come with thy Bay Steeds, Thunder−wielder, to our home, to drink them till they make thee glad.
5 May he whose ear is open hear us. He is asked for wealth: will he despise our prayer?
Him who bestows at once a hundred thousand gifts none shall restrain when he would give.
6 The hero never checked by men hath gained his strength through Indra, he
Who presses out and pours his deep libations forth, O Vrtra−slayer, unto thee.
7 When thou dost drive the fighting men together be, thou Mighty One, the mighty's shield.
May we divide the wealth of him whom thou hast slain: bring us, Unreachable, his goods.
8 For Indra, Soma−drinker, armed with thunder, press the Soma juice.
Make ready your dressed meats: cause him to favour us. The Giver blesses him who gives.
9 Grudge not, ye Soma pourers; stir you, pay the rites, for wealth, to the great Conqueror.
Only the active conquers dwells in peace, and thrives: not for the niggard are the Gods.
10 No one hath overturned or stayed the car of him who freely gives.
The man whom Indra and the Marut host defend comes to a stable full of kine.
11 Indra, that man when fighting shall obtain the spoil, whose strong defender thou wilt be.
Be thou the gracious helper, Hero I of our cars, be thou the helper of our men.
12 His portion is exceeding great like a victorious soldier's spoil.
Him who is Indra, Lord of Bays, no foes subdue. He gives the Soma−pourer strength.
13 Make for the Holy Gods a hymn that is not mean, but well−arranged and fair of form.
Even many snares and bonds subdue not him who dwells with Indra through his sacrifice.
14 Indra, what mortal will attack the man who hath his wealth in thee?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan.
15 In battles with the foe urge on our mighty ones who give the treasures dear to thee,
And may we with our princes, Lord of Tawny Steeds! pass through all peril, led by thee.

16 Thine, Indra, is the lowest wealth, thou cherishest the mid−most wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.
17 Thou art renowned as giving wealth to every one in all the battles that are fought.
Craving protection, all these people of the earth, O Much−invoked, implore thy name.
18 If I, O Indra, were the Lord of riches ample as thine own,
I should support the singer, God. who givest wealth! and not abandon him to woe.
19 Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even is no more.
20 With Plenty for his true ally the active man will gain the spoil.
Your Indra, Much−invoked, I bend with song, as bends a wright his wheel of solid wood.
21 A moral wins no riches by unworthy praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.

22 Like kine unmilked we call aloud, Hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not.
23 None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.
24 Bring, Indra, the Victorious Ones; bring, elder thou, the younger host.
For, Maghavan, thou art rich in treasures from of old, and must be called in every fight.
25 Drive thou away our enemies, O Maghavan: make riches easy to be won.
Be thou our good Protector in the strife for spoil: Cherisher of our friends be thou.
26 O Indra, give us wisdom as a sire gives wisdom to his sons.
Guide us, O Much−invoked, in this our way may we still live and look upon the light.
27 Grant that no mighty foes, unknown, malevolent, unhallowed, tread us to the ground.
With thine assistance, Hero, may we ass through all the waters that are rul`ng down.

HYMN XXXIII Vasistha.

1. THESE who wear hair−knots on the right, the movers of holy thought, white−robed, have won me over .
I warned the men, when from the grass I raised me, Not from afar can my Vasisthas help you.
2 With soma they brought Indra from a distance, Over Vaisanta, from the strong libation.
Indra preferred Vasisthas to the Soma pressed by the son of Vayata, Pasadyumna.
3 So, verily, with these he crossed the river, in company with these he slaughtered Bheda.
So in the fight with the Ten Kings, Vasisthas! did Indra help Sudas through your devotions.
4 I gladly, men I with prayer prayed by our fathers have fixed your axle: ye shall not be injured:
Since, when ye sang aloud the Sakvari verses, Vasisthas! ye invigorated Indra.
5 Like thirsty men they looked to heaven, in battle with the Ten Kings, surrounded and imploring.
Then Indra heard Vasistha as he praised him, and gave the Trtsus ample room and freedom.
6 Like sticks and staves wherewith they drive the cattle, Stripped bare, the Bharatas were found defenceless:
Vasistha then became their chief and leader: then widely. were the Trtsus' clans extended.
7 Three fertilize the worlds with genial moisture: three noble Creatures cast a light before them.
Three that give warmth to all attend the morning. All these have they discovered, these Vasisthas.
8 Like the Sun's growing glory is their splendour, and like the sea's is their unflathomed greatness.
Their course is like the wind's. Your laud, Vasisthas, can never be attained by any other.
9 They with perceptions of the heart in secret resort to that which spreads a thousand branches.

The Apsaras brought hither the Vasisthas wearing the vesture spun for them by Yama.
10 A form of lustre springing from the lightning wast thou, when Varuna and Mitra saw thee.
Tliy one and only birth was then, Vasistha, when from thy stock Agastya brought thee hither.
11 Born of their love for Urvasi, Vasistha thou, priest, art son of Varuna and Mitra;
And as a fallen drop, in heavenly fervour, all the Gods laid thee on a lotus−blossorn.
12 He thinker, knower both of earth and heaven, endowed with many a gift, bestowing thousands,
Destined to wear the vesture spun by Yama, sprang from the Apsaras to life, Vasistha.
13 Born at the sacrifice, urged by adorations, both with a common flow bedewed the pitcher.
Then from the midst thereof there rose up Mana, and thence they say was born the sage Vasistha.
14 He brings the bearer of the laud and Saman: first shall he speak bringing the stone for pressing.
With grateful hearts in reverence approach him: to you, O Pratrdas, Vasistha cometh.

HYMN XXXIV Visvedevas.

1. MAY our divine and brilliant hymn go forth, like a swift chariot wrought and fashioned w
ell. 2 The waters listen as they flow along: they know the origin of heaven and earth.
3 Yea, the broad waters swell their flood ior him: of him strong heroes think amid their foes.
4 Set ye for him the coursers to the pole: like Indra Thunderer is the Golden−armed.
5 Arouse you, like the days, to sacrifice speed gladly like a traveller on the way.
6 Go swift to battles, to the sacrifice: set up a flag, a hero for the folk.
7 Up from his strength hath risen as 'twere a light: it bears the load as earth bears living things.
8 Agni, no demon I invoke the Gods: by law completing it, I form a hymn.
9 Closely albout you lay your heavenly song, and send your voice to where the Gods abide.
10 Varuna, Mighty, with a thousand eyes, beholds the paths wherein these rivers run.
11 He, King of kings, the glory of the floods, o'er all that liveth hath resistless sway.
12 May he assist us among all the tribes, and make the envier's praise devoid of light.
13 May the foes' threatening arrow pass us by: may he put far from us our bodies' sin.
14 Agni, oblation−cater, through our prayers aid us: to him our dearest laud is brought.
15 Accordant with the Gods choose for our Friend the Waters' Child: may he be good to us.
16 With lauds I sing the Dragon born of floods: he sits beneath the streams in middle air.
17 Ne'er may the Dragon of the Deep harm us: ne'er fail this faithful servant's sacrifice.
18 To these our heroes may they grant renown: may pious men march boldly on to wealth.
19 Leading great hosts, with fierce attacks of these, they burn their foes as the Sun burns the earth.
20 What time our wives draw near to us, may he, left−handed Tvastar, give us hero sons.
21 May Tvastar find our hymn acceptable, and may Aramati, seeking wealth, be ours.
22 May they who lavish gifts bestow those treasures: may Rodasi and Varunani listen.
May he, with the Varutris, be our refuge, may bountiful Tvastar give us store of riches.
23 So may rich Mountains and the liberal Waters, so may all Herbs that grow on ground, and Heaven,
And Earth accordant with the Forest−Sovrans, and both the World−halves round about protect us.
24 To this may both the wide Worlds lend approval, and Varuna in heaven, whose Friend is Indra.
May all the Maruts give consent, the Victors, that we may hold great wealth in firm possession.
25 May Indra, Varuna, Mitra, and Agni, Waters, Herbs, Trees accept the praise we offer.
May we find refuge in the Marut's bosom. Protect us evermore, ye Gods, with blessings.

HYMN XXXV. Visvedevas.

1. BEFRIEND us with their aids Indra and Agni, Indra and Varuna who receive oblations!

Indra and Soma give health, strength and comfort, Indra and Pusan be our help in battle.
2 Auspicious Friends to us be Bhaga, Sathsa, auspicious be Purandhi aid all Riches;
The blessing of the true and well−conducted, and Aryaman in many forms apparent.
3 Kind unto us he Maker and Sustainer, and the far−reaching Pair with God−like natures.
Auspicious unto us be Earth and Heaven, the Mountain, and the Gods' fair invocations.
4 Favour us Agni with his face of splendour, and Varuva and Mitra and the Asvins.
Favour us noble actions of the pious, impetuous vita blow on us with favour.
5 Early invoked, may Heaven and Earth be friendly, and Air's mid−region good for us to look on.
To us may Herbs and Forest−Trees be gracious, gracious the Lord Victorious of the region.
6 Be the God Indra with the Vasus friendly, and, with Adityas, Varuna who blesseth.
Kind, with the Rudras, be the Healer Rudra, and, with the Dames, may Tvastar kindly listen.
7 Blest unto us be Soma, and devotions, blest be the Sacrifice, the Stones for pressing.
Blest be the fixing of the sacred Pillars, blest be the tender Grass and blest the Altar.
8 May the far−seeing Sun rise up to bless us: be the four Quarters of the sky auspicious.
Auspicious be the firmly−seated Mountains, auspicious be the Rivers and the Waters.
9 May Adid through holy works be gracioas, and may the Maruts, loud in song, be friendly.
May Visnu give felicity, and Pusan, the Air that cherisheth our life, and Vayu.
10 Prosper us Savitar, the God who rescues, and let the radiant Mornings be propitious.

Auspicious to all creatures be Parjanya, auspicious be the field's benign Protector.
11 May all the fellowship of Gods befriend us, Sarasvati, with Holy Thoughts, be gracious.
Friendly be they, the Liberal Ones who seek us, yea, those who dwell in heaven, on earth, in waters.
12 May the great Lords of Truth protect and aid us: blest to us be our horses and our cattle.
Kind be the pious skilful−handed Rbhus, kind be the Fathers at our invocations.
13 May Aja−Ekapad, the God, be gracious, gracious the Dragon of the Deep, and Ocean.
Gracious be he the swelling Child of Waters, gracious be Prsni who hath Gods to guard her.
14 So may the Rudras, Vasus, and Adityas accept the new hymn which we now are making.
May all the Holy Ones of earth and heaven, and the Cow's offipring hear our invocation.
15 They who of Holy Gods are very holy, Immortal, knowing Law, whom man must worship,−
May these to−day give us broad paths to travel. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVI. Visvedevas

1. 1. LET the prayer issue from the seat of Order, for Surya with his beams hath loosed the cattle.
With lofty ridges earth is far extended, and Agni's flame hath lit the spacious surface.
2 O Asuras, O Varuna and Mitra, this hymn to you, like food, anew I offer.
One of you is a strong unerring Leader, and Mitra, speaking, stirreth men to labour.
3 The movements of the gliding wind come hither: like cows, the springs are filled to overflowing.
Born in the station e'en of lofty heaven the Bull hath loudly bellowed in this region.
4 May I bring hither with my song, O Indra, wise Aryaman who yokes thy dear Bay Horses,
Voracious, with thy noble car, O Hero, him who defeats the wrath of the malicious.
5 In their own place of sacrifice adorers worship to gain long life and win his friendship.
He hath poured food on men when they have praised him; be this, the dearest reverence, paid to Rudra.
6 Coming together, glorious, loudly roaring − Sarasvati, Mother of Floods, the seventh−
With copious milk, with fair streams, strongly flowing, full swelling with the volume of their water;

2. 7. And may the mighty Maruts, too, rejoicing, aid our devotion and protect our offspring.
Let not swift−moving Aksara neglect us: they have increased our own appropriate riches,

8 Bring ye the great Aramati before you, and Pusan as the Hero of the synod,
Bhaga who looks upon this hymn with favour, and, as our strength, the bountiful Purandbi.
9 May this our song of praise reach you, O Maruts, and Visnu guardian of the future infant.
May they vouchsafe the singer strength for offspring. Preserve us evermore, ye Gods, with blessings.

HYMN XXXVII. Visvedevas.

1. LET your best−bearing car that must be lauded, ne'er injured, bring you Vajas and Rbhuksans.
Fill you, fair−helmeted! with mighty Soma, thrice−mixed, at our libations to delight you.
2 Ye who behold the light of heaven, Rbhuksans, give our rich patrons unmolested riches.
Drink, heavenly−natured. at our sacrifices, and give us bounties for the hymns we sing you.
3 For thou, O Bounteous One, art used to giving, at parting treasure whether small or ample.
Filled full are both thine arms with great possessions: thy goodness keeps thee not from granting riches.
4 Indra, high−famed, as Vaja and Rbhuksans, thou goest working, singing to the dwelling.
Lord of Bay Steeds, this day may we Vasisthas offer our prayers to thee and bring oblations.
5 Thou winnest swift advancement for thy servant, through hymns, Lord of Bay Steeds, which thou hast favoured.
For thee with friendly succour have we battled, and when, O Indra, wilt thou grant us riches?
6 To us thy priests a home, as 'twere, thou givest: when, Indra wilt thou recognize our praises?
May thy strong Steed, through our ancestral worship, bring food and wealth with heroes to our dwelling.

7 Though Nirrti the Goddess reigneth round him, Autumns with food in plenty come to Indra. With three close Friends to length of days he cometh, he whom men let not rest at home in quiet. 8 Promise us gifts, O Savitar: may riches come unto us in Parvata's full bounty. May the Celestial Guardian still attend us. Pr eserve us evermore, ye Gods, with blessings.

HYMN XXXVIII. Savitar.

1. ON high hath Savitar, this God, extended the golden lustre which he spreads around him.
Now, now must Bhaga be invoked by mortals, Lord of great riches who distributes treasures.
2 Rise up, O Savitar whose hands are golden, and hear this man while sacrifice is offered,
Spreading afar thy broad and wide effulgence, and bringing mortal men the food that feeds them.
3 Let Savitar the God he hymned with praises, to whom the Vasus, even, all sing glory.
Sweet be our lauds to him whose due is worship: may he with all protection guard our princes.
4 Even he whom Aditi the Goddess praises, rejoicing in God Savitar's incitement:
Even he who praise the high imperial Rulers, Varuna, Mitra, Aryaman, sing in concert.
5 They who come emulous to our oblation, dispensing bounty, from the earth and heaven.
May they and Ahibudhnya hear our calling: guard us Varutri with the Ekadhenus.
6 This may the Lord of Life, entreated, grant us,−the wealth which Savitar the God possesses.
The mighty calls on Bhaga for protection, on Bhaga calls the weak to give him riches.
7 Bless us the Vajins when we call, while slowly they move, strong Singers, to the Gods' assembly.
Crushing the wolf, the serpent, and the demons, may they completely banish all affliction.
8 Deep−skilled in Law eternal, deathless, Singers, O Vajins, help us in each fray for booty.
Drink of this meath, he satisfied, be joyful: then go on paths which Gods are wont to travel.

HYMN XXXIX Visvedevas.

1. AGNI, erect, hath shown enriching favour: the flame goes forward to the Gods' assembly.
Like car−borne men the stones their path have chosen: let the priest, quickened, celebrate our worship.
2 Soft to the tread, their sacred grass is scattered: these go like Kings amid the band around them,
At the folks early call on Night and Morning,−Vayu, and Pusan with his team, to bless us.
3 Here on their path the noble Gods proceeded: in the wide firmament the Beauteous decked them.
Bend your way hither, ye who travel widely: hear this our envoy who hath gone to meet you.
4 For they are holy aids at sacrifices: all Gods approach the place of congregation.
Bring these, desirous, to our worship, Agni, swift the Nisatyas, Bhaga, and Purandhi.
5 Agni, to these men's hymns, from earth, from heaven, bring Mitra, Varuna, Indra, and Agni,
And Aryaman, and Aditi, and Visnu. Sarasvati be joyful, and the Maruts.
6 Even as the holy wish, the gift is offered: may he, unsated, come when men desire him.
Give never−failing ever−conquering riches: with Gods for our allies may we be victors.
7 Now have both worlds been praised by the Vasisthas; and holy Mitra, Varuna, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XL. Visvedevas.

1. BE gathered all the audience of the synod: let us begin their praise whose course is rapid.
Whate'er God Savitar this day produces, may we be where the Wealthy One distributes.
2 This, dealt from heaven ' may both the Worlds vouchsafe us, and Varuna, Indra, Aryaman, and Mitra.
May Goddess Aditi assign us riches, Vayu and Bhaga make them ours for ever.

3 Strong be the man and full of power, O Maruts, whom ye, borne on by spotted coursers, favour.
Him, too, Sarasvati and Agni further, and there is none to rob him of his riches.
4 This Varuna is guide of Law, he, Mitra, and Aryaman, the Kings, our work have finished.
Divine and foeless Aditi quickly listens. May these deliver us unharmed from trouble.
5 With offerings I propitiate the branches of this swift−moving God, the bounteous Visnu.
Hence Rudra gained his Rudra−strength: O Asvins, ye sought the house that hath celestial viands.
6 Be not thou angry here, O glowing Pusan, for what Varutri and the Bounteous gave us.
May the swift−moving Gods protect and bless us, and Vata send us rain, wha wanders round us.
7 Now have both worlds been praised by the Vasisthas, and holy Mitra, Varuna, and Agni.
May they, bright Deities, make our song supremest. Preserve us evermore, ye Gods, with blessings.

HYMN XLI. Bhaga.

1. AGNI at dawn, and Indra we invoke at dawn, and Varuna and Mitra, and the Asvins twain. Bhaga at da
wn, Pusan, and Brahmanaspati, Soma at dawn, Rudra we will invoke at dawn.
2 We will invoke strong, e
arly−conquering Bhaga, the Son of Aditi, the great supporter: Thinking of whom, the poor, yea, even the
mighty, even the King himself says, Give me Bhaga.
3 Bhaga our guide, Bhaga whose gifts are faithful, f
avour this song, and give us wealth, O Bhaga. Bhaga, augment our store of kine and horses, Bhaga, may
we be rich in men and heroes.
4 So may felicity be ours at present, and when the day approaches, and at n
oontide; And may we still, O Bounteous One, at sunset be happy in the Deities' loving−kindness.
5 May B
haga verily be bliss−bestower, and through him, Gods! may happiness attend us. As such, O Bhaga, all wi

th might invoke thee: as such be thou our Champion here, O Bhaga. 6 To this our worship may all Dawns incline them, and come to the pure place like Dadhikravan. As strong steeds draw a chariot may they brin g us hitherward Bhaga who discovers treasure. 7 May blessed Mornings dawn on us for ever, with wealth of kine, of horses, and of heroes, Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN XLII Visvedevas.

1. LET Brahmans and Angirases come forward, and let the roar of cloudy heaven surround us.
Loud low the Milch−kine swimming in the waters: set be the stones that grace our holy service.
2 Fair, Agni, is thy long−known path to travel: yoke for the juice tfiy bay, thy ruddy horses,
Or red steeds, Hero−bearing, for the chamber. Seated, I call the Deities' generations.
3 They glorify your sacrifice with worship, yet the glad Priest near them is left unequalled.
Bring the Gods hither, thou of many aspects: turn hitherward Aramati the Holy.
4 What time the Guest hath made himself apparent, at ease reclining in the rich man's dwelling,
Agni, well−pleased, well−placed within the chamber gives to a house like this wealth worth the choosing.

5 Accept this sacrifice of ours, O Agni; glorify it with Indra and the Maruts.
Here on our grass let Night and Dawn be seated: bring longing Varuna and Mitra hither.
6 Thus hath Vasistha praised victorious Agni, yearning for wealth that giveth all subsistence.
May he bestow on us food, strength, and riches. Preserve us evermore, ye Gods, with blessings.

HYMN XLIII Visvedevas.

1. SING out the pious at your sacrifices to move with adorations Earth and Heaven− The H
oly Singers, whose unmatched devotions, like a tree's branches, part in all directions.
2 Let sacrifice proceed like some fleet courser: with one accord lift ye on high the ladles.
Strew sacred grass meet for the solenm service: bright flames that love the Gods have mounted upward.
3 Like babes in arms reposing on their mother, let the Gods sit upon the grass's summit.
Let general fire make bright the flame of worship: scorn us not, Agni, in the Gods' assembly.
4 Gladly the Gods have let themselves be honoured, milking the copious streams of holy Order.
The highest might to−day is yours, the Vasits': come ye, as many as ye are, one−minded.
5 So, Agni, send us wealth among the people: may we be closely knit to thee, O Victor,
Unharmed, and rich, and taking joy together. Preserve us evermore, ye ods, with blessings.

HYMN XLIV. Dadhikras.

1. I CALL on Dadhikras, the first, to give you aid, the Asvins, Bhaga, Dawn, and Agni kindled well,
Indra, and Visnu, Pusan, Brahmanaspati, Adityas, Heaven and Earth, the Waters, and the Light.
2 When, rising, to the sacrifice we hasten, awaking Dadhikras with adorations.
Seating on sacred grass the Goddess Ila. let us invoke the sage swift−hearing Asvins.
3 While I am thus arousing Dadhikravan I speak to Agni, Earth, and Dawn, and Surya,
The red, the brown of Varuna ever mindful: may they ward off from us all grief and trouble.
4 Foremost is Dadhikravan, vigorous courser; in forefront of the cars, his way he knoweth,

Closely allied with Surya and with Morning, Adityas, and Angirases, and Vasus.
5 May Dadhikras prepare the way we travel that we may pass along the path of Order.
May Agni bear us, and the Heavenly Army: hear us all Mighty Ones whom none deceiveth.

HYMN XLV. Savitar.

1. MAY the God Savitar, rich in goodly treasures, filling the region, borne by steeds, come hither,
In his hand holding much that makes men happy, lulling to slumber and arousing creatures.
2 Golden, sublime, and easy in their motion, his arms extend unto the bounds of heaven.
Now shall that mightiness of his he lauded: even Surya yields to him in active vigour.
3 May this God Savitar, the Strong and Mighty, the Lord of precious wealth, vouchsafe us treasures.
May he, advancing his far−spreading lustre, bestow on us the food that feedeth mortals.
4 These songs praise Savitar whose tongue is pleasant, praise him whose arms are full, whose hands are lovely.
High vital strength, and manifold, may he grant us. Preserve us evermore, ye Gods, with blessings.

HYMN XLVI. Rudra.

1. To Rudra bring these songs, whose bow is firm and strong, the self−dependent God with swiftly−flying shafts,
The Wise, the Conqueror whom none may overcome, armed with sharp−pointed weapons: may he hear o ur
call.
2 He through his lordship thinks on beings of the earth, on heavenly beings through his high imperial swa y.
Come willingly to our doors that gladly welcome thee, and heal all sickness, Rudra., in our families.
3 May thy bright arrow which, shot down by thee from heaven, flieth upon the earth, pass us uninjured by .
Thou, very gracious God, bast thousand medicines: inflict no evil on our sons or progeny.
4 Slay us not, nor abandon us, O Rudra let not thy noose, when thou art angry, seize us.
Give us trimmed grass and fame among the living. Preserve us evermore, ye Gods, with blessings.

HYMN XLVII. Waters.

1. MAY we obtain this day from you, O Waters, that wave of pure refreshment, which the pious
Made erst the special beverage of Indra, bright, stainless, rich in sweets and dropping fatness.
2 May the Floods' Offspring, he whose course is rapid, protect that wave most rich in sweets, O Waters,
That shall make Indra and the Vasus joyful. This may we gain from you to−day, we pious.
3 All−purifying, joying in their nature, to paths of Gods the Goddesses move onward.
They never violate the laws of Indra. Present the oil−rich offering to the Rivers.
4 Whom Surya with his bright beams hath attracted, and Indra dug the path for them to travel,
May these Streams give us ample room and freedom. Preserve us evermore, ye Gods, with blessings.

HYMN XLVIII. Rbhus.

1. YE liberal Heroes, Vajas and Rbhuksans, come and delight you with our flowing Soma.

May your strength, Vibhus, as ye come to meet us, turn hitherward your car that brings men profit.
2 May we as Rbhu with your Rbhus conquer strength with our strength, as Vibhus with the Vibhus.
May Vaja aid us in the fight for booty, and helped by Indra may we quell the foeman.
3 For they rule many tribes with high dominion, and conquer all their foes in close encounter.
May Indra, Vibhvan, Vaja, and Rbhuksan destroy by turns the wicked foeman's valour.
4 Now, Deities, give us ample room and freedom: be all of you, one−minded, our protection.
So let the Vasus grant us strength and vigour. Preserve us evermore, ye Gods, with blessings.

HYMN XLIX. Waters.

1. FORTH from the middle of the flood the Waters−their chief the Sea−flow cleansing, never sleeping.
Indra, the Bull, the Thunderer, dug their channels: here let those Waters, Goddesses, protect me.
2 Waters which come from heaven, or those that wander dug from the earth, or flowing free by nature,
Bright, purifying, speeding to the Ocean, here let those Waters. Goddesses, protect me.
3 Those amid whom goes Varuna the Sovran, he who discriminates men's truth and falsehood−
Distilling meath, the bright, the purifying, here let those Waters, Goddesses, protect me.
4 They from whom Varuna the King, and Soma, and all the Deities drink strength and vigour,
They into whom Vaisvanara Agni entered, here let those Waters, Goddesses, protect Me.

HYMN L. Various Deities.

1. O MITRA−VARUNA, guard and protect me here: let not that come to me which nests within and swell
s. I drive afar the scorpion hateful to the sight: let not the winding worm touch me and wound my foot. 2
Eruption that appears upon the twofold joints, and that which overspreads the ankles and the knees, May t
he refulgent Agni banish far away let not the winding worm touch me and wound my foot. 3 The poison t
hat is formed upon the Salmali, that which is found in streams, that which the plants produce, All this ma
y all the Gods banish and drive away: let not the winding worm touch me and wound my foot. 4 The stee
p declivities, the valleys, and the heights, the channels full of water, and the waterless− May those who s
well with water, gracious Goddesses, never afflict us with the Sipada disease, may all the
rivers keep us free from Simida.

HYMN LI. Adityas.

1 THROUGH the Adityas' most auspicious shelter, through their most recent succour may we conquer.
May they, the Mighty, giving ear, establish this sacrifice, to make us free and sinless.
2 Let Aditi rejoice and the Adityas, Varuna, Mitra, Aryaman, most righteous.
May they, the Guardians of the world, protect us, and, to show favour, drink this day our Soma.
3 All Universal Deities, the Maruts, all the Adityas, yea, and all the Rbhus,
Indra, and Agni, and the Asvins, lauded. Preserve us evermore, ye Gods, with blessings.

HYMN LII. Adityas.

1. MAY we be free from every bond, Adityas! a castle among Gods and men, ye Vasus. Winnin
g, may we win Varuna and Mitra, and, being, may we be, O Earth and Heaven. 2 May Varuna a
nd Mitra grant this blessing, our Guardians, shelter to our seed and offspring. Let us not suffer f
or another's trespass. nor do the thing that ye, O Vasus, punish. 3 The ever−prompt Angirases, i

mploring riches from Savitar the God, obtained them. So may our Father who is great and holy, and all the Gods, accordant, grant this favour.

HYMN LIII. Heaven and Earth.

1. AS priest with solemn rites and adorations I worship Heaven and Earth, the High and Holy. To them, great Parents of the Gods, have sages of ancient time, singing, assigned precedence. 2 With newest hymns set in the seat of Order, those the Two Parents, born before all others, Come, Heaven and Earth, with the Celestial People, hither to us, for strong is your protection. 3 Yea, Heaven and Earth, ye hold in your possession full many a treasure for the liberal giver. Grant us that wealth which comes in free abundance. Preserve us evermore, ye Gods, with blessings.

HYMN LIV. Vastospati.

1. ACKNOWLEDGE us, O Guardian of the Homestead: bring no disease, and give us happy entrance.
Whate'er we ask of thee, be pleased to grant it, and prosper thou quadrupeds and bipeds.
2 Protector of the Home, be our promoter: increase our wealth in kine and steeds, O Indu.
May we be ever−youthful in thy friendship: be pleased in us as in his sons a father.
3 Through thy dear fellowship that bringeth welfare, may we be victors, Guardian of the Dwelling!
Protect our happiness in rest and labour. Preserve us evermore, ye Gods, with blessings.

HYMN LV. Vastospati.

1. VASTOSPATI, who killest all disease and wearest every form, Be an auspicious Friend to us.
2 When, O bright Son of Sarama, thou showest, tawny−hued! thy teeth,
They gleam like lances' points within thy mouth when thou wouldst bite; go thou to steep.
3 Sarama's Son, retrace thy way: bark at the robber and the thief.
At Indra's singers barkest thou? Why dust thou seek to terrify us? Go to sleep.
4 Be on thy guard against the boar, and let the boar beware of thee.

At Indra's singers barkest thou? Why dost thou seek to terrify us? Go to sleep.
5 Sleep mother, let the father sleep, sleep dog and master of the house.
Let all the kinsmen sleep, sleep all the people who are round about.
6 The man who sits, the man who walks, and whosoever looks on us,
Of these we closely shut the eyes, even as we closely shut this house.
7 The Bull who hath a thousand horns, who rises up from out the sea,−
By him the Strong and Mighty One we lull and make the people sleep.
8 The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweetsthese, one and all, we lull to sleep.

HYMN LVI. Maruts.

1. Wno are these radiant men in serried rank, Rudra's young heroes borne by noble steeds?
2 Verily no one knoweth whence they sprang: they, and they only, know each other's birth.
3 They strew each other with their blasts, these Hawks: they strove together, roaring like the wind.
4 A sage was he who knew these mysteries, what in her udder mighty Prsni bore.
5 Ever victorious, through the Maruts, be this band of Heroes, nursing manly strength,
6 Most bright in splendour, flectest on their way, close–knit to glory, strong with varied power.
7 Yea, mighty is your power and firm your strength: so, potent, with the Maruts, be the band.
8 Bright is your spirit, wrathful are your minds: your bold troop's minstrel is like one inspired.
9 Ever avert your blazing shaft from us, and let not your displeasure reach us here
10 Your dear names, conquering Maruts, we invoke, calling aloud till we are satisfied.
11 Well–armed, impetuous in their haste, they deck themselves, their forms, with oblations: to you, the pure,
ornaments made of gold.
12 Pure, Maruts, pure yourselves, are your oblations: to you, the pure, pure sacrifice I offer.
By Law they came to truth, the Law's observers, bright by their birth, and pure, and sanctifying.
13 Your rings, O Maruts, rest upon your shoulders, and chains of gold are twined upon your bosoms.
Gleaming with drops of rain, like lightning–flashes, after your wont ye whirl about your weapons.
14 Wide in the depth of air spread forth your glories, far, most adorable, ye bear your titles.
Maruts, accept this thousandfold allotment of household sacrifice and household treasure.
15 If, Maruts, ye regard the praise recited here at this mighty singer invocation,
Vouchsafe us quickly wealth with noble heroes, wealth which no man uho hateth us may injure.
16 The Maruts, fleet as coursers, while they deck them like youths spectators of a festal meeting,
Linger, like beauteous colts, about the dwelling, like frisking calves, these who pour down the water.
17 So may the Maruts help us and be gracious, bringing free room to lovely Earth and Heaven.
Far be your bolt that slayeth men and cattle. Ye Vasus, turn yourselves to us with blessings.
18 The priest, when seated, loudly calls you, Maruts, praising in song your universal bounty.
He, Bulls! who hath so much in his possession, free from duplicity, with hymns invokes you.
19 These Maruts bring the swift man to a stand–still, and strength with mightier strength they break and humble
These guard the singer from the man who hates him and lay their sore displeasure on the wicked.
20 These Maruts rouse even the poor and needy: the Vasus love him as an active champion.
Drive to a distance, O ye Bulls, the darkness: give us full store of children and descendants.
21 Never, O Maruts, may we lose your bounty, nor, car–borne Lords! be hitidmost when ye deal it.
Give us a share in that delightful treasure, the genuine wealth that, Bulls! is your possession.
22 What time the men in fury rush together for running streams, for pastures, and for houses.
Then, O ye Maruts, ye who spring from Rudra, be our protectors in the strife with foemen.
23 Full many a deed ye did for our forefathers worthy of lauds which, even of old, they sang you.
lle strong man, with the Maruts, wins in battle, the charger, with the Maruts, gains the booty.

24 Ours, O ye Maruts, be the vigorous Hero, the Lord Divine of men, the strong Sustainer, Wi
th whom to fair lands we may cross the waters, and dwell in our own home with you beside us
. 25 May Indra, Mitra, Varuna and Agni, Waters, and Plants, and Trees accept our praises. Ma
y we find shelter in the Marut's bosom. Preserve us evermore, ye Gods, with blessings.

HYMN LVII. Maruts.

1. YEA, through the power of your sweet juice, ye Holy! the Marut host is glad at sacrifices.
They cause even spacious heaven and earth to tremble, they make the spring flow when they come, the Mighty.
2 The Maruts watch the man who sings their praises, promoters of the thought of him who worships.
Seat you on sacred grass in our assembly, this day, with friendly minds, to share the banquet.
3 No others gleam so brightly as these Maruts with their own forms, their golden gauds, their weapons.
With all adornments, decking earth and heaven, they heighten, for bright show, their common splendour.
4 Far from us be your blazing dart, O Maruts, when we, through human frailty, sin against you.
Let us not he exposed to that, ye Holy! May your most loving favour still attend us.
5 May even what we have done delight the Maruts, the blameless Ones, the bright, the purifying.
Further us, O ye Holy, with your kindness: advance us mightily that we may prosper.
6 And may the Maruts, praised by all their titles, Heroes, enjoy the taste of our oblations.
Give us of Amrta for the sake of offspring: awake the excellent fair stores of riches.
7 Hither, ye Maruts, praised, with all your succours, with all felicity come to our princes,
Who, of themselves, a hundredfold increase us. Preserve us evermore, ye Gods, with blessings.

HYMN LVIII. Maruts.

1. SING to the troop that pours down rain in common, the Mighty Company of celestial nature.
They make the world−halves tremble with their greatness: from depths of earth and sky they reach to heaven.
2 Yea, your birth, Maruts, was with wild commotion, ye who move swiftly, fierce in wrath, terrific.
Ye all−surpassing in your might and vigour, each looker on the light fears at your coming.
3 Give ample vital power unto our princes let our fair praises gratify the Maruts.
As the way travelled helpeth people onward, so further us with your delightful succours.
4 Your favoured singer counts his wealth by hundreds: the strong steed whom ye favour wins a thousand.
The Sovran whom ye aid destroys the foeman. May this your gift, ye Shakers, be distinguished.
5 I call, as such, the Sons of bounteous Rudra: will not the Maruts turn again to us−ward?
What secret sin or open stirs their anger, that we implore the Swift Ones to forgive us.
6 This eulogy of the Bounteous hath been spoken: accept, ye Maruts, this our hymn of praises.
Ye Bulls, keep those who hate us at a distance. Preserve us evermore, ye Gods, with blessings.

HYMN LIX. Maruts.

1. WHOMSO ye rescue here and there, whomso ye guide, O Deities, To him give shelter, Agni, Mitra, Varuna, ye Maruts, and thou Aryaman.
2 Through your kind favour, Gods, on some auspicious day, the worshipper subdues his foes.
That man increases home and strengthening ample food who brings you offerings as ye list.
3 Vasistha will not overlook the lowliest one among you all.
O Maruts, of our Soma juice effused to−day drink all of you with eager haste.
4 Your succour in the battle injures not the man to whom ye, Heroes, grant your gifts.

May your most recent favour turn to us again. Come quickly, ye who fain would drink.
5 Come hitherward to drink the juice, O ye whose bounties give you joy.
These offerings are for you, these, Maruts, I present. Go not to any place but this.

6 Sit on our sacred grass, be graciously inclined to give the wealth for which we long,
To take delight, ye Maruts, Friends of all, with Svaha, in sweet Soma juice.
7 Decking the beauty of their forms in secret the Swans with purple backs have flown down hither.
Around me all the Company hath settled, like joyous Heroes glad in our libation.
8 Maruts, the man whose wrath is hard to master, he who would slay us ere we think, O Vasus,
May he be tangled in the toils of mischief; smite ye him down with your most flaming weapon.
9 O Maruts, ye consuming Gods, enjoy this offering brought for you,
To help us, ye who slay the foe.
10 Sharers of household sacrifice, come, Maruts, stay not far away,
That ye may help us, Bounteous Ones.
11 Here, Self−strong Maruts, yea, even here. ye Sages with your sunbright skins
I dedicate your sacrifice.
12 Tryambaka we worship, sweet augmenter of prosperity.
As from its stem the cucumber, so may I be released from death, not reft of immortality.

HYMN LX. Mitra−Varuna.

1. WHEN thou, O Sun, this day, arising sinless, shalt speak the truth to Varuna and Mitra,
O Aditi, may all the Deities love us, and thou, O Aryaman, while we are singing.
2 Looking on man, O Varuna and Mitra, this Sun ascendeth up by both the pathways,
Guardian of all things fixt, of all that moveth, beholding good and evil acts of mortals.
3 He from their home hath yoked the Seven gold Coursers who, dropping oil and fatness, carry Surya.
Yours, Varuna and Mitra, he surveyeth the worlds and living creatures like a herdsman.
4 Your coursers rich in store of sweets have mounted: to the bright ocean Surya hath ascended,
For whom the Adityas make his pathway ready, Aryaman, Mitra, Varuna, accordant.
5 For these, even Aryaman, Varuna and Mitra, are the chastisers of all guile and falsehood.
These, Aditi's Sons, infallible and mighty, have waxen in the home of law Eternal.
6 These, Mitra, Varuna whom none deceiveth, with great power quicken even the fool to wisdom,
And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.
7 They ever vigilant, with eyes that close not, caring for heaven and earth, lead on the thoughtless.
Even in the river's bed there is a shallow. across this broad expanse may they conduct us.
8 When Aditi and Varuna and Mitra, like guardians, give Sudas their friendly shelter,
Granting him sons and lineal succession, let us not, bold ones! move the Gods to anger.
9 May he with ofierings purify the altar from any stains of Varuna's reviler.
Aryaman save us us all those who hate us: give room and freedom to Sudas, ye Mighty.
10 Hid from our eyes is their resplendent meeting: by their mysterious might they hold dominion.
Heroes! we cry trembling in fear before you, even in the greatness of your power have mercy.
11 He who wins favour for his prayer by worship, that he may gain him strength and highest riches,
That good man's mind the Mighty Ones will follow: they have brought comfort to his spacious dwelling.
12 This priestly task, Gods! Varuna and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXI. Mitra−Varuna.

1. O VARUNA and Mitra, Surya spreading the beauteous light of you Twain Gods ariseth.
He who beholdetb all existing creatures observetb well the zeal that is in mortals.
2 The holy sage, renowned afar, directeth his hymns to you, O Varuna and Mitra,−

He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with power his autumns.
3 From the wide earth, O Varuna and Mitra from the great lofty heaven, ye, Bounteous Givers, −
Have in the fields and houses set your warder−, who visit every spot and watch unceasing.
4 I praise the strength of Varuna and Mitra that strength, by mightiness, keeps both worlds asunder.
Heroless pass the months of the ungodly he who loves sacrifice makes his home enduring.
5 Steers, all infallible are these your people in whom no wondrous thing is seen, no worship.
Guile follows close the men who are untruthful: no secrets may be hidden from your knowledge.
6 I will exalt your sacrifice with homage: as priest, I, Mitra−Varuna, invoke you.
May these new hymns and prayers that I have fashioned delight you to the profit of the singer.
7 This priestly task, Gods! Varuna and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXII. Mitra−Varuna.

1. SURYA hath sent aloft his beams of splendour o'er all the tribes of men in countless places.
Together with the heaven he shines apparent, formed by his Makers well with power and wisdom.
2 So hast thou mounted up before us, Surya, through these our praises, with fleet dappled horses.
Declare us free from all offence to Mitra, and Varuna, and Aryaman, and Agni.
3 May holy Agni, Varuna, and Mitra send down their riches upon us in thousands.
May they, the Bright Ones, make our praise−song perfect, and, when we laud them, grant us all our wishe
s.
4 O undivided Heaven and Earth, preserve us, us, Lofty Ones! your nobIy−born descendants.
Let us not anger Varuna, nor Vayu, nor him, the dearest Friend of mortals, Mitra.
5 Stretch forth your arms and let our lives be lengthened: with fatness dew the pastures of our cattle.
Ye Youthful, make us famed among the people: hear, Mitra−Varuna, these mine invocations.
6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIII. Mitra−Varuna.

1. COMMON to all mankind, auspicious Surya, he who beholdeth all, is mounting upward;
The God, the eye of Varuna and Mitra, who rolled up darkness like a piece of leather.
2 Surya's great ensign, restless as the billow, that urgeth men to action, is advancing:
Onward he still would roll the wheel well−rounded, which Etasa, harnessed to the car−pole, moveth.
3 Refulgent from the bosom of the Mornings, he in Whom singers take delight ascendeth.
This Savitar, God, is my chief joy and pleasure, who breaketh not the universal statute.
4 Golden, far−seeing, from the heaven he riseth: far is his goal, he hasteth on resplendent.
Men, verily, inspirited by Surya speed to their aims and do the work assigned them.
5 Where the irrunortals have prepared his pathway he flieth through the region like a falcon.
With homage and oblations will we serve you, O Mitra−Varuna, when the Sun hath risen.
6 Now Mitra, Varuna, Aryaman vouchsafe us freedom and room, for us and for our children.
May we find paths all fair and good to travel. Preserve us evermore, ye Gods, with blessings.

HYMN LXIV. Mitra−Varuna.

1. YE Twain who rule, in heaven and earth, the region, clothed be your clouds in robes of oil and fatness.

May the imperial Varuna, and Mitra, and high−born Aryaman accept our presents.
2 Kings, guards of rrtighty everlasting Order, come hitherward, ye Princes, Lords of Rivers.
Send us from heaven, O Varuna and Mitra, rain and sweet food, ye who pour down your bounties.
3 May the dear God, and Varuna and Mitra conduct us by the most effective pathways,
That foes may say unto Sudas our chieftain, May, we, too, joy in food with Gods to guard us.
4 Him who hath wrought for you this car in spirit, who makes the song rise upward and sustains it,
Bedew with fatness, Varuna nd Mitra ye Kings, make glad the pleasant dwelling−places.
5 To you this laud, O Varuna and Mitra is offered like bright Soma juice to Vayu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXV. Mitra−Varuna.

1. WITH hymns I call you, when the Sun hath risen, Mitra, and Varuna whose thoughts are holy,
Whose Power Divine, supreme and everlasting, comes with good heed at each man's supplication.
2 For they are Asuras of Gods, the friendly make, both of you, our lands exceeding fruitful.
May we obtain you, Varuna and Mitra, wherever Heaven and Earth and days may bless us.
3 Bonds of the sinner, they bear many nooses: the wicked mortal hardly may escape them.
Varuna−Mitra, may your path of Order bear us o'er trouble as a boat o'er waters.
4 Come, taste our offering, Varuna and Mitra: bedew our pasture wil sweet food and fatness.
Pour down in plenty here upon the people the choicest of your fair celestial water.
5 To you this laud, O Varuna and Mitra, is offered, like bright Soma juice to Vayu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXVI Mitra−Varuna.

1. 1. LET our strong hymn of praise go forth, the laud of Mitra−Varuna, With homage to that high−born Pair;
2 The Two exceeding wise, the Sons of Daksa, whom the gods ordained
For lordship, excellently great.
3 Such, Guardians of our homes and us, O Mitra−Varuna, fulfil
The thoughts of those who sing your praise.
4 So when the Sun hath risen to−day, may sinless Mitra, Aryaman,
Bhaga, and Savitar sendus forth.
5 May this our home be guarded well forward, ye Bounteous, on the way,
Who bear us safely o'er distress.

2. 6. And those Self−reigning, Aditi, whose statute is inviolate, The Kings who rule a vast domain.
7 Soon as the Sun hath risen, to you, to Mitra−Varuna, I sing,
And Aryarnan who slays the foe.
8 With wealth of gold may this my song bring unmolested power and might,
And, Brahmans, gain the sacrifice.
9 May we be thine, God Varuna, and with our princes, Mitra, thine.
Food and Heaven's light will we obtain.
10 Many are they who strengthen Law, Sun−eyed, with Agni for their tongue,
They who direct the three great gatherings with their thoughts, yea, all things with surpassing might.

11 They who have stablished year and month and then the day, night, sacrifice and holy verse,

Varuna, Mitra, Aryarnan, the Kings, have won dominion which none else may gain.
12 So at the rising of the Sun we think of you with hymns to−day,
Even as Varuna, Mitra, Aryaman deserve: ye are the charioteers of Law.
13 True to Law, born in Law the strengtheners of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.
14 Uprises, on the slope of heaven, that marvel that attracts die sight
As swift celestial Etasa bears it away, prepared for every eye to see.
15 Lord of each single head, of fixt and moving things, equally through the whole expanse,
The Seven sister Bays bear Surya on his car, to bring us wealth and happiness.
16 A hundred autumns may we see that bright Eye, God−ordained, arise
A hundred autumns may we live.
17 Infallible through your wisdom, come hither, resplendent Varuna,
And Mitra, to the Soma draught.
18 Come as the laws of Heaven ordain, Varuna, Mitra, void of guile:
Press near and drink the Soma juice.
19 Come, Mitra, Varuna, accept, Heroes, our sacrificial gift:
Drink Soma, ye who strengthen Law.

HYMN LXVII. Asvins.

1. I WITH a holy heart that brings oblation will sing forth praise to meet your car, ye Princes,
Which, Much−desired! hath wakened as your envoy. I call you hither as a son his parents.
2 Brightly hath Agni shone by us enkindled: the limits even of darkness were apparent.
Eastward is seen the Banner of the Morning, the Banner born to give Heaven's Daughter glory.
3 With hymns the deft priest is about you, Asvins, the eloquent priest attends you now, Nasatyas.
Come by the paths that ye are wont to travel, on car that finds the light, laden with treasure.
4 When, suppliant for your help, Lovers of Sweetness! I seeking wealth call you to our libation,
Hitherward let your vigorous horses bear you: drink ye with us the well−pressed Soma juices.
5 Bring forward, Asvins, Gods, to its fulfilment my never−wearied prayer that asks for riches.
Vouchsafe us all high spirit in the combat, and with your powers, O Lords of Power, assist us.
6 Favour us in these prayers of ours, O Asvins. May we have genial vigour, ne'er to fail us.
So may we, strong in children and descendants, go, wealthy, to the banquet that awaits you.
7 Lovers of Sweetness, we have brought this treasure to you as 'twere an envoy sent for friendship.
Come unto us with spirits free from anger, in homes of men enjoying our oblation.
8 With one, the same, intention, ye swift movers, o'er the Seven Rivers hath your chariot travelled.
Yoked by the Gods, your strong steeds never weary while speeding forward at the pole they bear you.
9 Exhaustless be your bounty to our princes who with their wealth incite the gift of riches,
Who further friendship with their noble natures, combining wealth in kine with wealth in herses.
10 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXVIII. Asvins.

1. COME, radiant Asvins, with your noble horses: accept your servant's hymns, ye Wonder−Workers:
Enjoy oblations which we bring to greet you.
2 The gladdening juices stand prepared before you: come quickly and partake of mine oblation.
Pass by the calling of our foe and bear us.

3 Your chariot with a hundred aids, O Asvins, beareth you swift as thought across the regions,
Speeding to us, O ye whose wealth is Surya.
4 What time this stone of yours, the Gods' adorer, upraised, sounds forth for you as Soma−presser,
Let the priest bring you, Fair Ones, through oblations.
5 The nourishment ye have is, truly, wondrous: ye gave thereof a quickening store to Atri,
Who being dear to you, receives your favour.
6 That gift, which all may gain, ye gave Cyavana, when he grew old, who offered you oblations,
When ye bestowed on him enduring beauty.
7 What time his wicked friends abandoned Bhujyu, O Asvins, in the middle of the ocean,
Your horse delivered him, your faithful servant.
8 Ye lent your aid to Vrka when exhausted, and listened when invoked to Sayu's calling.
Ye made the cow pour forth her milk like water, and, Asvins, strengthened with your strength the barren.
9 With his fair hymns this singer, too, extols you, waking with glad thoughts at the break of morning.
May the cow nourish him with milk to feed llim. Preserve us evermore, ye Gods, with blessings.

HYMN LXIX. Asvins.

1. MAY your gold chariot, drawn by vigorous horses, come to us, blocking up the earth
and heaven,
Bright with its fellies while its way drops fatness, food−laden, rich in coursers, man's protector.
2 Let it approach, yoked by thewill, three−seated, extending far and wide o'er fivefold beings,
Whereon ye visit God−adoring races, bending your course whither ye will, O Asvins.
3 Renowned, with noble horses, come ye hither: drink, Wondrous Pair, the cup that holds sweet juices.
Your car whereon your Spouse is wont to travel marks with its track the farthest ends of heaven.
4 When night was turning to the grey of morning the Maiden, Surya's Daughter, chose your splendour.
When with your power and might ye aid the pious he comes through heat to life by your assistance.
5 O Chariot−borne, this car of yours invested with rays of light comes harnessed to our dwelling.
Herewith, O Asvins, while the dawn is breaking, to this our sacrifice bring peace and blessing.
6 Like the wild cattle thirsty for the lightning, Heroes, come nigh this day to our libations.
Men call on you with hymns in many places, but let not other worshippers detain you.
7 Bhujyu, abandoned in the midst of ocean, ye raised from out the water with your horses,
Uninjured, winged, flagging not, undaunted, with deeds of wonder saving him, O Asvins.
8 Now hear, O Youthful Twain, mine invocation: come, Asvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXX. Asvins.

1. RICH in all blessings, Asvins come ye hither: this place on earth is called your own possession,
Like a strong horse with a fair back it standeth, whereon, as in a lap, ye seat you firmly.
2 This most delightful eulogy awaits you in the man's house drink−offering hath been heated,
Which bringeth you over the seas and rivers, yoking as'twere two well−matched shining horses.
3 Whatever dwellings ye possess, O Asvins, in fields of men or in the streams of heaven,
Resting upon the summit of the mountain, or bringing food to him who gives oblation,
4 Delight yourselves, ye Gods, in plants and waters when Rsis give them and ye find they suit You.
Enriching us with treasures in abundance ye have looked back to former generations.
5 Asvins, though ye have heard them oft aforetime, regard the many prayers which Rsis offer.

Come to the man even as his heart desireth: may we enjoy your most delightful favour.
6 Come to the sacrifice offered you, Nasatyas, with men, oblations, and prayer duly uttered.

Come to Vasistha as his heart desireth, for unto you these holy hymns are chanted.
7 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, with favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXI. Asvins.

1. THE Night retireth from the Dawn her Sister; the Dark one yieldeth to the Red her pathway.
Let us invoke you rich in steeds and cattle − by day and night keep far from us the arrow.
2 Bearing rich treasure in your car, O Asvins, come to the mortal who presents oblation.
Keep at a distance penury and sickness; Lovers of Sweetness, day and night preserve us.
3 May your strong horses, seeking bliss, bring hither your chariot at the earliest flush of morning.
With coursers yoked by Law drive hither, Asvins, your car whose reins are light, laden with treasure.
4 The chariot, Princes, that conveys you, moving at daylight, triple−seated, fraught with riches,
Even with this come unto us, Nasatyas, that laden with all food it may approach us.
5 Ye freed Cyavana from old age and weakness: ye brought the courser fleet of food to Pedu.
Ye rescued Atri from distress and darkness, and loosed for Jahusa the bonds that bound him.
6 This is the thought, this is the song, O Asvins: accept this hymn of ours, ye Steers, With favour.
May these our prayers addressed to you come nigh you. Preserve us evermore, ye Gods, with blessings.

HYMN LXXII. Asvins.

1. COME, O Nasatyas, on your car resplendent, rich in abundant wealth of kine and horses.
As harnessed steeds, all our laudations follow you whose forms shine with most delightful beauty.
2 Come with the Gods associate, come ye hither to us, Nasatyas, with your car accordant.
'Twixt you and us there is ancestral friendship and common kin: remember and regard it.
3 Awakened are the songs that praise the Asvins, the kindred prayers and the Celestial Mornings.
Inviting those we long for, Earth and Heaven, the singer calleth these Nasatyas hither.
4 What time the Dawns break forth in light, O Asvins, to you the poets offer their devotions.
God Savitar hath sent aloft his splendour, and fires sing praises with the kindled fuel.
5 Come from the west, come from the cast, Nasatyas, come, Asvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIII. Asvins.

1. WE have o'erpassed the limit of this darkness while, worshipping the Gods, we sang their praises.
The song invoketh both Immortal Asvins far−reaching, born of old, great WonderWorkers.
2 And, O Nasatyas, man's dear Priest is seated, who brings to sacrifice and offers worship,
Be near and taste the pleasant juice, O Asvins: with food, I call you to the sacrifices.
3 We choosing you, have let our worship follow its course: ye Steers, accept this hymn with favour.
Obeying you as your appointed servant, Vasistha singing hath with lauds aroused you.
4 And these Two Priests come nigh unto our people, united, demon−slayers, mighty−handed.
The juices that exhilarate are mingled. Injure us not, but come with happy fortune.
5 Come from the west, come from the cast, Nasatyas, come, Asvins, from below and from above us.

Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN I.XXIV. Asvins.

1. THESE morning sacrifices call you, Asvins, at the break of day. For help have I invoked you rich in po wer and might: for, house by house ye visit all.
2 O Heroes, ye bestow wonderful nourishment. send it to him whose songs are sweet
Accordant, both of you, drive your car down to us, and drink the savoury Soma juice.
3 Approach ye and be near to us. drink, O ye Asvins, of the meath.
Draw forth the milk, ye Mighty, rich in genuine wealth: injure us not, and come to us.
4 The horses that convey you in their rapid flight down to the worshipper's abode,
With these your speedy coursers, Heroes, Asvins, come, ye Gods, come well−inclined to us.
5 Yea, verily, our princes seek the Asvins in pursuit of food.
These shall give lasting glory to our liberal lords, and, both Nasatyas, shelter us.
6 Those who have led the way, like cars, offending none, those who are guardians of the men−
Also through their own might the heroes have grown strong, and dwell in safe and happy homes.

HYMN LXXV. Dawn.

1. BORN in the heavens the Dawn hath flushed, and showing her majesty is come as Law ordaineth.
She hath uncovered fiends and hateful darkness; best of Angirases, hath waked the pathways.
2 Rouse us this day to high and happy fortune: to great felicity, O Dawn, promote us.
Vouchsafe us manifold and splendid riches, famed among mortals, man−befriending Goddess!
3 See, lovely Morning's everlasting splendours, bright with their varied colours, have approached us.
Filling the region of mid−air, producing the rites of holy worship, they have mounted.
4 She yokes her chariot far away, and swiftly visits the lands where the Five Tribes are settled,
Looking upon the works and ways of mortals, Daughter of Heaven, the world's Imperial Lady.
5 She who is rich in spoil, the Spouse of Surya, wondrously opulent, rules all wealth and treasures.
Consumer of our youth, the seers extol her: lauded by priests rich Dawn shines out refulgent.
6 Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning.
On her all−lovely car she comes, the Fair One, and brings rich treasure for her faithful servant.
7 True with the True and Mighty with the Mighty, with Gods a Goddess, Holy with the Holy,
She brake strong fences down and gave the cattle: the kine were lowing as they greeted Morning.
8 O Dawn, now give us wealth in kine and heroes, and horses, fraught with manifold enjoyment.
Protect our sacred grass from man's reproaches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVI. Dawn.

1. SAVITAR God of all men hath sent upward his light, designed for all mankind, immortal. Through the Gods' power that Eye was first created. Dawn hath made all the universe apparent. 2 I see the paths which Gods are wont to travel, innocuous paths made ready by the Vasus. Eastward the flag of Dawn hath been uplifted; she hath come hither o'er the tops of houses. 3 Great is, in truth, the number of the Mornings whi ch were aforetime at the Sun's uprising. Since thou, O Dawn, hast been beheld repairing as to thy love, as one no more to leave him. 4 They were the Gods' companions at the banquet, the ancient sages true to La w Eternal. The Fathers found the light that lay in darkness, and with effectual words begat the Morning. 5 Meeting together in the same enclosure, they strive not, ofone mind, one with another. They never break t

he Gods' eternal statutes, and injure none, in rivalry with Vasus. 6 Extolling thee, Blest Goddess, the Vasi sthas, awake at early mom, with lauds implore thee. Leader of kine and Queen of all that strengthens, shin e, come as first to us, O high−born Morning.
7 She bringeth bounty and sweet charm of voices. The flushing Dawn is sung by the Vasist has, Giving us riches famed to distant places. Preserve us evermore, ye Gods, with blessing s.

HYMN LXXVIT. Dawn.

1. SHE hath shone brightly like a youthful woman, stirring to motion every living creature.
Agni hath come to feed on mortal? fuel. She hath made light and chased away the darkness.
2 Turned to this All, far−spreading, she hath risen and shone in brightness with white robes about her.
She hath beamed forth lovely with golden colours, Mother of kine, Guide of the days she bringeth.
3 Bearing the Gods' own Eye, auspicious Lady, leading her Courser white and fair to look on,
Distinguished by her bean−is Dawn shines apparent, come forth to all the world with wondrous treasure.
4 Draw nigh with wealth and dawn away the foeman: prepare for us wide pasture free from danger.
Drive away those who hate us, bring us riches: pour bounty, opulent Lady, on the singer.
5 Send thy most excellent beams to shine and light us, giving us lengthened days, O Dawn, O Goddess,
Granting us food, thou who hast all things precious, and bounty rich in chariots, kine, and horses.
6 O Usas, nobly−born, Daughter of Heaven, whom the Vasisthas with their hymns make mighty,
Bestow thou on us vast and glorious riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVIII. Dawn.

1. WE have beheld her earliest lights approaching: her many glories part, on high, asunder.
On car sublime, refulgent, wending hither, O Usas, bring the Wealth that makes us happy.
2 The fire well−kindIed sings aloud to greet her, and with their hymns the priests are chaming welcome.
Usas approaches in her splendour, driving all evil darkness far away, the Goddess.
3 Apparent eastward are those lights of Morning, sending out lustre, as they rise, around them.
She hath brought forth Sun, sacrifice, and Agni, and far away hath fled detested darkness.
4 Rich Daughter of the Sky, we all behold her, yea, all men look on Dawn as she is breaking.
fler car that moves self−harnessed hath she mounted, the car drawn onward by her well−yoked horses.
5 Inspired with loving thoughts this day to greet thee, we and our wealthy nobles have awakened.
Show yourselves fruitful, Dawns, as ye are rising. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIX. Dawn.

1. ROUSING the lands where men's Five Tribes are settled, Dawn hath disclosed the pathways of the peo ple.
She hath sent out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.
2 They paint their bright rays on the sky's far limits. the Dawns come on like tribes arrayed for battle.
Thy cattle, closely shutting up the darkness, as Savitar spreads his arms, give forth their lustre.
3 Wealthy, most like to Indra, Dawn hath risen, and brought forth lauds that shall promote our welfare.
Daughter of Heaven, a Goddess, she distributes, best of Angirases, treasures to the pious.

4 Bestow on us, O Dawn, that ample bounty which thou didst send to those who sang thy praises;
Thou whom with bellowings of a bull they quickened: thou didst unbar the firm−set mountain's portals.
5 Impelling every God to grant his bounty sending to us the charm of pleasant voices,
Vouchsafe us thoughts, for profit, as thou breakest. Preserve us evermore, ye Gods, with blessings.

HYMN LXXX. Dawn.

1 THE priests, Vasisthas, are the first awakened to welcome Usas with their songs and praises,
Who makes surrounding regions part asunder,and shows apparent all existing creatures.
2 Giving fresh life when she hath hid the darkness, this Dawn hath wakened there with new−born lustre.
Youthful and unrestrained she cometh forward: she hath turned thoughts to Sun and fire and worship.
3 May blessed Mornings shine on us for ever, with wealth of kine, of horses, and of heroes,
Streaming with all abundance, pouring fatness. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXI. Dawn.

1. ADVANCING, sending forth her rays, the Daughter of the Sky is seen. Uncovering, that we may see, t
he mighty gloom, the friendly Lady makes the light.
2 The Sun ascending, the refulgent Star, pours down his beams together with the Dawn.
O Dawn, at thine arising, and the Sun's, may we attain the share allotted us.
3 Promptly we woke to welcome thee, O Usas, Daughter of the Sky,
Thee, Bounteous One, who bringest all we long to have, and to the offerer health and wealth.
4 Thou, dawning, workest fain to light the great world, yea, heaven, Goddess! that it may be seen.
We yearn to be thine own, Dealer of Wealth: may we be to this Mother like her sons.
5 Bring us that wondrous bounty, Dawn, that shall be famed most far away.
What, Child of Heaven, thou hast of nourishment for man, bestow thou on us to enjoy.
6 Give to our princes opulence and immortal fame, and strength in herds of kine to us.
May she who prompts the wealthy, Lady of sweet strains, may Usas dawn our foes away.

HYMN LXXXIT. Indra−Varuna

1. GRANT us your strong protection, IndraVaruna, our people, and our family, for sacrifice.
May we subdue in fight our evil−hearted foes, him who attacks the man steadfast in lengthened rites.
2 O Indra−Varuna, mighty and very rich One of you is called Monarch and One Autocrat.
All Gods in the most lofty region of the air have, O ye Steers, combined all power and might in you.
3 Ye with your strength have pierced the fountains of the floods: the Sun have ye brought forward as the Lord
in heaven.
Cheered by this magic draught ye, Indra−Varuna, made the dry places stream, made songs of praise flow forth.
4 In battels and in frays we ministering priests, kneeling upon our knees for furtherance of our weal,
Invoke you, only you, the Lords of twofold wealth, you prompt to hear, we bards, O Indra−Varuna.
5 O Indra−Varuna, as ye created all these creatures of the world by your surpassing might,
In peace and quiet Mitra waits on Varuna, the Other, awful, with the Maruis seeks renown.
6 That Varuna's high worth may shine preeminent, these Twain have measured each his proper power and might.

The One subdueth the destructive enemy; the Other with a few furthereth many a man.
7 No trouble, no misfortune, Indra−Varuna, no woe from any side assails the mortal man
Whose sacrifice, O Gods, ye visit and enjoy: ne'er doth the crafty guile of mortal injure him.
8 With your divine protection, Heroes, come to us: mine invncation hear, if ye be pleased therewith.
Bestow ye upon us, O Indra−Varuna, your friendship and your kinship and your favouring grace.
9 In battle after battle, Indra−Varuna, be ye our Champions, ye who are the peoples' strength,
When both opposing bands invoke you for the fight, and men that they may gain offspring and progeny.
10 May Indra, Varuna, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.

We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIII. Indra−Varuna.

1. LOOKING to you and your alliance, O ye Men, armed with broad axes they went forward, fain for spoil.
Ye smote and slew his Dasa and his Aryan enemies, and helped Sudas with favour, Indra−Varuna.
2 Where heroes come together with their banners raised, in the encounter where is naught for us to love,
Where all things that behold the light are terrified, there did ye comfort us, O Indra−Varuna.
3 The boundaries of earth were seen all dark with dust: O Indra−Varuna, the shout went up to heaven.
The enmities of the people compassed me about. Ye heard my calling and ye came to me with help.
4 With your resistless weapons, Indra−Varuna, ye conquered Bheda and ye gave Sudas your aid.
Ye heard the prayers of these amid the cries of war: effectual was the service of the Trtsus' priest.
5 O Indra−Varuna, the wickedness of foes and mine assailants' hatred sorely trouble me.
Ye Twain are Lords of riches both of earth and heaven: so grant to us your aid on the decisive day.
6 The men of both the hosts invoked you in the fight, Indra and Varuna, that they might win the wealth,
What time ye helped Sudas, with all the Trtsu folk, when the Ten Kings had pressed him down in their attack.
7 Ten Kings who worshipped not, O Indra−Varuna, confederate, in war prevailed not o'er Sudas.
True was the boast of heroes sitting at the feast: so at their invocations Gods were on their side.
8 O Indra−Varuna, ye gave Sudas your aid when the Ten Kings in battle compassed him about,
There where the white−robed Trtsus with their braided hair, skilled in song worshipped you with homage and
with hymn.
9 One of you Twain destroys the Vrtras in the fight, the Other evermore maintains his holy Laws.
We call on you, ye Mighty, with our hymns of praise. Vouchsafe us your protection, Indra−Varuna.
10 May Indra, Varuna, Mitra, and Aryaman vouchsafe us glory and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's song of praise, the God who strengthens Law.

HYMN LXXXIV. Indra−Varuna.

1. KINGS, Indra−Varuna, I would turn you hither to this our sacrifice with gifts and homage.
Held in both arms the ladle, dropping fatness, goes of itself to you whose forms are varied.
2 Dyaus quickens and promotes your high dominion who bind with bonds not wrought of rope or cordage.
Far from us still be Varuna's displeasure may Indra give us spacious room to dwell in.

3 Make ye our sacrifice fair amid the assemblies: make ye our prayers approved among our princes.
May God−sent riches come for our possession: further ye us with your delightful succours.
4 O Indra−Varuna, vouchsafe us riches with store of treasure, food, and every blessing;
For the Aditya, banisher of falsehood, the Hero, dealeth wealth in boundless plenty.
5 May this my song reach Varuna and Indra, and, strongly urging, win me sons and offspring.
To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXV. Indra−Varuna.

1. FOR you I deck a harmless hymn, presenting the Soma juice to Varuna and Indra−
A hymn that shines like heavenly Dawn with fatness. May they be near us on the march and guard us.
2 Here where the arrows fall amid the banners both hosts invoke the Gods in emulation.
O Indra−Varuna, smite back those−our foemen,yea, smite them withyour shaft to every quarter.
3 Self−lucid in their seats, e'en heavenly Waters endowed with Godhead Varuna and Indra.
One of these holds the folk distinct and sundered, the Other smites and slays resistless foemen.

4 Wise be the priest and skilled in Law Eternal, who with his sacred gifts and oration. Brings you to aid us with your might, Adityas: let him have viands to promote his welfare.
5 May t his my song reach Varuna and Indra, and, strongly urging, win me sons and offspring. To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods with blessings.

HYMN LXXXVI. Varuna.

1. WISE, verily, are creatures through his greatness who stayed ever, spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, the Star of old, and spread the earth before him.
2 With mine own heart I commune on the question how Varuna and I may be united.
What gift of mine will he accept unangered? When may I calmly look and find him gracious?
3 Fain to know this in in I question others: I seek the wise, O Varuna, and ask them.
This one same answer even the sages gave me, "Surely this Varuna is angry with thee."
4 What, Varuna, hath been my chief transgression, ihat thou wouldst slay the friend who sings thy praises ?
Tell me, Unconquerable Lord, and quickly sinless will I approach thee with mine homage.
5 Free us from sins committed by our fathers, from those wherein we have ourselves offended.
O King, loose, like a thief who feeds the cattle, as from the cord a calf, set free Vasistha.
6 Not our own will betrayed us, but seduction, thoughtlessness, Varuna wine, dice, or anger.
The old is near to lead astray the younger: even sleep removeth not all evil−doing.
7 Slavelike may I do service to the Bounteous, serve, free from sin, the God inclined to anger.
This gentle Lord gives wisdom to the simple: the wiser God leads on the wise to riches.
8 O Lord, O Varuna, may this laudation come close to thed and lie within thy spirit.
May it be well with us in rest and labour. Preserve us ever−more, ye Gods, with blessings.

HYMN LXXXVII. Varuna.

1. VARUNA cut a pathway out for Surya, and led the watery floods of rivers onward.

The Mares, as in a race, speed on in order. He made great channels for the days to follow.
2 The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.
Within these two, exalted Earth and Heaven, O Varuna, are all the forms thou lovest.
3 Varuna's spies, sent forth upon their errand, survey the two world−halves well formed and fashioned.
Wise are they, holy, skilled in sacrifices, the furtherers of the praise−songs of the prudent.
4 To me who understand hath Varuna spoken, the names borne by the Cow are three times seven.
The sapient God, knowing the place's secret, shall speak as 'twere to teach the race that cometh.
5 On him three heavens rest and are supported, and the three earths are there in sixfold order.
The wise King Varuna hath made in heaven that Golden Swing to cover it with glory.
6 Like Varuna from heaven he sinks in Sindhu, like a white−shining spark, a strong wild creature.
Ruling in depths and meting out the region, great saving power hath he, this world's Controller.
7 Before this Varuna may we be sinless him who shows mercy even to the sinner−
While we are keeping Aditi's ordinances. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXVIII. Varuna.

1. PRESENT to Varuna thine hymn, Vasistha, bright, most delightful to the Bounteous Giver,
Who bringeth on to us the Bull, the lofty, the Holy, laden with a thousand treasures.
2 And now, as I am come before his presence, I take the face of Varuna for Agni's.
So might he bring−Lord also of the darkness−the light in heaven that I may see its beauty!

3 When Varuna and I embark together and urge our boat into the midst of ocean,
We, when we ride o'er ridges of the waters, will swing within that swing and there be happy.
4 Varuna placed Vasistha in the vessel, and deftly with his niight made him a Rsi.
When days shone bright the Sage made him a singer, while the heavens broadened and the Dawns were lengthened.
5 What hath become of those our ancient friendships, when without enmity we walked together?
I, Varuna, thou glorious Lord, have entered thy lofty home, thine house with thousand portals.
6 If he, thy true ally, hath sinned against thee, still, Varuna, he is the friend thou lovedst.
Let us not, Living One, as sinners I know thee: give shelter, as a Sage, to him who lauds thee.
7 While we abide in these fixed habitations, and from the lap of Aditi win favour,
May Varuna untie the bond that binds us. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXIX Varuna.

1. LET me not yet, King Varuna, enter into the house of clay: Have mercy, spare me, Mighty Lord.
2 When, Thunderer! I move along tremulous like a wind−blown skin,
Have mercy, spare me, Mighty Lord.
3 O Bright and Powerful God, through want of strength I erred and went astray
Have mercy, spare me, Mighty Lord.
4 Thirst found thy worshipper though he stood in the midst of water−fijods:
Have mercy, spare me, Mighty Lord.
5 O Varuna, whatever the offence may be which we as men commit against the heavenly host,
When through our want of thought we violate thy laws, punish us not, O God, for that iniquity.

HYMN XC. Vayu.

1. To you pure juice, rich in meath, are offered by priest: through longing for the Pair of Heroes.
Drive, Vayu, bring thine harnessed horses hither: drink the pressed Soma till it make thee joyful.
2 Whoso to thee, the Mighty, brings oblation, pure Soma unto thee, pure−drinking Vayu,
That man thou makest famous among mortals: to him strong sons are born in quick succession.
3 The God whom both these worlds brought forth for riches, whom heavenly Dhisana for our wealth appointeth,
His team of harnessed horses waits on Vayu, and, foremost, on the radiant Treasure−bearer.
4 The spotless Dawns with fair bright days have broken; they found the spacious light when they were shining.
Eagerly they disclosed the stall of cattle: floods streamed for them as in the days aforetime.
5 These with their truthful spirit, shining brightly, move on provided with their natural insight.
Viands attend the car that beareth Heroes, your car, ye Sovran Pair, Indra and Vayu.
6 May these who give us heavenly light, these rulers, with gifts of kine and horses, gold and treasures.
These princes, through full life, Indra and Vayu! o'ercome in battle with their steeds and heroes.
7 Like coursers seeking fame will we Vasisthas, O Indra−Vayu, with our fair laudations.
Exerting all our power call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCI. Vayu.

1. WERE not in sooth, the Gods aforetime blameless, whose pleasure was increased by adoration?
For Vayu and for man in his affliction they caused the Morning to arise with Surya.
2 Guardians infallible, eager as envoys' preserve us safe through many months and autumns.
Addressed to you, our fair praise, Indra−Vayu, implores your favour and renewed well−being.
3 Wise, bright, arranger of his teams, he. seeketh men with rich food whose treasures are abundant.
They have arranged them of one mind with Vayu: the men have wrought all noble operations.
4 So far as native power and strength permit you, so far as men behold whose eyes have vision,
O ye pure−drinkers, drink with us pure Soma: sit on this sacred grass, Indra and Vayu.
5 Driving down teams that bear the lovely Heroes, hitherward, Indra−Vayu, come together.
To you this prime of savoury juice is offered: here loose your horses and be friendly−minded.
6 Your hundred and your thousand teams, O Indra and Vayu, all−munificent, which attend you,
With these most gracious−minded come ye hither, and drink, O Heroes of the meath we offer.
7 Like coursers seeking fame will we Vasisthas, O Indra−Vayu, with our fair laudations,
Exerting all our powe−,, call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCII. Vayu

1. O VAYU, drinker of the pure, be near us: a thousand teams are thine, Allbounteous Giver. To thee the rapture−bringing juice is offered, whose first draught, God, thou takest as thy portion.
2 Prompt at the holy rites forth came the presser with Soma−draughts for Indra and for Vayu, When ministering priests with strong devotion bring to you Twain the first taste of the Soma.
3 The teams wherewith thou seekest him who offers, within his home, O Viyu, to direct him, Therewith send wealth: to us with full enjoyment, a hero son and gifts of kine and horses.
4 Near to the Gods and making Indra joyful, devout and ofFering precious gifts to Vayu, Allied with princes, smiting down the hostile, may we with heroes conquer foes in battle.
5 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship. Come, Vayu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.

HYMN XCIII. Indra−Agni.

1. SLAYERS of enemies, Indra and Agni, accept this day our new−born pure laudation.
Again, again I call you prompt to listen, best to give quickly strength to him who craves it.
2 For ye were strong to gain, exceeding mighty, growing together, waxing in your vigour.
Lords of the pasture filled with ample riches, bestow upon us strength both fresh and lasting.
3 Yea when the strong have entered our assembly, and singers seeking with their hymns your favour,
They are like steeds who come into the race−course, those men who call aloud on Indra−Agni.
4 The singer, seeking with his hymns your favour, begs splendid riches of their first possessor.
Further us with new bounties, Indra−Agni, armed with strong thunder, slayers of the foeman.
5 When two great hosts, arrayed against each other, meet clothed with brightness, in the fierce encounter
Stand ye beside the godly, smite the godless; and still assist the men who press the Soma.
6 To this our Soma−pressing, Indra−Agni, come ye prepared to show your loving−kindness,
For not at any time have ye despised us. So may I draw you with all strengthenings hither.
7 So Agni, kindled mid this adoration, invite thou Mitra, Varuna, and Indra.
Forgive whatever sin we have committed may Aryaman and Aditi remove it.
8 While we accelerate these our sacrifices, may we win strength from both of you, O Agni:
Ne'er may the Maruts, Indra, Visnu slight us. Preserve us evermore, ye Gods, with blessings.

HYMN XCIV. Indra−Agni.

1. As rain from out the cloud, for you, Indra and Agni, from my soul This noblest praise hath been produc ed.
2 Do ye, O Indra−Agni, hear the singer's call: accept his songs.
Ye Rulers, grant his heart's desire.
3 Give us not up to poverty, ye Heroes, Indra−Agni, nor
To slander and reproach of men.
4 To Indra and to Agni we bring reverence, high and holy hymn,
And, craving help, softwords with prayer.
5 For all these holy singers here implore these Twain to succour them,
And priests that they may win them strength.
6 Eager to laudyou, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.
7 Indra and Agni, come to us with favour, ye who conquer men:
Let not the wicked master us.
8 At no time let the injurious blow of hostile mortal fall on us:
O Indra−Agni, shelter us.
9 Whatever wealth we crave of you, in gold, in cattle, or in steeds,
That, Indra−Agni, let us gain;
10 When heroes prompt in worship call Indra and Agni, Lords of steeds,
Beside the Soma juice effused.
11 Call hither with the song and lauds those who best slay the foemen, those
Who take delight in hymns of praise.
12 Slay ye the wicked man whose thought is evil of the demon kind.
Slay him who stays the waters, slay the Serpent with your deadly dart.

HYMN XCV. Sarasvati.

1. THIS stream Sarasvati with fostering current comes forth, our sure defence, our fort of iron.
As on a car, the flood flows on, surpassing in majesty and might all other waters.
2 Pure in her course from mountains to the ocean, alone of streams Sarasvati hath listened.
Thinking of wealth and the great world of creatures, she poured for Nahusa her milk and fatness.
3 Friendly to man he grew among the women, a strong young Steer amid the Holy Ladies.
He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.
4 May this Sarasvati be pleased and listen at this our sacrifice, auspicious Lady,
When we with reverence, on our knees, implore her close−knit to wealth, most kind to those she loveth.
5 These offerings have ye made with adoration: say this, Sarasvati, and accept our praises;
And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.
6 For thee, O Blest Sarasvati, Vasistha hath here unbarred the doors d sacred Order.
Wax, Bright One, and give strength to him who lauds thee. Preserve us evermore, ye Gods, with blessings
.

HYMN XCVI. Sarasvati.

1. I SING a lofty song, for she is mightiest, most divine of Streams.
Sarasvati will I exalt with hymns and lauds, and, O Vasistha, Heaven and Earth.

2 When in the fulness of their strength the Purus dwell, Beauteous One, on thy two grassy banks,
Favour us thou who hast the Maruts for thy friends: stir up the bounty of our chiefs.
3 So may Sarasvati auspicious send good luck; she, rich in spoil, is never niggardly in thought,
When praised in jamadagni's way and lauded as Vasistha lauds.
4 We call upon Sarasvan, as unmarried men who long for wives,
As liberal men who yearn for sons.
5 Be thou our kind protector, O Sarasvan, with those waves of thine
Laden with sweets and dropping oil.
6 May we enjoy Sarasvan's breast, all−beautiful, that swells with streams,
May we gain food and progeny.

HYMN XCVIL Brhaspati.

1. WHERE Heaven and Earth combine in men's assembly, and ttose who love the Gods delight in worshi
p,
Where the libations are effused for Indra, may he come first to drink and make him stronger.
2 We crave the heavenly grace of Gods to guard us−so may Brhaspati, O friends, exalt us−
That he, the Bounteous God, may find us sintess, who giveth from a distance like a father.
3 That Brahmanaspati, most High and Gracious, I glorify with offerings and with homage.
May the great song of praise divine, reach Indra who is the King of prayer the Gods' creation.
4 May that Brhaspati who brings all blessings, most dearly loved, be seated by our altar.
Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.
5 To us these Deathless Ones, erst born, have granted this laud of ours which gives the Immortal pleasure.

Let us invoke Brhaspati, the foeless, the clear−voiced God, the Holy One of households
6 Him, this Brhaspati, his red−hued horses, drawing together, full of strength, bring hither.

Robed in red colour like the cloud, they carry the Lord of Might whose friendship gives a dwelling.
7 For he is pure, with hundred wings, refulgent, with sword of gold, impetuous, winning sunlight.
Sublime Brhaspati, easy of access granteth his friends most bountiful refreshment.
8 Both Heaven and Earth, divine, the Deity's Parents, have made Brhaspati increase in grandeur.
Glorify him, O friends, who merits glory: may he give prayer fair way and easy passage.
9 This, Brahmanaspati, is your laudation prayer hath been made to thunderwielding Indra.
Favour our songs, wake up our thought and spirit: destroy the godless and our foemen's malice.
10 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCVIII. Indra.

1. PRIESTS, offer to the Lord of all the people the milked−out stalk of Soma, radiant−coloured.
No wild−bull knows his drinking−place like Indra who ever seeks him who hath pressed the Soma,
2 Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime,
O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.
3 Thou, newly−born, for strength didst drink the Soma; the Mother told thee of thy future greatness.
O Indra, thou hast filled mid−air's wide region, and given the Gods by battle room and freedom.
4 When thou hast urged the arrocrant to combat, proud in their strength of arm, we will subdue them.
Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.
5 I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.
When he had conquered godless wiles and magic, Soma became his own entire possession.
6 Thine is this world of flocks and herds around thee, which with the eye of Surya thou beholdest.
Thou, Indra, art alone the Lord of cattle; may we enjoy the treasure which thou givest.

7 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra. Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCIX. Visnu.

1. MEN come not nigh thy majesty who growest beyond all bound and measure with thy body.
Both thy two regions of the earth, O Visnu, we know: thou God, knowest the highest also.
2 None who is born or being born, God Visnu, hath reached the utmost limit of thy grandeur.
The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.
3 Rich in sweet food be ye, and rich in milch−kine, with fertile pastures, fain to do men service.
Both these worlds, Visnu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.
4 Ye have made spacious room for sacrificing by generating Surya, Dawn, and Agni.
O Heroes, ye have conquered in your battles even the bull−jawed Dasa's wiles and magic.
5 Ye have destroyed, thou, Indra, and thou Visnu, Sambara's nine−and−ninety fenced castles.
Ye Twain smote down a hundred times a thousand resistless heroes of the royal Varcin.
6 This is the lofty hymn of praise, exalting the Lords of Mighty Stride, the strong and lofty.
I laud you in the solemn synods, Visnu: pour ye food on us in our camps, O Indra.
7 O Visnu, unto thee my lips cry Vasat! Let this mine offering, Sipivista, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN C. Visnu.

1 NE'ER doth the man repent, who, seeking profit, bringeth his gift to the far−striding Visnu.
He who adoreth him with all his spirit winneth himself so great a benefactor.
2 Thou, Visnu, constant in thy courses, gavest good−will to all men, and a hymn that lasteth,
That thou mightst move us to abundant comfort of very splendid wealth with store of horses.
3 Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours.
Foremost be Visnu, stronger than the strongest: for glorious is his name who lives for ever.
4 Over this earth with mighty step strode Visnu, ready to give it for a home to Manu.
In him the humble people trust for safety: he, nobly born, hath made them spacious dwellings.
5 To−day I laud this name, O gipivista, I, skilled in rules, the name of thee the Noble.
Yea, I the poor and weak praise thee the Mighty who dwellest in the realm beyond this region.
6 What was there to be blamed in thee, O Visnu, when thou declaredst, I am Sipivista?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
7 O Visnu, unto thee my lips cry Vasat! Let this mine offering, Sipivista, please thee.
May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN CI. Parjanya.

1 SPEAK forth three words, the words which light precedeth, which milk this udder that produceth nectar
.
Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant.
2 Giver of growth to plants, the God who ruleth over the waters and all moving creatures,
Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us.
3 Now he is sterile, now begetteth offspring, even as he willeth doth he change his figure.
The Father's genial flow bedews the Mother; therewith the Sire, therewith the son is nourished.
4 In him all living creatures have their being, and the three heavens with triplyflowing waters.
Three reservoirs that sprinkle down their treasure shed their sweet streams around him with a murmur.

5 May this my song to Sovran Lord Parjanya come near unto his heart and give him pleasure. May we obt
ain the showers that bring enjoyment, and God−protected plants with goodly fruitage. 6 He is the Bull of
all, and their impregner lie holds the life of all things fixed and moving. May this rite save me till my hun
dredth autumn. Preserve us evermore, ye Gods, with blessings.

HYMN CII Parjanya.

1 SING forth and laud Parjanya, son of Heaven, who sends the gift of rain
May he provide our pasturage.
2 Parjanya is the God who forms in kine, in mares, in plants of earth,
And womankind, the germ of life.
3 Offer and pour into his mouth oblation rich in savoury juice:
May he for ever give us food.

HYMN CIII. Frogs.

1. THEY who lay quiet for a year, the Brahmans who fulfil their vows, The Frogs have lifted up their voice, the voice Parjanya hath inspired.
2 What time on these, as on a dry skin lying in the pool's bed, the floods of heaven descended,
The music of the Frogs comes forth in concert like the cows lowing with their calves beside them.
3 When at the coming of the Rains the water has poured upon them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of pleasure as a son his father.
4 Each of these twain receives the other kindly, while they are revelling in the flow of waters,
When the Frog moistened by the rain springs forward, and Green and Spotty both combine their voices.
5 When one of these repeats the other's language, as he who learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse with eloquence on the waters.
6 Onc is Cow−bellow and Goat−bleat the other, one Frog is Green and one of them is Spotty.
They bear one common name, and yet they vary, and, talking, modulate the voice diversely.
7 As Brahmans, sitting round the brimful vessel, talk at the Soma−rite of Atiratra,
So, Frogs, ye gather round the pool to honour this day of all the year, the first of Rain−time.
8 These Brahmans with the Soma juice, performing their year−long rite, have lifted up their voices;
And these Adhvaryus, sweating with their kettles, come forth and show themselves, and none are hidden.
9 They keep the twelve month's God−appointed order, and never do the men neglect the season.
Soon as the Rain−time in the year returneth, these who were heated kettles gain their freedom.
10 Cow−bellow and Goat−bleat have granted riches, and Green and Spotty have vouchsafed us treasure.
The Frogs who give us cows in hundreds lengthen our lives in this most fertilizing season.

HYMN CIV. Indra−Soma.

1. INDRA and Soma, burn, destroy the demon foe, send downward, O ye Bulls, those who add gloom to gloom.
Annihilate the fools, slay them and burn them up: chase them away from us, pierce the voracious ones.
2 Indra and Soma, let sin round the wicked boil like as a caldron set amid the flames of fire.
Against the foe of prayer, devourer of raw flesh, the vile fiend fierce of eye, keep ye perpetual hate.
3 Indra and Soma, plunge the wicked in the depth, yea, cast them into darkness that hath no support,
So that not one of them may ever thence return: so may your wrathful might prevail and conquer them.
4 Indra and Soma, hurl your deadly crushing bolt down on the wicked fiend from heaven and from the earth.

Yea, forge out of the mountains your celestial dart wherewith ye burn to death the waxing demon race.
5 Indra and Soma, cast ye downward out of heaven your deadly darts of stone burning with fiery flame,
Eternal, scorching darts; plunge the voracious ones within the depth, and let them sink without a sound.
6 Indra and Soma, let this hymn control you both, even as the girth encompasses two vigorous steeds−
The song of praise which I with wisdom offer you: do ye, as Lords of men, animate these my prayers.
7 In your impetuous manner think ye both thereon: destroy these evil beings, slay the treacherous fiends.
Indra and Soma, let the wicked have no bliss who evermore assails us with malignity.
8 Whoso accuses me with words of falsehood when I pursue my way with guileless spirit,
May he, the speaker of untruth, be, Indra, like water which the hollowed hand compresses.
9 Those who destroy, as is their wont, the simple, and with their evil natures barm the righteous,
May Soma give them over to the serpent, or to the lap of Nirrti consign them.
10 The fiend, O Agni, who designs to injure the essence of our food, kine, steeds, or bodies,
May he, the adversary, thief, and robber, sink to destruction, both himself and offipring.

11 May he be swept away, himself and children: may all the three earths press him down beneath them.
May his fair glory, O ye Gods, be blighted, who in the day or night would fain destroy us.
12 The prudent finds it easy to distinguish the true and false: their words oppose each other.
Of these two that which is the true and honest, Soma protects, and brings the false to nothing.
13 Never doth Soma aid and guide the wicked or him who falsely claims the Warrior's title.
He slays the fiend and him who speaks untruly: both lie entangled in the noose of Indra.
14 As if I worshipped deities of falsehood, or thought vain thoughts about the Gods, O Agni.
Why art thou angry with us, Jatavedas? Destruction fall on those who lie against thee!
15 So may I die this day if I have harassed any man's life or if I be a demon.
Yea, may he lose all his ten sons together who with false tongue hath called me Yatudhana.
16 May Indra slay him with a mi weapon, and let the vilest ofghty
all creatures perish,
The fiend who says that he is pure, who calls me a demon though devoid of demon nature.
17 She too who wanders like an owl at night−time, hiding her body in her guile and malice,
May she fall downward into endless caverns. May press−stones with loud ring destroy the demons.
18 Spread out, ye Maruts, search among the people: seize ye and grind the Raksasas to pieces,
Who fly abroad, transformed to birds, at night−time, or sully and pollute our holy worship.
19 Hurl down from heaven thy bolt of stone, O Indra: sharpen it, Maghavan, made keen by Soma.
Forward, behind, and from above and under, smite down the demons with thy rocky weapon.
20 They fly, the demon dogs, and, bent on mischief, fain would they harm indomitable Indra.
Sakra makes sharp his weapon for the wicked: now, let him cast his bolt at fiendish wizards.
21 Indra hath ever been the fiends' destroyer who spoil oblations of the Gods' invokers:
Yea, Sakra, like an axe that spilts the timber, attacks and smashes them like earthen vessels.
22 Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo.
Destroy him shaped as eagle or as vulture as with a stone, O Indra, crush the demon.
23 Let not the fiend of witchcraft−workers reach us: may Dawn drive off the couples of Kimidins.
Earth keep us safe from earthly woe and trouble: from grief that comes from heaven mid−air preserve us.
24 Slay the male demon, Indra! slay the female, joying and triumphing in arts of magic.
Let the fools' gods with bent necks fall and perish, and see no more the Sun when he arises.
25 Look each one hither, look around Indra and Soma, watch ye well.
Cast forth your weapon at the fiends against the sorcerers hurt your bolt.

RIG VEDA − BOOK THE EIGHTH

HYMN I. Indra.

1. GLORIFY naught besides, O friends; so shall no sorrow trouble you. Praise only mighty Indra when th
e juice is shed, and say your lauds repeatedly:
2 Even him, eternal, like a bull who rushes down, men's Conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.
3 Although these men in sundry ways invoke thee to obtain thine aid,
Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.
4 Those skilled in song, O Maghavan among these men o'ercome with might the foeman's songs.
Come hither, bring us strength in many a varied form most near that it may succour us.
5 O Caster of the Stone, I would not sell thee for a mighty price,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!

6 O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O Good Lord, appear alike, to give me wealth abundantly.
7 Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, Warrior, Fort−destroyer, Lord of battle's din, haste, holy songs have sounded forth.
8 Sing out the psalm to him who breaks down castles for his faithful friend,
Verses to bring the Thunderer to destroy the forts and sit on Kanva's sacred grass.
9 The Horses which are thine in tens, in hundreds, yea, in thousands thine,
Even those vigorous Steeds, fleet−footed in the course, with those come quickly near to us.
10 This day I call Sabardugiha who animates the holy song,
Indra the richly−yielding Milch−cow who provides unfailing food in ample stream.
11 When Sura wounded Etasa, with Vata's rolling winged car.
Indra bore Kutsa Arjuneya off, and mocked Gandharva. the unconquered One.
12 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who maketh whole the injured part.
13 May we be never cast aside, and strangers, as it were, to thee.
We, Thunder−wielding Indra, count ourselves as trees rejected and unfit to bum.
14 O Vrtra−slayer, we were thought slow and unready for the fray.
Yet once in thy great bounty may we have delight, O Hero, after praising thee.
15 If he will listen to my laud, then may out Soma−drops that flow
Rapidly through the strainer gladden Indra, drops due to the Tugryas' Strengthener.
16 Come now unto the common laud of thee and of thy faithful friend.
So may our wealthy nobles' praise give joy to thee. Fain would I sing thine eulogy.
17 Press out the Soma with the stones, and in the waters wash it clean.
The men investing it with raiment made of milk shall milk it forth from out the stems.
18 Whether thou come from earth or from the lustre of the lofty heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most Wise.
19 For India press the Soma out, most gladdening and most excellent.
May Sakra make it swell sent forth with every prayer and asking, as it were, for strength.
20 Let me not, still beseeching thee with earnest song at Soma rites,
Anger thee like soma wild beast. Who would not beseech him who hath power to grant his prayer?
21 The draught made swift with rapturous joy, effectual with its mighty strength,
All−conquering, distilling transport, let him drink: for he in ecstasy gives us gifts.
22 Where bliss is not, may he, All−praised, God whom the pious glorify,
Bestow great wealth upon the mortal worshipper who sheds the juice and praises him.
23 Come, Indra, and rejoice thyself, O God, in manifold affluence.
Thou fillest like a lake thy vast capacious bulk with Soma and with draughts besides.
24 A thousand and a hundred Steeds are harnessed to thy golden car.
So may the long−mancd Bays, yoked by devotion, bring Indra to drink the Soma juice.

25 Yoked to thy chariot wrought of gold, may thy two Bays with peacock tails,
Convey thee hither, Steeds with their white backs, to quaff sweet juice that makes us eloquent.
26 So drink, thou Lover of the Song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.
27 He who alone by wondrous deed is Mighty, Strong by holy works,
May he come, fair of cheek; may he not stay afar, but come and turn not from our call.
28 Susna's quick moving castle thou hast crushed to pieces with thy bolts.
Thou, Indra, from of old, hast followed after light, since we have had thee to invoke.
29 My praises when the Sun hath risen, my praises at the time of noon,

My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.
30 Praise yea, praise him. Of princes these are the most liberal of their gifts,
These, Paramajya, Ninditasva, Prapathi, most bounteous, O Medhyatithi.
31 When to the car, by faith, I yoked the horses longing for the way−
For skilled is Yadu's son in dealing precious wealth, he who is rich in herds of kine.
32 May he who gave me two brown steeds together with their cloths of gold,
May he, Asanga's son Svanadratha, obtain all joy and high felicities.
33 Playoga's son Asanga, by ten thousand, O Agni, hath surpassed the rest in giving.
For me ten bright−hued oxen have come forward like lotus−stalks from out a lake upstanding.
34 What time her husband's perfect restoration to his lost strength and manhood was apparent,
His consort Sasvati with joy addressed him, Now art thou well, my lord, and shalt be happy.

HYMN II. Indra.

1. HERE is the Soma juice expressed; O Vasu, drink till thou art full: Undaunted God, we give it thee.
2 Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in stream.
3 This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.
4 Beloved of all, Indra alone drinks up the flowing Soma juice
Among the Gods andmortal men.
5 The Friend, whom not the brilliant−hued, the badly−mixt or bitter draught,
Repels, the far−extending God;
6 While other men than we with milk chase him as hunters chase a deer,
And with their kine inveigle him.
7 For him, for Indra, for the God, be pressed three draughts of Soma juice
In the juice−drinker's own abode.
8 Three reservoirs exude their drops, filled are three beakers to the brim,
All for one offering to the God.
9 Pure art thou, set in many a place, and blended in the midst with milk
And curd, to cheer the Hero best.
10 Here, Indra, are thy Soma−draughts pressed out by us, the strong, the pure:
They crave admixture of the milk.
11 O Indra, pour in milk, prepare the cake, and mix the Soma−draught.
I hear them say that thou art rich.
12 Quaffed juices fight within the breast. The drunken praise not by their wine,
The naked praise not when it rains.
13 Rich be the praiser of one rich, munificent and famed like thee:
High rank be his, O Lord of Bays.
14 Foe of the man who adds no milk, he heeds not any chanted hymn

Or holy psalm that may he sung.
15 Give us not, Indra, as a prey unto the scornful or the proud:
Help, Mighty One, with power and might.
16 This, even this, O Indra, we implore. as thy devoted friends,
The Kanvas praise thee with their hymns.
17 Naught else, O Thunderer, have I praised in the skilled singer's eulogy:

On thy land only have I thought.
18 The Gods seek him who presses out the Soma; they desire not sleep
They punish sloth unweariedly.
19 Come hither swift with gifts of wealth − be not thou angry with us−like
A great man with a youthful bride.
20 Let him not, wrathful with us, spend the evening far from us to−day,
Like some unpleasant son−in−law.
21 For well we know this Hero's love, most liberal of the boons he gives,
His plans whom the three worlds display.
22 Pour forth the gift which Kanvas bring, for none more glorious do we know
Than the Strong Lord with countless aids.
23 O presser, offer Soma first to Indra, Hero, Sakra, him
The Friend of man, that he may drink;
24 Who, in untroubled ways, is best provider, for his worshippers.
Of strength in horses and in kine.
25 Pressers, for him blend Soma juice, each draught most excellent, for him
The Brave, the Hero, for his joy.
26 The Vrtra−slayer drinks the juice. May he who gives a hundred aids
Approach, nor stay afar from us.
27 May the strong Bay Steeds, yoked by prayer, bring hither unto us our Friend,
Lover of Song, renowned by songs.
28 Sweet are the Soma juices, come! Blent are the Soma juices, come!
Rsi−like, mighty, fair of cheek, come hither quickly to the feast.
29 And lauds which strengthen thee for great bounty and valour, and exalt
Indra who doeth glorious deeds,
30 And songs to thee who lovest song, and all those hymns addressed to thee−
These evermore confirm thy might.
31 Thus he, sole doer of great deeds whose hand holds thunder, gives us strength,
He who hath never been subdued.
32 Vrtra he slays with his right hand, even Indra, great with mighty power,
And much−invoked in many a place.
33 He upon whom all men depend, all regions, all achievements, he
Takes pleasure in our wealthy chiefs.
34 All this hath he accomplished, yea, Indra, most gloriously renowned,
Who gives our wealthy princes strength.
35 Who drives his chariot seeking spoil, from afar, to him he loves:
For swift is he to bring men wealth.
36 The Sage who, winning spoil with steeds, slays Vrtra, Hero with the men,
His servant's faithful succourer.
37 O Priyamedhas, worship with collected mind this Indra whom
The Soma hath full well inspired.
38 Ye Kanvas, sing the Mighty One, Lord of the Brave, who loves renown,
All−present, glorified by song.
39 Strong Friend, who, with no trace of feet, restores the cattle to the men,
Who rest their wish and hope on him.

40 Shaped as a Ram, Stone−hurler I once thou camest hither to the son
Of Kanva, wise Medhyatithi.

41 Vibhindu, thou hast helped this man, giving him thousands four times ten,
And afterward eight thousand more.
42 And these twain pouring streams of milk, creative, daughters of delight,
For wedlock sake I glorify.

HYMN III. Indra.

1. DRINK, Indra, of the savoury juice, and cheer thee with our milky draught.
Be, for our weal, our Friend and sharer of the feast, and let thy wisdom guard us well.
2 In thy kind grace and favour may we still be strong: expose us not to foe's attack.
With manifold assistance guard and succour us, and bring us to felicity.
3 May these my songs of praise exalt thee, Lord, who hast abundant wealth.
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.
4 He, with his might enhanced by Rsis thousandfold, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.
5 Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers in battle−shock, we call, Indra that we may win the spoil.
6 With might hath Indra spread out heaven and earth, with power hath Indra lighted up the Sun.
In Indra are all creatures closely held; in him meet the distilling Soma−drops.
7 Men with their lauds are urging thee, Indra, to drink the Soma first.
The Rbhus in accord have lifted up their voice, and Rudras sung thee as the first.
8 Indra increased his manly strength at sacrifice, in the wild rapture of this juice.
And living men to−day, even as of old, sing forth their praises to his majesty.
9 I crave of thee that hero strength, that thou mayst first regard this prayer,
Wherewith thou holpest Bhrgu and the Yatis and Praskanva when the prize was staked.
10 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy manly strength.
For ever unattainable is this power of him to whom the worlds have cried aloud.
11 Help us, O Indra, when we pray to thee for wealth and hero might.
First help thou on to strength the man who strives to win, and aid our laud, O Ancient One.
12 Help for us, Indra, as thou holpest Paura once, this man's devotions bent on gain.
Help, as thou gavest Rugama and Syavaka and Svarnara and Krpa aid.
13 What newest of imploring prayers shall, then, the zealous mortal sing?
For have not they who laud his might, and Indra−power won for themselves the light of heaven?
14 When shall they keep the Law and praise thee mid the Gods? Who counts as Rsi and as sage?
When ever wilt thou, Indra Maghavan, come nigh to presser's or to praiser's call?
15 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever−conquering chariots that display their strength, gain wealth, and give unfailing aid.
16 The Bhrgus are like Suns, like Kanvas, and have gained all that their thoughts were bent upon.
The living men of Priyamedha's race have sung exalting Indra with their lauds.
17 Best slayer of the Vrtras, yoke thy Bay Steeds, Indra, from afar.
Come with the High Ones hither, Maghavan, to us, Mighty, to drink the Soma juice.
18 For these, the bards and singers, have cried out to thee with prayer, to gain the sacrifice.
As such, O Maghavan, Indra, who lovest song, even as a lover bear my call.
19 Thou from the lofty plains above, O Indra, hurledst Vrtra down.
Thou dravest forth the kine of guileful Mrgaya and Arbuda from the mountain's hold.
20 Bright were the flaming fires, the Sun gave forth his shine, and Soma, Indra's juice, shone clear.
Indra, thou blewest the great Dragon from the air −. men must regard that valorous deed.

21 The fairest courser of them all, who runneth on as 'twere to heaven.

Which Indra and the Maruts gave, and Pakasthaman Kaurayan.
22 To me hath Pakasthaman given, a ruddy horse,good at the pole,
Filling is girth and rousing wealth;
23 Compared with whom no other ten strong coursers, harnessed to the pole,
Bear Tugrya to his dwelling place.
24 Raiment is body, food is life, and healing ointment giveth strength.
As the free−handed giver of the ruddy steed, I have named Pakasthaman fourth.

HYMN IV. Indra.

1. THOUGH, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Anava and Turvasa, brave Champion I urged by men to Come.
2 Or, Indra, when with Ruma, Rusama, Syavaka, and Krpa thou rejoicest thee,
Still do the Kanvas, bringing praises, with their prayers, O Indra, draw thee hither: come.
3 Even as the wild−bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill.
4 May the drops gladden thee, rich Indra, and obtain bounty for him who pours the juice.
Soma pressed in the mortar didst thou take and drink, and hence hast won surpassing might.
5 With mightier strength he conquered strength, with energy he crushed their wrath.
O Indra, Strong in youth, all those who sought the fray bent and bowed down to thee like trees.
6 He who wins promise of thine aid goes girt as with a thousand mighty men of war.
He makes his son preeminent in hero might − he serves with reverential prayer.
7 With thee, the Mighty, for our Friend, we will riot fear or feel fatigue.
May we see Turvasa and Yadu: thy great deed, O Hero, must be glorified.
8 On his left hip the Hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, baste, and drink.
9 Indra, thy friend is fair of form and rich in horses, cars, and kine.
He evermore hath food accompanied by wealth, and radiant joins the company.
10 Come like a thirsty antelope to the drinking−place: drink Soma to thy heart's desire.
Raining it down, O Maghavan, day after day, thou gainest thy surpassing might.
11 Priest, let the Soma juice flow forth, for Indra longs to drink thereof.
He even now hath yoked his vigorous Bay Steeds: the Vrtra−slayer hath come near.
12 The man with whom thou fillcst thee with Soma deems himself a pious worshipper.
This thine appropriate food is here poured out for thee: come, hasten forward. drink of it,
13 Press out the Soma juice, ye priests, for Indra borne upon his car.
The pressing−stones speak loud of Indra, while they shed the juice which, offered, honours him.
14 To the brown juice may his dear vigorous Bay Steeds bring Indra, to our holy task.
Hither let thy Car−steeds who seek the sacrifice bring thee to our drink−offerings.
15 Pusan, the Lord of ample wealth, for firm alliance we elect.
May he with wisdom, Sakra! Looser! Much−invoked! aid us to riches and to seed.
16 Sharpen us like a razor in the barber's hands: send riches thou who settest free.
Easy to find with thee are treasures of the Dawn for mortal man whom thou dost speed.
17 Pusan, I long to win thy love, I long to praise thee, Radiant God.
Excellent Lord, 'tis strange tome, no wish have I to sing the psalm that Pajra sings.
18 My kine, O Radiant God, seek pasture where they will, my during wealth, Immortal One.

Be our protector, Pusan! be, most liberal Lord, propitious to our gathering strength.
19 Rich was the gift Kurunga gave, a hundred steeds at morning rites.
Among the gifts of Turvasas we thought of him, the opulent, the splendid King.
20 What by his morning songs Kanva, the powerful, hath, with the Priyamedhas, gained−
71 The herds of sixty thousand pure and spotless kine, have I, the Rsi, driven away.

21 The very trees were joyful at my coming: kine they obtained in plenty, steeds in plenty.

HYMN V. Asvins.

1. WHEN, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.
2 Like Heroes on your will−yoked car farshining, Wonder−Workers! ye
Attend, O Asvins, on the Dawn.
3 By you, O Lords of ample wealth our songs of praise have been observed:
As envoy have I brought the prayer.
4 Kanvas must praise the Asvins dear to many, making many glad,
Most rich, that they may succour us.
5 Most liberal, best at winning strength, inciters, Lords of splendour who
Visit the worshipper's abode.
6 So for devout Sudeva dew with fatness his unfailing mead,
And make it rich for sacrifice.
7 Hitherward running speedily with horses, as with rapid hawks,
Come, Asvins, to our song of praise
8 Wherewith the three wide distances, and all the lights that are in heaven.
Ye traverse, and three times of night.
9 O Finders of the Day, that we may win us food of kine and wealth,
Open the paths for us to tread.
10 O Asvins, bring us wealth in kine, in noble heroes, and in cars:
Bring us the strength that horses give.
11 Ye Lords of splendour, glorified, ye Wonder−Workers borne on paths
Of gold, drink sweets with Somajuice.
12 To us, ye Lords of ample wealth, and to our wealth chiefs extend
Wide shelter, ne'er to be assailed.
13 Come quickly downward to the prayer of people whom ye favour most:
Approach not unto other folk.
14 Ye Asvins whom our minds perceive, drink of this lovely gladdening draught,
The mcath which we present to you.
15 Bring riches hither unto us in hundreds and in thousands, source
Of plenteous food, sustaining all.
16 Verily sages call on you, ye Heroes, in full many a place.
Moved by the priests, O Asvins, conic.
17 Men who have trimmed the sacred grass, bringing oblations and prepared,
O Asvins, are invoking you.
18 May this our hymn of praise to−day, most powerful to bring you, be,
O Asvins, nearest to your hearts.

19 The skin filled full of savoury meath, laid in the pathway of your car–
O Asvins, drink ye both therefrom.
20 For this, ye Lords of ample wealth, bring blessing for our herd, our kine,
Our progeny, and plenteous food.
21 Ye too unclose to us like doors the strengthening waters of the sky,
And rivers, ye who find the day.
22 When did the son of' Tugra serve you, Men? Abandoned in the sea,
That with winged steeds your car might fly.
23 Ye, O Nasatyas, ministered to Kanva with repeated aid,
When cast into the heated pit.

24 Come near with those most recent aids of yours which merit eulogy,
When I invoke you, Wealthy Gods.
25 As ye protected Kanva erst, Priyamedha and Upastuta,
Atri, Sinjara, Asvins Twain
26 And Amsu in decisive fight, Agastya in the fray for kine.
And, in his battles, Sobhari.
27 For so much bliss, or even more, O Asvins, Wealthy Gods, than this,
We pray white singing hymns to you.
28 Ascend your car with golden seat, O Asvins, and with reins of gold,
That reaches even to the sky.
29 Golden is its supporting shaft, the axle also is of gold,
And both the wheels are made of gold.
30 Thereon, ye Lords of ample wealth, come to us even from afar,
Come ye to this mine eulogy.
31 From far away ye come to us, Asvins, enjoying plenteous food
Of Dasas, O Immortal Ones.
32 With splendour, riches, and renown, O Asvins, hither come to us,
Nasatyas, shining brilliantly.
33 May dappled horses, steeds who fly with pinions, bring you hitherward
To people skilled in sacrifice.
34 The whcel delayeth not that car of yours accompanied by song,
That cometh with a store of food.
35 Borne on that chariot wrought of gold, with coursers very fleet of foot,
Come, O Nasatyas, swift as thought.
36 O Wealthy Gods, ye taste and find the brisk and watchful wild beast good.
Associate wealth with food for us.
37 As such, O Asvins, find for me my share of new–presented gifts,
As Kasu, Cedi's son, gave me a hundred head of buffaloes, and ten thousand kine.
38 He who hath given me for mine own ten Kings like gold to look upon.
At Caidya's feet are all the people round about, all those who think upon the shield.
39 No man, not any, goes upon the path on which the Cedis walk.
No other prince, no folk is held more liberal of gifts than they.

HYMN VI Indra

1. INDRA, great in his power and might, and like Parjanya rich in rain, Is magnified by Vatsa's lauds.

2 When the priests, strengthening the Son of Holy Law, present their gifts,
Singers with Order's hymn of praiser.
3 Since Kanvas with their lauds have made Indra complete the sacrifice.
Words are their own appropriate arms.
4 Before his hot displeasure all the peoples, all the men, bow down,
As rivers bow them to the sea.
5 This power of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.
6 The fiercely−moving Vrtra's head he severed with his thunderbolt,
His mighty hundred−knotted bolt.
7 Here are−we sing them loudly forth−our thoughts among−the best of songs.
Even lightnings like the blaze of fire.
8 When bidden thoughts, spontaneously advancing, glow, and with the stream

Of sacrifice the Kanvas shine.
9 Indra, may we obtain that wealth in horses and in herds of cows,
And prayer that may be noticed first.
10 I from my Father have received deep knowledge of the Holy Law
I was born like unto the Sun.
11 After the lore of ancient time I make, like Kanva, beauteous songs,
And Indra's selfgains strength thereby.
12 Whatever Rsis have not praised thee, Indra, or have lauded thee,
By me exalted wax thou strong.
13 When his wrath thundered, when he rent Vrtra to pieces, limb by limb,
He sent the waters to the sea.
14 Against the Dasyu gusna thou, Indra, didst hurl thy during bolt:
Thou, Dread one, hast a hero's fame.
15 Neither the heavens nor firmaments nor regions of the earth contain
Indra, the Thunderer with his might.
16 O Indra him who lay at length staying thy copious waters thou,
In his own footsteps, smotest down
17 Thou hiddest deep in darkness itim, O Indra, who had set his grasp
On spacious heaven and earth conjoined.
18 Indra, whatever Yatis and Bhrgus have offered praise to thee,
Listen, thou Mighty, to my call.
19 Indra, these spotted cows yield thee their butter and the milky draught;
Aiders, thereby, of sacrifice;
20 Which, teeming, have received thee as a life−germ, Indra, with their mouth,
Like Surya who sustaineth all.
21 O Lord of Might, with hymns of praise the Kanvas have increased thy power,
The drops poured forth have strengthened thee.
22 Under thy guidance, Indra, mid thy praises, Lord of Thunder, shall
The sacrifice be soon performed.
23 Indra, disclose much food for us, like a stronghold with store of kine:
Give progeny and heroic strength.
24 And, Indra, grant us all that wealth of fleet steeds which shone bright of old
Among the tribes of Nahusas.
25 Hither thou seemest to attract heaven's fold which shines before our eyes,

When, Indra, thou art kind to us.
26 Yea, when thou puttest forth thy power, Indra, thou governest the folk.
Mighty, unlimited in strength.
27 The tribes who bring oblations call to thee, to thee to give them help,
With drops to thee who spreadest far.
28 There where the mountains downward slope, there by the meeting of the streams
The Sage was manifest with song.
29 Thence, marking, from his lofty place downward he looks upon the sea,
And thence with rapid stir he moves.
30 Then, verify, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.
31 Indra, the Kanvas all exalt thy wisdom and thy manly power,
And, Mightiest! thine heroic strength.
32 Accept this eulogy of mine, Indra, and guard me carefully:
Strengthen my thought and prosper it.
33 For thee, O Mighty, Thunder−armed, we singers through devotionhave
Fashioned the hymn that we may live.

34 To Indra have the Kanvas sung, like waters speeding down a slope:
The song is fain to go to him.
35 As rivers swell the ocean, so our hymns of praise make Indra strong,
Eternal, of resistIess wrath.
36 Come with thy lovely Bay Steeds, come to us from regions far away
O Indra, drink this Soma juice.
37 Best slayer of Vrtras, men whose sacred grass is ready trimmed
Invoke thee for the gain of spoil.
38 The heavens and earth come after thee as the wheel follows Etasa:
To thee flow Sorna−drops effused.
39 Rejoice, O Indra, in the light, rejoice in Saryandyan, be Glad in the sacrificer's hymn.
40 Grown strong in heaven, the Thunder−armed hath bellowed, Vrtra−slayer, Bull,
Chief drinker of the Soma juice.
41 Thou art a Rsi born of old, sole Ruler over all by might:
Thou, Indra, guardest well our wealth.
42 May thy Bay Steeds with beauteous backs, a hundred, bring thee to the feast,
Bring thee to these our Soma−draughts.
43 The Kanvas with their hymns of praise have magnified this ancient thought
That swells with streams of meath and oil.
44 Mid mightiest Gods let mortal man choose Indra at the sacrifice,
Indra, whoe'er would win, for help.
45 Thy steeds, by Priyamedhas praised, shall bring thee, God whom all invoke,
Hither to drink the Somajuice.
46 A hundred thousand have I gained from Parsu, from Tirindira,
And presents of the Yadavas.
47 Ten thousand head of kine, and steeds three times a hundred they bestowed
On Pajra for the Sama−song.
48 Kakuha hath reached up to heaven, bestowing buffaloes yoked in fours,
And matched in fame the Yadavas.

HYMN VII. Maruts.

1. O MARUTS, when the sage hath poured the Trstup forth as food for you,
Ye shine amid the mountain−clouds.
2 When, Bright Ones, fain to show your might ye have determined on your course,
The mountain−clouds have bent them down.
3 Loud roaring with the winds the Sons of Prsni have upraised themselves:
They have poured out the streaming food.
4 The Maruts spread the mist abroad and make mountains rock and reel,
When with the winds they go their way
5 What time the rivers and the hills before your coming bowed them down,
So to sustain your mighty force.
6 We call on you for aid by night, on you for succour in the day,
On you while sacrifice proceeds.
7 These, verily, wondrous, red of hue, speed on their courses with a roar
Over the ridges of the sky.
8 With might they drop the loosened rein so that the Sun may run his course,
And spread themselves with beams of light.
9 Accept, ye Maruts, this my song, accept ye this mine hymn of praise,
Accept, Rbhuksans, this my call.

10 The dappled Cows have poured three lakes, meath for the Thunder−wielding God,
From the great cask, the watery cloud.
11 O Maruts, quickly come to us when, longing for felicity,
We call you hither from the sky.
12 For, Rudras and Rbhuksans, ye, Most Bountiful, are in the house,
Wise when the gladdening draught is drunk.
13 O Maruts, send us down from heaven riches distilling rapturous joy,
With plenteous food, sustaining all.
14 When, Bright Ones, hither from the hills ye have resolved to take your way,
Ye revel in the drops effused.
15 Man should solicit with his lauds happiness which belongs to them,
So great a band invincible.
16 They who like fiery sparks with showers of rain blow through the heaven and earth,
Milking the spring that never fails.
17 With chariots and tumultuous roar, with tempests and with hymns of praise
The Sons of Prsni hurry forth.
18 For wealth, we think of that whereby ye aided Yadu, Turvasa,
And KanVa who obtained the spoil.
19 May these our viands Bounteous Ones I that flow in streams like holy oil,
With Kanva's hymns, increase your might.
20 Where, Bounteous Lords for whom the grass is trimmed, are ye rejoicing now?
What Brahman is adoring you?
21 Is it not there where ye of old, supplied with sacred grass, for lauds
Inspired the strong in sacrifice?
22 They brought together both the worlds, the mighty waters, and the Sun,
And, joint by joint, the thunderbolt.
23 They sundered Vrtra limb from limb and split the gloomy mountain−clouds,

Performing a heroic deed.
24 They reinforced the power and strength of Trita as he fought, and helped
Indra in battle with the foe.
25 They deck themselves for glory, bright, celestial, lightning in their hands,
And helms of gold upon their heads.
26 When eagerly ye from far away came to the cavern of the Bull,
He bellowed in his fear like Heaven.
27 Borne by your golden−footed steeds, O Gods, come hither to receive
The sacrifice we offer you.
28 When the red leader draws along their spotted deer yoked to the car.
The Bright Ones come, and shed the rain.
29 Susoma, Saryakiavan, and Arjika full of homes, have they.
These Heroes, sought with downward car.
30 When, Maruts, ye come to him, the singer who invokes you thus,
With favours to your suppliant?
31 What now? where have ye still a friend since ye left Indra all alone?
Who counteth on your friendship now?
32 The Kanvas sing forth Agni's praise together with our Maruts' who
Wield thunder and wear swords of gold.
33 Hither for new felicity may I attract the Impetuous Ones,
The Heroes with their wondrous strength
34 Before them sink the very hills deerning themseives abysses: yea,
Even the mountains bend them down.
35 Steeds flying on their tortuous path through mid−air carry them, and give

The man who lauds them strength and life.
36 Agni was born the first of all, like Surya lovely with his light:
With lustre these have spread abroad.

HYMN VIII. Asvins.

1. WITH all the succours that are yours, O Asvins, hither come to us: Wonderful, borne on paths of gold, drink ye the meath with Soma juice.
2 Come now, ye Asvins, on your car decked with a sun−bright canopy,
Bountiful, with your golden forms, Sages with depth of intellect.
3 Come hither from the Nahusas, come, drawn by pure hymns, from mid−air.
O Asvins, drink the savoury juice shed in the Kanvas' sacrifice.
4 Come to us hither from the heavens, come from mid−air, well−loved by us:
Here Kanva's son hath pressed for you the pleasant meath of Soma juice.
5 Come, Asvins, to give car to us, to drink the Soma, Asvins, come.
Hail, Strengtheners of the praise−song speed onward, ye Heroes, with your thoughts.
6 As, Heroes, in the olden time the Rsis called you to their aid,
So now, O Asvins, come to us, come near to this mine eulogy.
7 Even from the luminous sphere of heaven come to us, ye who find the light,
Carers for Vatsa, through our prayers and lauds, O yewho hearour call.
8 Do others more than we adore the Asvins with their hymns of praise?
The Rsi Vatsa, Kanva's son, hath magnified you with his songs.

9 The holy singer with his hymns hath called you, Asvins, hither−ward;
Best Vrtra−slayers, free from stain, as such bring us felicity.
10 What time, ye Lords of ample wealth, the Lady mounted on your car,
Then, O ye Asvins, ye attained all wishes that your hearts desired.
11 Come thence, O Asvins, on your car that hath a thousand ornaments:
Vatsa the sage, the sage's son, hath sung a song of sweets to you.
12 Cheerers of many, rich in goods, discoverers of opulence,
The Asvins, Riders through the sky, have welcomed this my song of praise.
13 O Asvins, grant us all rich gifts wherewith no man mav interfere.
Make us observe the stated times: give us not over to reproach.
14 Whether, Nasatyas, ye be nigh, or whether ye be far away,
Come thence, O Asvins, on your car that hath a thousand ornaments.
15 Vatsa the Rsi with his songs, Nasatyas, hath exalted you:
Grant him rich food distilling oil, graced with a thousand ornaments.
16 Bestow on him, O Asvins, food that strengthens, and that drops with oil,
On him who praises you for bliss, and, Lords of bounty, prays for wealth.
17 Come to us, ye who slay the foe, Lords of rich treasure, to this hymn.
O Heroes, give us high renown and these good things of earth for help.
18 The Priyamedhas have invoked you with all succours that are yours,
You, Asvins, Lords of solemn rites, with calls entreating you to come.
19 Come to us, Asvins, ye Who bring felicity, auspicious Ones,
To Vatsa who with prayer and hymn, lovers of song, hath honoured you.
20 Aid us, O Heroes, for those hymns for which ye helped GoSarya erst,
Gave Vasa, Dasavraja aid, and Kanva and Medhatithi:
21 And favoured Trasadasyu, ye Heroes, in spoil−deciding fray:
For these, O Asvins, graciously assist us in acquiring strength.
22 O Asvins, may pure hymns of ours, and songs and praises, honour you:
Best slayers everywhere of foes, as such we fondly yearn for you.

23 Three places of the Asvins, erst concealed, are made apparent now. Both
Sages, with the flight of Law come hither unto those who live.

HYMN IX. Asvins.

1. To help and favour Vatsa now, O Asvins, come ye hitherward. Bestow on him a dwelling spacious and secure, and keep malignities away.
2 All manliness that is in heaven, with the Five Tribes, or in mid−air,
Bestow, ye Asvins, upon us.
3 Remember Kanva first of all among the singers, Asvins, who
Have thought upon your wondrous deeds.
4 Asvins, for you with song of praise this hot oblation is effused,
This your sweet Soma juice, ye Lords of ample wealth, through which ye think upon the foe.
5 Whatever ye have done in floods, in the tree, Wonder−Workers, and in growing plants,
Therewith, O Asvins, succour me.
6 What force, Nasatyas, ye exert, whatever, Gods, ye tend and heal,
This your own Vatsa gains not by his hymns alone: ye visit him who offers gifts.

7 Now hath the Rsi splendidly thought out the Asvins' hymn of praise.
Let the Atharvan pour the warm oblation forth, and Soma very rich in sweets.
8 Ye Asvins, now ascend your car that lightly rolls upon its way.
May these my praises make you speed hitherward like a cloud of heaven.
9 When, O Nasatyas, we this day make you speed hither with our hymns,
Or, Asvins, with our songs of praise, remember Kanya specially.
10 As erst Kaksivan and the Rsi Vyasva, as erst Dirghatamas invoked your presence,
Or, in the sacrificial chambers, Vainya Prthi, so be ye mindful of us here, O Asvins.
11 Come as home−guardians, saving us from foemen, guarding our living creatures and our bodies,
Come to the house to give us seed and offspring,
12 Whether with Indra ye be faring, Asvins, or resting in one dwelling−place with Vayu,
In concord with the Rbhus or Adityas, or standing still in Visnu's striding−places.
13 When I, O Asvins, call on you to−day that I may gather strength,
Or as all−conquering might in war, be that the Asvins' noblest grace.
14 Now come, ye Asvins, hitherward: here are oblations set for you;
These Soma−draughts to aid Yadu and
Turvasa, these offered you mid Kaniva's Sons.
15 Whatever healing balm is yours, Nisatyas, near or far away,
Therewith, great Sages, grant a home to Vatsa and to Vimada.
16 Together with the Goddess, with the Asvins' Speech have I awoke.
Thou, Goddess, hast disclosed the hymn, and holy gift from mortal men.
17 Awake the Asvins, Goddess Dawn! Up Mighty Lady of sweet strains!
Rise, straightway, priest of sacrifice! High glory to the gladdening draught!
18 Thou, Dawn, approaching with thy light shinest together with the Sun,
And to this man−protecting home the chariot ofthe Asvins comes.
19 When yellow stalks give forth the juice, as cows from udders pour their milk,
And voices sound the song of praise, the Asvins' worshippers show first.
20 Forward for glory and for strength, protection that shall conquer men,
And power and skill, most sapient Ones!
21 When Asvins, worthy of our lauds, ye seat you in the father's house.
With wisdom or the bliss ye bring.

HYMN X. Asvins.

1. WHETHER ye travel far away or dwell in yonder light of heaven, Or in a mansion that is built above th e sea, come thence, ye Asvins, hitherward.
2 Or if for Manu.ye prepared the sacrifice, remember also Kanva's son.
I call Brhaspati, Indra, Visnu, all the gods, the Asvins borne by rapid steeds.
3 Those Asvins I invoke who work marvels, brought hither to receive,
With whom our friendship is most famed, and kinship passing that of Gods.
4 On whom the solemn rites depend, whose worshippers rise without the Sun:
These who foreknow the holy work of sacrifice, and by their Godhead drink the sweets of Soma juice.
5 Whether ye, Lords of ample wealth, now linger in the cast or west,
With Druhyu, or with Anu, Yadu, Turvaga, I call you hither; come to me.
6 Lords of great riches, whether through the firmament ye fly or speed through heaven and earth,
Or with your Godlike natures stand upon your cars, come thence, O Asvins, hitherward.

HYMN XI. Agni.

1. THOU Agni, God mid mortal men, art guard of sacred rites, thou art To be adored at sacrifice.
2 O Mighty Agni, thou must be glorified at our festivals,
Bearing our offerings to the Gods.
3 O Jatavedas Agni, fight and drive our foes afar from us,
Themand their godless enmities.
4 Thou, Jatavedas, seekest not the worship of a hostile man,
However nigh itbe to thee.
5 We sages, mortals as we are, adore the mighty name oof thee,
Immortal Jatavedas' name.
6 Sages, we call the Sage to help, mortals, we call the God to aid:
We call on Agni with our songs.
7 May Vatsa draw− thy mind away even from thy loftiest dwelling−place,
Agni, with song that yearns for thee.
8 Thou art the same in many a place: mid all the people thou art Lord.
In fray and fightt we call on thee.
9 When we are seeking strength we call Agni to help us in the strife,
The giver of rich gifts in war.
10 Ancient, adorablie at sacrifices, Priest from of old, meet for our praise, thou sittest.
Fill full and satisfy thy body, Agni, and win us happiness by offering worship.

HYMN XII. Indra.

1. JOY, Mightiest Indra, known and marked, sprung most from Soma−draughts, wherewith
Thou smitest down the greedy fiend, for that we long.
2 Wherewith thou bolpest Adhrigu, the great Dasagva, and the God
Who stirs the sunlight, and the sea, for that we long.
3 Wherewith thou dravest forth like cars Sindhu and all the mighty floods
To go the way ordained by Law, for that we long.
4 Accept this laud for aid, made pure like oil, thou Caster of the Stone,
Whereby even in a moment thou hast waxen great.
5 Be pleased, Song−lover, with this song it flows abundant like the sea.
Indra, with all thy succours thou hast waxen great.

6 The God who from afar hath sent gifts to maintain our friendship's bond,
Thou. spreading them like rain from heaven, hast waxen great.
7 The beams that mark him have grown strong, the thunder rests between his arms,
When, like the Sun, he hath increased both Heaven and Earth.
8 When, Mighty Lord of Heroes, thou didst cat a thousand buffaloes,
Then grew and waxed exceeding great thine Indra−power.
9 Indra consumeth with the rays of Surya the malicious man:
Like Agni conquering the woods, he hath grown strong.
10 This newest thought of ours that suits the time approaches unto thee:
Serving, beloved in many a place it metes and marks.
11 The pious germ of sacrifice directly purifies the soul.
By Indra's lauds it waxes great, it metes and marks.
12 Indra who wins the friend hath spread himself to drink the Soma−draught:

Like worshipper's dilating praise; it metes and marks.
13 He whom the sages, living men, have gladdened, offering up their hymns,
Hath swelled like oil of sacrifice in Agni's mouth.
14 Aditi also hath brought forth a hymn for Indra, Sovran Lord:
The work of sacrifice for help is glorified.
15 The ministering priests have sung their songs for aid and eulogy:
God, thy Bays turn not from the rite which Law ordains.
16 If, Indra, thou drink Soma by Visnu's or Trta Aptya's side,
Or with the Maruts take delight in flowing drops;
17 Or, Sakra, if thou gladden thee afar or in the sea of air,
Rejoice thee in this juice of ours, in flowing drops.
18 Or, Lord of Heroes if thou aid the worshipper who shed; the, juice,
Or him whose laud delights thee, and his flowing drops.
19 To magnify the God, the God, Indra, yea, Indra for your help,
And promptly end the sacrifice−this have they gained.
20 With worship, him whom men adore, with Soma, him who drinks it most,
Indra with lauds have they increasedthis have they gained.
21 His leadings are with power and might and his instructions manifold:
He gives the worshipper all wealth: this have they gained.
22 For slaying Vrtra have the Gods set Indra in the foremost place.
Indra the choral bands have sung, for vigorous strength.
23 We to the Mighty with our might, with lauds to him who hears our call,
With holy hymns have sung aloud, for vigorous strength.
24 Not earth, nor heaven, nor firmaments contain the Thunder−wielding God:
They shake before his violent rush and vigorous strength.
25 What time the Gods, O Indra, get thee foremost in the furious fight,
Then thy two beautiful Bay Steeds carried thee on.
26 When Vrtra, stayer of the floods, thou si"est, Thundeicr with might,
Then thy two beautiful Bay Steeds carried thee on.
27 When Visnu, through thine energy, strode wide those three great steps of his,
Then thy two beautiful Bay Steeds carried thee on.
28 When thy two beautiful Bay Steeds grew great and greater day by day,
Even then all creatures that had life bowed down to thee.
29 When, Indra, all the Marut folk humbly submitted them to thee,
Even then all creatures that had life bowed down to thee.
30 When yonder Sun, that brilliant light, thou settest in the heaven above,
Even then all creatures that had life bowed down to thee.
31 To thee, O Indra, with this thought the sage lifts up this eulogy,

Akin and leading as on foot to sacrifice.
32 When in thine own dear dwelling all gathered have lifted up the voice
Milk−streams at worship's central spot, for sacrifice,
33 As Priest, O Indra, give us wealth in brave men and good steeds ana kine
That we may first remember thee for sacrifice.

HYMN XIII. Indra.

1. INDRA, when Soma juices flow, makes his mind pure and meet for lauds.
He gains the power that brings success, for great is he.
2 In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the water−floods.
3 Him, to win strength, have I invoked, even Indra mighty for the fray.
Be thou most near to us for bliss, a Friend to aid.
4 Indra, Song −lover, here for thee the worshipper's libation flows.
Rejoicing in this sacred grass thou shinest forth.
5 Even now, O Indra, give us that which, pressing juice, we crave of thee.
Bring us wealth manifold which finds the light of heaven.
6 What time the zealous worshipper hath boldly sung his songs to thee,
Like branches of a tree up−grows what they desire.
7 Generate songs even as of old, give car unto the singer's call.
Thou for the pious hast grown great at each carouse.
8 Sweet strains that glorify him play like waters speeding down a slope,
Yea, him who in this song is called the Lord of Heaven;
9 Yea, who alone is called the Lord, the single Ruler of the folk,
By worshippers seeking aid: may he joy in the draught.
10 Praise him, the Glorious, skilled in song, Lord of the two victorious Bays:
They seek the worshipper's abode who bows in prayer.
11 Put forth thy strength: with dappled Steeds come, thou of mighty intellect,
With swift Steeds to the sacrifice, for 'tis thy joy.
12 Grant wealth to those who praise thee, Lord of Heroes, Mightiest Indra: give
Our princes everlasting fame and opulence.
13 I call thee when the Sun is risen, I call thee at the noon of day:
With thy car−horses, Indra, come wellpleased to us.
14 Speed forward hither, come to us, rejoice thee in the milky draught:
Spin out the thread of ancient time, as well is known.
15 If, Sakra, Vrtra−slayer, thou be far away or near to us.
Or in the sea, thou art the guard of Soma juice.
16 Let songs we sing and Soma−drops expressed by us make Indra strong:
The tribes who bring oblations find delight in him.
17 Him sages longing for his aid, with offerings brought in eager haste,
Him. even as branches, all mankind have made to grow.
18 At the Trkadrukas the Gods span sacrifice that stirred the mind:
May our songs strengthen him who still hath strengthened us.
19 When, true to duty, at due times the worshipper offers lauds to thee,
They call him Purifier, Pure, and Wonderful.
20 That mind of Rudra, fresh and strong, moves conscious in the ancient ways,
With reference whereto the wise have ordered this.
21 If thou elect to be my Friend drink of this sacrificial juice,
By help whereof we may subdue all enemies.

22 O Indra, Lover of the song, when shall thy praiser be most blest?
When wilt thou grant us wealth in herds of kine and steeds?
23 And thy two highIy−lauded Bays, strong stallions, draw thy car who art

Untouched by age, most gladdening car for which we pray.
24 With ancient offerings we implore the Young and Strong whom many praise.
He from of old hath sat upon dear sacred grass.
25 Wax miglity, thou whom many laud for aids which Rsis have extolled.
Pour down for us abundant food and guard us well.
26 O Indra, Caster of the Stone, thou helpest him who praises thee:
From sacrifice I send to thee a mindyoked hymn.
27 Here, yoking for the Soma−draught these Horses, sharers of thy feast,
Thy Bay Steeds, Indra, fraught with weal tb, consent to come.
28 Attendants on thy glory, let the Rudras roar assent to thee,
And all the Marut companies come tothe feast.
29 These his victorious followers bold in the heavens the place they love,
Leagued in the heart of sacrifice, as well we know.
30 That we may long behold the light, what time the ordered rite proceeds,
He duly measures, as he views, the sacrifice.
31 O Indra, strong is this thy car, and strong are these Bay Steeds of thine:
O Satakratu, thou art strong, strong is our call.
32 Strong is the press−stone, strong thy joy, strong is the flowing Soma juice:
Strong is the rite thou furtherest, strong is our call.
33 As strong I call on thee the Strong, O Thunderer with thy thousand aids:
For thou hast won the hymn of praise. Strong is our call.

HYMN XIV. Indra.

1. IF I, O Indra, were, like thee, the single Sovran of all wealth, My worshipper should be rich in kine.
2 I should be fain, O Lord of Power, to strengthen and enrich the sage,
Were I the Lord of herds of kine.
3 To worshippers who press the juice thy goodness, Indra, is a cow
Yielding in plenty kine and steeds.
4 None is there, Indra, God or man, to hinder thy munificence,
The wealth which, lauded, thou wilt give.
5 The sacrifice made Indra strong when he unrolled the earth, and made
Himself a diadem in heaven.
6 Thine aid we claim, O Indra, thine who after thou hast waxen great
Hast won all treasures for thine own.
7 In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.
8 Showing the hidden he drave forth the cows for the Angirases,
And Vala he cast headlong down.
9 By Indra were the lumirious realms of heaven established and secured,
Firm and immovable from their place.
10 Indra, thy laud moves quickly like a joyous wave of water−floods:
Bright shine the drops that gladden thee.
11 For thou, O Indra, art the God whom hymns and praises magnify:
Thou blessest those who worship thee.
12 Let the two long−maned Bay Steeds bring Indra to drink the Soma juice,

The Bountiful to our sacrifice.
13 With waters' foam thou torest off, Indra, the head of Namuci,
Subduing all contending hosts.
14 The Dasyus, when they fain would climb
by magic arts and mount to heaven,
Thou, Indra, castest down to earth.
15 As Soma−drinker conquering all, thou scatteredst to every side
Their settlement who poured no gifts.

HYMN XV. Indra.

1. SING forth to him whom many men invoke, to him whom many laud. Invite the powerful Indra with y our songs of praise.
2 Whose lofty might−for doubly strong is he−supports the heavens and earth,
And hills and plains and floods and light with manly power.
3 Such, Praised by many! thou art King alone thou smitest Vrtras dead,
To gain, O Indra, spoils of war and high renown.
4 We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.
5 Wherewith thou also foundest lights for Ayu and for Manu's sake:
Now joying in this sacred grass thou beamest forth.
6 This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters day by day, thralls of the strong.
7 That lofty Indra−power of thine, thy strength and thine intelligence,
Thy thunderbolt for which we long, the wish makes keen.
8 O Indra, Heaven and Earth augment thy manly power and thy renown;
The waters and thy mountains stir and urge thee on.
9 Visnu the lofty ruling Power, Varuna, Mitra sing thy praise:
In thee the Marut3' company have great delight.
10 O Indra, thou wast born the Lord of men, most liberal of thy gifts:
Excellent deeds for evermore are all thine own.
11 Ever, alone, O highly−praised, thou sendest Vrtras to their rest:
None else than Indra executes the mighty deed.
12 Though here and there, in varied hymns, Indra, men call on thee for aid,
Still with our heroes fight and win the light of heaven.
13 Already have all forms of him entered our spacious dwelling−place:
For victory stir thou Indra, up, the Lord of Might.

HYMN XVI. Indra.

1. PRAISE Indra whom our songs must laud, sole Sovran of mankind, the Chief
Most liberal who controlleth men.
2 In whom the hymns of praise delight, and all the glory−giving songs.
Like the floods' longing for the sea.
3 Him I invite with eulogy, best King, effective in the fight,
Strong for the gain of mighty spoil.
4 Whose perfect ecstasies are wide, profound, victorious, and give

joy in the field where heroes win.
5 Him, when the spoils of war are staked, men call to be their advocate:
They who have Indra win the day.

6 Men honour him with stirring songs and magnify with solemn rites:
Indra is he who giveth case.
7 1ndra is priest and Rsi, he is much invoked by many men,
And mighty by his mighty powers.
8 Meet to be lauded and invoked, true Hero with his deeds of might,
Victorious even when alone.
9 The men, the people magnify that Indra with their Slina. songs,
With hymns and sacred eulogies
10 Him who advances them to wealth, sends light to lead them in the war,
And quells their foemen in the fray.
11 May he, the saviour much−invoked, may Indra bear us in a ship
Safely beyond all enemies.
12 As such, O Indra, honour us with gifts of booty, further us,
And lead us to felicity.

HYMN XVII Indra.

1. COME, we have pressed the juice for thee; O Indra, drink this Soma here
Sit thou on this my sacred grass.
2 O Indra, let thy long−maned Bays, yoked by prayer, bring thee hitherward
Give car and listen to our prayers.
3 We Soma−bearing Brahmans call thee Soma−drinker with thy friend,
We, Indra, bringing Soma juice.
4 Come unto us who bring the juice, come unto this our eulogy,
Fair−visored! drink thou of the juice.
5 I pour it down within thee, so through all thy members let it spread:
Take with. thy tongue the pleasant drink.
6 Sweet to thy body let it be, delicious be the savoury juice:
Sweet be the Soma to thine heart.
7 Like women, let this Soma−draught, invested with its robe, approach,
O active Indra, close to thee.
8 Indra, transported with the juice, vast in his bulk, strong in his neck
And stout arms, smites the Vrtras down.
9 O Indra, go thou forward, thou who rulest over all by might:
Thou Vrtra−slayer slay the fiends,
10 Long be thy grasping−hook wherewith thou givest ample wealth to him
Who sheds the juice and worships thee.
11 Here, Indra, is thy Soma−draught, made pure upon the sacred grass:
Run hither, come and drink thereof.
12 Famed for thy radiance, worshipped well this juice is shed for thy delight
Thou art invoked, Akhandala!
13 To Kundapayya, grandson's son, grandson of Srngavrs! to thee,
To him have I addressed my thought.

14 Strong pillar thou, Lord of the home armour of Soma−offerers:
The drop of Soma breaketh all the strongholds down, and Indra is the Rsis' Friend.
15 Holy Prdikusanu, winner of the spoil, one eminent o'er many men,
Lead on the wild horse Indra with his vigorous grasp forward to drink the Soma juice.

HYMN XVIII. Adityas.

1. Now let the mortal offer prayer to win the unexampled grace Of these Adityas and their aid to cherish li fe.
2 For not an enemy molests the paths which these Adityas tread:
Infallible guards, they strengthen us in happiness.
3 Now soon may Bhaga, Savitar, Varuna, Mitra, Aryaman
Give us the shelter widely spread which we implore.
4 With Gods come thou whose fostering care none checks, O Goddesss Aditi:
Come, dear to many, with the Lords who guard us well.
5 For well these Sons of Aditi know to keep enmities aloof,
Unrivalled, giving ample room, they save from woe.
6 Aditi guard our herd by day, Aditi, free from guile, by night,
Aditi, ever strengthening, save us from grief!
7 And in the day our hymn is this: May Aditi come nigh to help,
With loving−kindness bring us weal and chase our foes.
8 And may the Asvins, the divine Pair of Physicians, send us health:
May they remove iniquity and chase our foes.
9 May Agni bless us with his fires, and Surya warm us pleasantly:
May the pure Wind breathe sweet on us, and chase our foes.
10 Drive ye disease and strife away, drive ye away malignity:
Adityas, keep us ever far from sore distress.
11 Remove from us the arrow, keep famine, Adityas! far away:
Keep enmities afar from us, Lords of all wealth!
12 Now, O Adityas, grant to us the shelter that lets man go free,
Yea, even the sinner from his sin, ye Bounteous Gods 1
13 Whatever mortal with the powe r of demons fain would injure us,
May he, impetuous, suffer harm by his own deeds.
14 May sin o'ertake our human foe, the man who speaketh evil thing,
Him who would cause our misery, whose heart is false.
15 Gods, ye are with the simple ones, ye know each mortal in your hearts;
Ye, Vasus, well discriminate the false and true.
16 Fain would we have the sheltering aid of mountains and of water−floods:
Keep far from us iniquity, O Heaven and Earth.
17 So with auspicious sheltering aid do ye, O Vasus, carry us
Beyond all trouble and distress, borne in your ship.
18 Adityas, ye Most Mighty Ones, grant to our children and their seed
Extended term of life that they may live long days.
19 Sacrifice, O Adityas, is your inward monitor: be kind,
For in the bond of kindred we are bound to you.
20 The Maruts' high protecting aid, the Asvins, and the God who saves,
Mitra and Varuna for weal we supplicate.

21 Grant us a home with triple guard, Aryaman, Mitra, Varuna!
Unthreatened, Maruts! meet for praise, and filled with men.
22 And as we human beings, O Adityas, are akin to death,
Graciously lengthen ye our lives that we may live.

HYMN XIX. Agni.

1. SING praise to hiin, the Lord of Light. The Gods have made the God to be their messenger,
And sent oblation to Gods.
2 Agni, the Bounteous Giver, bright with varied flames, laud thou, O singer Sobhari−
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice.
3 Thee have we chosen skilftillest in sacrifice, Immortal Priest among the Gods,
Wise finisher of this holy rite:
4 The Son of Strength, the blessed, brightly shining One, Agni whose light is excellent.
May be by sacrifice win us in heaven the grace of Mitra, Varuna, and the Floods.
5 The mortal who hath ministered to Agni with oblation, fuel, ritual lore,
And reverence, skilled in sacrifice.
6 Verily swift to run are his fleet−footed steeds, and most resplendent fame is his.
No trouble caused by Gods or wrought by mortal man from any side o'ertaketh him.
7 May we by thine own fires be well supplied with fire, O Son of Strength, O Lord of Might:
Thou as our Friend hast worthy men.
8 Agni, who praises like a guest of friendly mind, is as a car that brings us gear.
Also in thee is found perfect security thou art the Sovran Lord of wealth.
9 That man, moreover, merits praise who brings, auspicious Agni, sacrificial gifts
May he win riches by his thoughts.
10 He for whose sacrifice thou standest up erect is prosperous and rules o'er men.
He wins with coursers and with singers killed in song: with heroes he obtains the prize.
11 He in whose dwelling Agni is chief ornament, and, all−desired, loves his laud well,
And zealously tends his offerings−
12 His, or the lauding sage's word, his, Son of Strength! who Is most prompt with sacred gifts,
Set thou beneath the Gods, Vasu, above mankind, the speech of the intelligent.
13 He who with sacrificial gifts or homage bringeth very skilful Agni nigh,
Or him who flashes fast with song,
14 The mortal who with blazing fuel, as his laws command, adores the Perfect God,
Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.
15 Give us the splendour, Agni, which may overcome each greedy fiend in our abode,
The wrath of evil−hearted folk.
16 That, wherewith Mitra, Varuna, and Aryaman, the Asvins, Bhaga give us light,
That may we, by thy power finding best furtherance, worship, O Indra, helped by thee.
17 O Agni, most devout are they, the sages who have set thee Sage exceeding wise,
O God, for men to look upon:
18 Who have arranged thine altar Blessed God, at morn brought thine oblation, pressed the juice.
They by their deeds of strength have won diem, mighty wealth, who have set all their hope in thee.
19 −May Agni worshipped bring us bliss, may the gift, Blessed One, and sacrifice bring bliss;
Yea, may our praises bring us bliss.
20 Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight.
Bring down the many firm hopes of our enemies, and let us vanquish with thine aid.

21 I praise with song the Friend of man, whom Gods sent down to be herald and messenger,
Best worshipper, bearer of our gifts.
22 Thou unto sharp−toothed Agni, Young and Radiant God, proclaimest with thy song the feast−
Agni, who for our sweet strains moulds heroic strength when sacred oil is offered him,
23 While, served with sacrificial oil, now upward and now downward Agni moves his sword,
As doth the Asura his robe.
24 The God, the Friend of man, who bears our gifts to heaven, the God with his sweet−smelling mouth,
Distributes, skilled in sacrifice, his precious things, Invoking Priest, Immortal God.

25 Son of Strength, Agni, if thou wert the mortal, bright as Mitra, I worshipped with our gifts!
And I were the Immortal God
26 I would not give thee up, Vasu, to calumny, or misery, O Bounteous One.
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin.
27 Like a son cherished in his father's houi§e, let our oblation rise unto the Gods.
28 With thine immediate aid may I, excellent Agni, ever gain my wish
A mortal with a God to help.
29 O Agni, by thy wisdom, by thy bounties, by thy leading may I gather wealth.
Excellent Agni, thou art called my Providence: delight thou to be liberal.
30 Agni, he conquers by thine aid that brings him store of noble heroes and great strength,
Whose bond of friendship is thy choice.
31 Thy spark is black and crackling, kindled in due time, O Bounteous, it is taken up.
Thou art the dear Friend of the mighty Mornings: thou shinest in glimmerings of the night.
32 We Sobharis have come to him, for succour, who is good to help with thousand powers,
The Sovran, Trasadasyu's Friend.
33 O Agni, thou on whom all other fires depend, as branches on the parent stem,
I make the treasures of the folk, like songs, mine own, while I exalt thy sovran might.
34 The mortal whom, Adityas, ye, Guilelew, lead to the farther bank
Of all the princes, Bounteous Ones
35 Whoe'er he be, Man−ruling Kings! the Regent of the race of men−
May we, O Mitra, Varuna, and Aryaman, like him be furtherers of your law.
36 A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son,
Most liberal, kind, lord of the brave.
37 And Syava too for me led forth a strong steed at Suvastu's ford:
A herd of three times seventy kine, good lord of gifts, he gave to me.

HYMN XX Maruts.

1. LET none, Swift Travellers! check you: come hither, like−spirited, stay not far away,
Ye benders even of what is firm.
2 Maruts, Rbhuksans, Rudras come ye with your cars strong−fellied and exceeding bright.
Come, ye for whom we long, with food, to sacrifice, come ye with love to Sobbari.
3 For well we know the vigorous might of Rudra's Sons, the Martits, who are passing strong,
Swift Visnu's band, who send the rain.,
4 Islands are bursting forth and misery is stayed: the heaven and earth are joined in one.
Decked with bright rings, ye spread the broad expanses out, when ye, Self. luminous, stirred yourselves.
5 Even things immovable shake and reel, the mountains and the forest trees at your approach,
And the earth trembles as ye come.

6 To lend free course, O Maruts, to your furious rush, heaven high and higher still gives way,
Where they, the Heroes mighty with their arms, display their gleaming omaments on their forms.
7 After their Godlike nature they, the bull. like Heroes, dazzling and impetuous, wear
Great splendour as they show erect.
8 The pivot of the Sobharis' chariot within the golden box is balmed with milk.
May they the Well–born, Mighty, kindred of the Cow, aid us to food and to delight.
9 Bring, ye who sprinkle balmy drops. oblations to your vigorous Marut company,
To those whose leader is the Bull.
10 Come hither, O ye Mares, on your stronghorsed car, solid in look, with solid naves.
Lightly like winged falcons, O ye Heroes, come, come to enjoy our ofrerings.
11 Their decoration is the same: their omaments of gold are bright upon their arms;
Their lances glitter splendidly.

12 They toil not to defend their bodies from attack, strong Heroes with their mighty arms.
Strong are your bows and strong the weapons in your cars, and glory sits on every face.
13 Whose name extendeth like a sea, alone, resplendent, so that all have joy in it,
And life–power like ancestral might.
14 Pay honour to these Maruts and sing praise to them, for of the wheel–spokes of the car
Of these loud roarers none is last: this is their power, this moves them to give mighty gifts.
15 Blest by your favouring help was he, O Maruts, at the earlier flushings of the morn,
And even now shall he be blest.
16 The strong man to whose sacrifice, O Heroes, ye approach that ye may taste thereof,
With glories and with war that winneth spoil shall gain great bliss, ye Shakers of the world.
17 Even as Rudra's Sons, the brood of the Creator Dyaus, the Asura, desire,
O Youthful Ones, so shall it be:
18 And these the bounteous, worthy of the Maruts who move onward pouring down the rain–
Even for their sake, O Youthful Ones, with kindest heart take us to you to be your own.
19 O Sobhari, with newest song sing out unto the youthful purifying Bulls,
Even as a plougher to his steers.
20 Who, like a celebrated boxer, overcome the challengers in every fight:
They who, like shining bulls, are most illustrious–honour those Maruts with thy song.
21 Allied by common ancestry, ye Maruts, even the Cows, alike in energy,
Lick, all by turns, each other's head.
22 Even mortal man, ye Dancers breast adorned with gold, attains to brotherhood with you.
Mark ye and notice us, O Maruts; evermore your friendship is secured to us.
23 O Maruts, rich in noble gifts, bring us a portion of the Maruts' medicine,
Ye Coursers who are Friends to us.
24 Haters of those who serve you not, bliss–bringers, bring us bliss with those auspicious aids
Wherewith ye are victorious and guard Sindhu well, and succour Krvi in his need.
25 Maruts, who rest on fair trimmed grass, what balm soever Sindhu or Asikni hath,
Or mountains or the seas contain.
26 Ye carry on your bodies, ye who see it all: so bless us graciously therewith.
Cast, Maruts, to the ground our sick man's malady: replace the dislocated limb.

HYMN XXI. Indra.

1. WE call on thee, O Matchless One! We seeking help, possessing nothing firm ourselves,

Call on thee wonderful in fight
2 On thee for aid in sacrifice. This youth of ours, the bold, the mighty, hath gonse forth.
We therefore, we thy friends, Indra, havie chosen thee, free−giver, as our Guardian God.
3 Come hither, for the drops are here, O Lord of corn−lands. Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!
4 For we the kinless singers have drawn hither thee, O Indra, who hast numerous kin.
With all the forms thou hast, comic thou of bull−like strength, come near to drink the Soma juice.
5 Sitting like birds beside thy meath., mingled with milk, that gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
6 We speak to thee with this our reverential prayer. Why art thou pondering yet awhile?
Here are our wishes; thou art liberal, Lord of Bays: we and our hymns are present here.
7 For not in recent times alone, O Indra, Thunder−armed, have we obtained thine aid.
Of old we knew thy plenteous wealth.
8 Hero, we knew thy friendship and thy rich rewards: these, Thunderer, now we crave of thee.
O Vasu, for all wealth that cometh of the kine, sharpen our powers, fair−visored God.
9 Him who of old hath brought to us this and that blessing, him I magnify for you,

Even Indra, O my friends, for help
10 Borne by Bay Steeds, the Lord of heroes, ruling men, for it is he who takes; delight.
May Maghavan bestow on us his worshippers hundreds of cattle and of steeds.
11 Hero, may we, with thee for Friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine.
12 May we be victors in the singer's battlesong, and meet the wicked, Much invoked!
With heroes smite the foeman and show forth our strength. O Indra, further thou our thoughts.
13 O Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest comradeship in war.
14 Thou findest not the wealthy man to be thy friend: those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a Father, art invoked.
15 O Indra, let us not, like fools who waste their lives at home, with friendship such as thine
Sit idly by the poured−out juice.
16 Giver of kine, may we not miss thy gracious gifts: let us not rob thee of thine own.
Strip even the strong places of the foe, and bring: thy gifts can never be made vain.
17 Indra or blest Sarasvati alone bestows such wealth, treasure so great, or thou,
O Citra, on the worshipper.
18 Citra is King, and only kinglings are the rest who dwell beside Sarasvati.
He, like Parjanya with his rain, hath spread himself with thousand, yea, with myriad gifts.

HYMN XXII. Asvins.

1. HITHERWARD have I called to−day, for succour, that most wondrous car Which ye ascended, Asvins
, ye whose paths are red, swift to give Car, for Surya's sake.
2 Car ever young, much longed−for, easily invoked, soon guided, first in deeds of might,
Which waits and serves, O Sobhari, with benevolence, without a rival or a foe.
3 These Asvins with our homage, these Two Omnipresent Deities
Hitherward will we bring for kind help, these who seek the dwelling of the worshipper.
4 One of your chariot wheels is moving swiftly round, one speeds for you its onward course.
Like a milch−cow, O Lords of splendour, and with haste let your benevolence come to us.

5 That chariot of yours which hath a triple seat and reins of gold,
The famous car that traverseth the heaven and earth, thereon Nasatyas, Asvins, come.
6 Ye with your plough, when favouring Manu with your help, ploughed the first harvest in the sky.
As such will we exalt you, Lords of splendour, now, O Asvins, with our prayer and praise.
7 Come to us, Lords of ample wealth, by paths of everlasting Law,
Whereby to high dominion ye with mighty strength raised Trksi, Trasadasyu's son.
8 This Soma pressed with stones is yours, ye Heroes, Lords of plenteous wealth.
Approach to drink the Soma, come, drink in the worshipper's abode.
9 O Asvins, mount the chariot, mount the golden seat, ye who are Lords of plenteous wealth,
And bring to us abundant food.
10 The aids wherewith ye helped Paktha and Adhrigt;, and Babhru severed from his friends,−
With those, O Asvins, come hither with speed and soon, and heal whatever is diseased.
11 When we continually invoke the Asvins, the resistless, at this time of day,
We lovers of the song, with songs.
12 Through these, ye Mighty Ones, come hither to my call which brings all blessings, wears all forms,−
Tlirough which, All−present Heroes, lavishest of food ye strengthened Krvi, come through these.
13 I speak to both of these as such, these Asvins whom I reverence at this time of day:
With homage we entreat them both.
14 Ye who are Lords of splendour, ye whose paths are red, at eve, at mom, at sacrifice,
Give us not utterly as prey to mortal foe, ye Rudras, Lords of ample wealth.

15 For bliss I call. the blissful car, at morn the inseparable Asvins with their car
I call, like Sobhari our sire.
16 Rapid as thought, and strong, and speeding to thejoy, bringing.your swiftly−coming help,
Be to us a protection even from far away Lords of great wealth, with many aids.'
17 Come, Wonder−Workers, to our home, our home, O Asvins, rich in cattle, steeds, and gold,
Chief drinkers of the Soma's juice
18 Choice−worthy strength, heroic, firm and excellent, uninjured by the Raksas foe,
At this your coming nigh, ye Lords of ample wealth and all good things, may we obtain.

HYMN XXIII. Agni.

1. WORSHIP thou Jatavedas, pray to him who willingly accepts, Whose smoke wanders at will, and none may grasp his flame.
2 Thou, all men's friend, Visvamanas, exaltest Agni with thy song,
The Giver, and his flames with which no cars contend.
3 Whose resolute assault, to win vigour and food, deserves our praise,−
Through whose discovering power the priest obtaineth wealth.
4 Up springs the imperishable flame, the flame of the Refulgent One
Most bright, with glowing jaws and glory in his train.
5 Skilled in fair sacrifice, extolled, arise in Godlike loveliness,
Shining with lofty splendour, with effulgent light.
6 Called straight to our oblations, come, O Agni, through our eulogies,
As thou hast been our envoy bearing up our gifts.
7 I call your Agni, from of old Invoking Priest of living men:
Him with this song I laud and magnify for you.
8 Whom, wondrous wise, they animate with solemn rites and his fair form,

Kind as a friend to men who keep the holy Law.
9 Him, true to Law, who perfecteth the sacrifice,. Law−loving ones!
Ye with your song have gratified in the place of prayer.
10 May all our sacrifices go to him the truest Angiras,
Who is among mankind the most illustrious Priest.
11 Imperishable Agni, thine are all these high enkindled lights,
Like horses and like stallions showing forth their strength.
12 So give us, Lord of Power and Might, riches combined with hero strength,
And guard us with our sons and grand. sons in our frays.
13 Soon as the eager Lord of men is friendly unto Manti's race,
Agni averteth from us all the demon host.
14 O Hero Agni, Lord of men, on hearing this new laud of mine,
Burn down the Raksasas, enchanters, with thy flame.
15 No mortal foe can e'er prevail by arts of magic over him
Who serveth Agni well with sacrificial gifts.
16 Vyasva the sage, who sought the Bull, hath won thee, finder of good things:
As such may we enkindle thee for ample wealth.
17 Usana Kavya stablished thee, O Agni, as Invoking Priest:
Thee, Jatavedas, Sacrificing Priest for man.
18 All Deities of one accord appointed thee their messenger:
Thou, God, through hearing, hadst first claim to sacrifice.
19 Him may the mortal hero make his own immortal messenger.
Far−spreading, Purifier, him whose path is black.
20 With lifted ladles let us call him splendid with his brilliant flame,

Men's ancient Agni, wasting not, adorable.
21 The man who pays the worship due to him with sacrificial gifts
Obtains both plenteous nourishment and hero fame.
22 To Jatavedas Agni, chief in sacrifices, first of all
With homage goes the ladle rich with sacred gifts.
23 Even as Vyatya did, may we with these most high and liberal hymns
Pay worship unto Agni of the splendid flame.
24 Now sing, as Sthurayupa sang, with lands to him who spreadeth far,
To Agni of the home, O Rsi, Vyasva's son.
25 As welcome guest of human kind, as offspring of the forest kings,
The sages worship ancient Agni for his aid.
26 For men's oblations brought to him who is the mighty Lord of all,
Sit, Agni, mid our homage, on the sacred grass.
27 Grant us abundant. treasures, grant the opulence which many crave,
With store of heroes, progeny, and high renown.
28 Agni, Most Youthful of the Gods, send evermore the gift of wealth
Unto Varosusaman and to all his folk.
29 A mighty Conqueror art thou, O Agni, so disclose to us
Food in our herds of kine and gain of ample wealth.
30 Thou, Agni, art a glorious God: bring hither Mitra, Varuna,
Imperial Sovrans, holy−minded, true to Law.

HYMN XXIV. Indra.

1. COMPANIONS, let us learn a prayer to Indra. whom the thunder arms, To glorify your bold and most heroic Friend.
2 For thou by slaying Vrtra art the Vrtra−slayer, famed for might.
Thou, Hero, in rich gifts surpassest wealthy chiefs.
3 As such, when glorified, bring us riches of very wondrous fame,
Set in the highest rank, Wealth−giver, Lord of Bays!
4 Yea, Indra, thou disclosest that preeminent dear wealth of men:
Boldly, O Bold One, glorified, bring it to us.
5 The workers of destruction stay neither thy right hand nor thy left:
Nor hosts that press about thee, Lord of Bays, in fight.
6 O Thunder−armed, I come with songs to thee as to a stall with kine:
Fulfil the wish and thought of him who sings thy praise.
7 Chief Vrtra−slayer, through the hymn of Visvamanas think of all,
All that concerneth us, Excellent, Mighty Guide.
8 May we, O Vrtra−slayer, O Hero, find this thy newest boon, Longed−for, and excellent, thou who art m uch
invoked!
9 O Indra, Dancer, Much−invoked! as thy great power is unsurpassed,
So be thy bounty to the worshipper unchecked.
10 Most Mighty, most heroic One, for mighty bounty fill thee full.
Though strong, strengthen thyself to win wealth, Maghavan!
11 O Thunderer, never have our prayers gone forth to any God but thee:
So help us, Maghavan, with thine assistance now.
12 For, Dancer, verily I find none else for bounty, saving thee,
For splendid wealth and power, thou Lover of the Song.
13 For Indra pour ye out the drops meath blent with Soma let him drink
With bounty and with majesty will he further us.

14 I spake to the Bay Coursers' Lord, to him who gives ability:
Now hear the son of Asva as he praises thee.
15 Never was any Hero born before thee mightier than thou:
None certairdy like thee in goodness and in wealth.
16 O ministering priest, pour out of the sweet juice what gladdens most:
So is the Hero praised who ever prospers us.
17 Indra, whom Tawny Coursers bear, praise such as thine, preeminent,
None by his power or by his goodness hath attained.
18 We, seeking glory, have invoked this Master of all power and might
Who must be glorified by constant sacri fice.
19 Come, sing we praise to Indra, friends, the Hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.
20 To him who wins the kine, who keeps no cattle back, Celestial God,
Speak wondrous speech more sweet than butter and than meath.
21 Whose hero powers are measureless, whose bounty ne'er may be surpassed,
Whose liberality, like light, is over all.
22 As Vyasva did, praise Indra, praise the Strong unfluctuating Guide,
Who gives the foe's possessions to the worshipper.

23 Now, son of Vyasva, praise thou him who to the tenth time still is new,
The very Wise, whom living men must glorify
24 Thou knowest, Indra, Thunder−armed, how to avoid destructive powers,
As one secure from pitfalls each returning day.
25 O Indra, bring that aid wherewith of old, Most Wondrous! thou didst slay
His foes for active Kutsa: send it down to us.
26 So now we seek thee fresh in might, Most Wonderful in act! for gain:
For thou art he who conquers all our foes for us.
27 Who will set free from ruinous woe, or Arya on the Seven Streams:
O valiant Hero, bend the Dasa's weapon down.
28 As to Varosusaman thou broughtest great riches, for their gain,
To Vyasva's sons, Blest Lady, rich in ample wealth!
29 Let Narya's sacrificial meed reach Vyasva's Soma−bearing sons:
In hundreds and in thousands be the great reward.
30 If one should ask thee, Where is he who sacrificed? Whither lookest thou?
Like Vala he hath passed away and dwelleth now on Gomati.

HYMN XXV. Mitra−Varuna.

1. I WORSHIP you who guard this All, Gods, holiest among the Gods, You, faithful to the Law, whose p ower is sanctified.
2 So, too, like charioteers are they, Mitra and sapient Varuna,
Sons high−born from of old, whose holy laws stand fast.
3 These Twain, possessors of all wealth, most glorious, for supremest sway
Aditi, Mighty Mother, true to Law, brought forth.
4 Great Varuna and Mitra, Gods, Asuras and imperial Lords,
True to Eternal Law proclaim the high decree.
5 The offspring of a lofty Power, Daksa's Two Sons exceeding strong,
Who, Lords of flowing rain, dwell in the place of food.
6 Ye who have gathered up your gifts, celestial and terrestrial food,
Let your rain come to us fraught with the mist of heaven.
7 The Twain, who from the lofty sky seem to look down on herds below,

Holy, imperial Lords, are set to be revered.
8 They, true to Law, exceeding strong, have sat them down for savran rule:
Princes whose laws stand fast, they have obtained their sway.
9 Pathfinders even better than the eye, with unobstructed sight,
Even when they close their lids, observant, they perceive.
10 So may the Goddess Aditi, may the Nasatyas guard us well,
The Martits guard us well,.endowed with mighty strength.
11 Do ye, O Bounteous Gods, protect our dwelling lace by day and night:
With you for our defenders may we go unharmed.
12 May we, unharmed, serve bountiful Visnu, the God who slayeth none:
Self−moving Sindhu hear and be the first to mark.
13 This sure protection we elect, desirable and reaching far,
Which Mitra, Varuna, and Aryaman afford.
14 And may the Sindhu of the floods, the Maruts, and the ASvin Pair,

Boon Indra, and boon Visnu have one mind with us.
15 Because these warring Heroes stay the enmity of every foe,
As the fierce water−flood repels the furious ones.
16 Here this one God, the Lord of men, looks forth exceeding far and wide:
And we, for your advantage, keep his holy laws.
17 We keep the old accustomed laws, the statutes of supremacy,
The Iong−known laws of Mitra and of Varuna.
18 He who hath measured with his ray the boundaries of heaven and earth,
And with his majesty hath filled the two worlds full,
19 Surya hath spread his light aloft up to the region of the sky,
Like Agni all aflame when gifts are offered him.
20 With him who sits afar the word is lord of food that comes from kine,
Controller of the gift of unempoisoned food.
21 So unto Surya, Heaven, and Earth at morning and at eve I speak.
Bringing enjoyments ever rise thou up for us.
22 From Uksanyayana a bay, from Harayana a white steed,
And from Susaman we obtained a hamessed car.
23 These two shall bring me further gain of troops of tawny−coloured steeds,
The carriers shall they be of active men of war.
24 And the two sages have I gained who hold the reins and bear the whip,
And the two great strong coursers, with my newest song.

HYMN XXVI. Asvins.

1. I CALL your chariot to receive united praise mid princely men, Strong Gods who pour down wealth, of never vanquished might!
2 Ye to Varosusaman come, Nasatyas, for this glorious rite.
With your protecting aid. Strong Gods, who pour down wealth.
3 So with oblations we invoke you, rich in ample wealth, to−day,
When night hath passed, O ye who send us plenteous food.
O Asvins, Heroes, let your car, famed, best to travel, come to us,
And, for his glory, mark your zealous servant's lauds.
5 Asvins, who send us precious gifts, even when offended, think of him:
For ye, O Rudras, lead us safe beyond our foes.
6 For, Wonder−Workers, with fleet steeds ye fly completely round this All,
Stirring our thoughts, ye Lords of splendour, honey−hued.

7 With all−sustaining opulence, Asvins, come hitherward to us,
Ye rich and noble Heroes, ne'er to be o'erthrown.
8 To welcome this mine offering, O ye Indra−like Nasatyas, come
As Gods of best accord this day with other Gods.
9 For we, like Vyasva, lifting up our voice like oxen, call on you:
With all your loving kindness, Sages, come to us.
10 O Rsi, laud the Asvins well. Will they not listen to thy call?
Will they not bum the Panis who are nearer them?
11 O Heroes, listen to the son of Vyasva, and regard me here,
Varuna, Mitra, Aryaman, of one accord.

12 Gods whom we yearn for, of your gifts, of what ye bring to us, bestow
By princes' hands on me, ye Mighty, day by day.
13 Him whom your sacrifices clothe, even as a woman with her robe,
The Asvins help to glory honouring him well.
14 Whoso regards your care of men as succour widest in its reach,
About his dwelling go, ye Asvins, loving us.
15 Come to us ye who pour down wealth, come to the home which men must guard:
Like shafts, ye are made meet for sacrifice by song.
16 Most fetching of all calls, the laud, as envoy, Heroes, called to you
Be it your own, O Asvin Pair.
17 Be ye in yonder sea of heaven, or joying in the home of food,
Listen to me, Immortal Ones.
18 This river with his lucid flow attracts you, more than all the streams,−
Even Sindhu with his path of gold.
19 O Asvins, with that glorious fame come hither, through our brilliant song,
Come ye whose ways are marked with light.
20 Harness the steeds who draw the car, O Vasu, bring the well−fed pair.
O Vayu, drink thou of our meath: come unto our drink−offerings.
21 Wonderful Vayu, Lord of Right, thou who art Tvastar's son−in−law,
Thy saving succour we elect.
22 To Tvastar's son−in−law we pray for wealth whereof he hath control:
For glory we seek vayu, men with juice effused.
23 From heaven, auspicious Vayu, come drive hither with thy noble steeds:
Come on thy mighty car with wide−extending seat.
24 We call thee to the homes of men, thee wealthiest in noble food,
And liberal as a press−stone with a horse's back.
25 So, glad and joyful in thine heart, do thou, God, Vayu, first of all
Vouchsafe us water, strength, and thought.

HYMN XXVII. Visvedevas.

1. CHEIF Priest is Agni at the laud, as stones and grass at sacrifice: With song I seek the Maruts, Brahma naspati, Gods for help much to be desired.
2 I sing to cattle and to Earth, to trees, to Dawns, to Night, to plants.
O all ye Vasus, ye possessors of all wealth, be ye the furtherers of our thoughts.
3 Forth go, with Agni, to the Gods our sacrifice of ancient use,
To the Adityas, Varuna whose Law stands fast, and the all−lightening Marut troop.
4 Lords of all wealth, may they be strengtheners of man, destroyers of his enemies.
Lords of all wealth, do ye, with guards which none may harm, preserve our dwelling free from foes.
5 Come to us with one mind to−day, come to us all with one accord,

Maruts with holy song, and, Goddess Aditi, Mighty One, to our house and home.
6 Send us delightful things, ye Maruts, on your steeds: come ye, O Mitra, to our gifts.
Let Indra, Varuna, and the Adityas sit, swift Heroes, on our sacred grass.
7 We who have trimmed the grass for you, and set the banquet in array,
And pressed the Soma, call you, Varuina, like men, with sacrificial fires aflame.
8 O Maruts, Visinu, Asvins, Pusan, haste away with minds turned hitherward to Me.

Let the Strong Indra, famed as Vrtra's slayer, come first with the winners of the spoil.
9 Ye Guileless Gods, bestow on us a refuge strong on every side,
A sure protection, Vasus, unassailable from near at hand or from afar.
10 Kinship have I with you, and close alliance O ye Gods, destroyers of our foes.
Call us to our prosperity of former days, and soon to new klicity.
11 For now have I sent forth to you, that I may win a fair reward,
Lords of all wealth, with homage, this my song of praise. like a milch−cow that faileth not.
12 Excellent Savitar hath mounted up on high for you, ye sure and careful Guides.
Bipeds and quadrupeds, with several hopes and aims, and birds have settled to their tasks.
13 Singing their praise with God−like thought let us invoke each God for grace,
Each God to bring you help, each God to strengthen you.
14 For of one spirit are the Gods with mortal man, co−sharers all of gracious gifts.
May they increase our strength hereafter and to−day, providing case and ample room.
15 I laud you, O ye Guileless Gods, here where we meet to render praise.
None, Varuna and Mitra, harins the mortal, man who honours and obeys your laws.
16 He makes his house endure, he gathers plenteous food who pays obedience to your will.
Born in his sons anew he spreads as Law commands, and prospers every way unharmed.
17 E'en without war he gathers wealth, and goes hisway on pleasant paths,
Whom Mitra, Varuna and Aryaman protect, sharing the gift,of one accord.
18 E'en on the plain for him ye make a sloping path, an easy way where road is none:
And far away from him the ineffectual shaft must vanish, shot at him in vain.
19 If ye appoint the rite to−day, kind Rulers, when the Sun ascends,
Lords of all wealth, at sunset or at wakingtime, or be it at the noon of day,
20 Or, Asuras, when ye have sheltered the worshipper who goes to sacrifice, at eve
may we, O Vasus, ye possessors of all wealth, come then into the midst of You.
21 If ye to−day at sunrise, or at noon, or in the gloom of eve,
Lords of all riches, give fair treasure to the man, the wise man who hath sacrificed,
22 Then we, imperial Rulers, claim of you this boon, your wide protection, as a son.
May we, Adityas, offering holy gifts, obtain that which shall bring us greater bliss.

HYMN XXVIII. Visvedevas.

1. THE Thirty Gods and Three besides, whose seat hath been the sacred grass,
From time of old have found and gained.
2 Varuna, Mitra, Aryaman, Agnis, with Consorts, sending boons,
To whom our Vasat! is addressed:
3 These are our guardians in the west, and northward here, and in the south,
And on the cast, with all the tribe.
4 Even as the Gods desire so verily shall it be. None minisheth this power of theirs,
No demon, and no mortal
5 The Seven carry seven spears; seven are the splendours they possess,
And seven the glories they assume.

HYMN XXIX Visvedevas.

1. ONE is a youth brown, active, manifold he decks the golden one with ornament.
2 Another, luminous, occupies the place of sacritice, Sage, among the Gods.

3 One brandishes in his hand an iron knife, firm, in his seat amid the Deities.
4 Another holds the thunderbolt, wherewith he slays the Vrtras, resting in his hand.
5 Another bears a pointed weapon: bright is he, and strong, with healing medicines.
6 Another, thief−like, watches well the ways, and knows the places where the treasures lie.
7 Another with his mighty stride hath made his three steps thither where the Gods rejoice.
8 Two with one Dame ride on with winged steeds, and journey forth like travellers on their way.
9 Two, highest, in the heavens have set their seat, worshipped with holy oil, imperial Kings.
10 Some, singing lauds, conceived the Sama−hymn, great hymn whereby they caused the Sun to shine.

HYMN XXX. Visvedevas.

1. NOT one of you, ye Gods, is small, none of you is a feeble child: All of you, verily, are great.
2 Thus be ye lauded, ye destroyers of the foe, ye Three−and−Thirty Deities,
The Gods of man, the Holy Ones.
3 As such defend and succour us, with benedictions speak to us:
Lead us not from our fathers' and from Manu's path into the distance far away.
4 Ye Deities who stay with us, and all ye Gods of all mankind,
Give us your wide protection, give shelter for cattle and for steed.

HYMN XXXI. Various Deities.

1. THAT Brahman pleases Indra well, who worships, sacrifices, pours Libation, and prepares the meal.
2 Sakra protects from woe the man who gives him sacrificial cake.
And offers Soma blent with milk.
3 His chariot shall be glorious, sped by Gods, and mighty shall he be,
Subduing all hostilities.
4 Each day that passes, in his house flows his libation, rich in milk,
Exhaustless, bringing progeny.
5 O Gods, with constant draught of milk, husband and wife with one accord
Press out and wash the Soma juice.
6 They gain sufficient food: they come united to the sacred grass,
And never do they fail in strength.
7 Never do they deny or seek to hide the favour of the Gods:
They win high glory for themselves.
8 With sons and daughters by their side they reach their full extent of life,
Both decked with ornaments of gold.
9 Serving the Immortal One with gifts of sacrificial meal and wealth,
They satisfy the claims of love and pay due honour to the Gods.
10 We claim protection from the Hills, we claim protection of the Floods,
Of him who stands by Visnu's side.
11 May Pusan come, and Bhaga, Lord of wealth, All−bounteous, for our weal
Broad be the path that leads to bliss:
12 Aramati, and, free from foes, Visva with spirit of a God,
And the Adityas' peerless might.
13 Seeing that Mitra, Aryaman, and Varuna are guarding us,

The paths of Law are fair to tread.

14 I glorify with song, for wealth, Agni the God, the first of you.
We honour as a well−loved Friend the God who prospereth our fields.
15 As in all frays the hero, so swift moves his car whom Gods attend.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
16 Ne'er are ye injured, worshipper, presser of juice, or pious man.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
17 None in his action equals him, none holds him far or keeps him off.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
18 Such strength of heroes shall be his, such mastery of fleet−foot steeds.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

HYMN XXXII. Indra.

1. 1. KANVAS, tell forth with song the deeds of Indra, the Impetuous, Wrought in the Soma's wild delight.
2 Strong God, he slew Anarsani, Srbinda, Pipru, and the fiend,
Ahisuva, and loosed the floods.

2. 3. Thou broughtest down the dwelling−place, the height of lofty Arbuda.
That exploit, Indra, must be famed.
4 Bold, to your famous Soma I call the fair−visored God for aid,
Down like a torrent from the hill.
5 Rejoicing in the Soma−draughts, Hero, burst open, like a fort,
The stall of horses and of kine.
6 If my libation gladdens, if thou takest pleasure in my laud,
Come with thy Godhead from afar.
7 O Indra, Lover of the Song, the singers of thy praise are we:
O Soma−drinker, quicken us.
8 And, taking thy delight with us bring us still undiminished food:
Great is thy wealth, O Maghavan.
9 Make thou us rich in herds of kine, in steeds, in gold: let us exert
Our strength in sacrificial gifts.
10 Let us call him to aid whose hands stretch far, to whom high laud is due.
Who worketh well to succour us.
11 He, Satakratu, even in fight acts as a Vrtra−slayer s,till:
He gives his worshippers much wealth.
12 May he, this A;akra, strengthen us, Boon God who satisfies our needs,
Indra, with all lhis saving helps.
13 To him, the mighty stream of wealth, the Soma−presser's rescuing Friend,
To Indra sing your song of praise;
14 Who bringeth what is great and firm, who winneth glory in his wars,
Lord of vast wealth through power and might.
15 There liveth none to cheek or stay his energies and gracious deeds:
None who can say, He giveth not.
16 No debt is due by Brahmans now, by active men who press the juice:
Well hath each Soma−draught been paid.
17 Sing ye to him who must be praised, say lauds to him who must be praised,
Bring prayer to him who must be praised.
18 May be, unchecked, strong, meet for praise, bring hundreds, thousands forth to light,

Indra who aids the worshipper.

19 Go with thy God−like nature forth, go where the folk are calling thee:
Drink, Indra, of the drops we pour.
20 Drink milky draughts which are thine own, this too which was with Tugrya once,
This is it, Indra, that is thine.
21 Pass him who psours libations out in angry mood or after sin:
Here drink the juice we offer thee.
22 Over the three great distances, past the Five Peoples go thy way,
O Indra, noticing our voice.
23 Send forth thy ray like Surya: let my songs attract thee hitherward,
Like waters gathering to the vale.
24 Now to the Hero fair of cheek, Adhvaryu, pour the Soma forth:
Bring of the juice that he may drink
25 Who cleft the water−cloud in twain, loosed rivers for their downward flow,
And set the ripe milk in the kine.
26 He, meet for praise, slew Vrtra, slew Ahisuva, Urnavabha's son,
And pierced th:rough Arbuda with frost.
27 To him your matchless Mighty One, unconquerable Conqueror,
Sing forth the prayer which Gods have given:
28 Indra, who in the wild delight of Soma juice considers here
All holy Laws among the Gods.
29 Hither let these thy Bays who share thy banquet, Steeds with golden manes,
Convey thee to the feast prepared.
30 Hither, O thou whom many laud, the Bays whom Priyamedha praised,
Shall bring thee to the Soma−draught.

HYMN XXXIII. Indra.

1. WE compass thee like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vrtra−slayer, sit.
2 Men, Vasu! by the Soma, with lauds call thee to the foremost place:
When comest thou athirst unto the juice as home, O Indra, like a bellowing bull?
3 Boldly, Bold Hero, bring us spoil in thousands for the Kanvas' sake.
O active Maghavan, with eager prayer we crave the yellow−hued with store ol kine.
4 Medhyatithi, to Indra sing, drink of the juice to make thee glad.
Close−knit to his Bay Steeds, bolt−armed, beside the juice is he: his chariot is of gold.
5 He Who is praised as strong of hand both right and left, most wise and hold:
Indra who, rich in hundreds, gathers thousands up, honoured as breaker−down of forts.
6 The bold of heart whom none provokes, who stands in bearded confidence;
Much−lauded, very glorious, overthrowing foes, strong Helper, like a bull with might.
7 Who knows what vital ower he wins, drinking beside the flowing juice?
This is the fair−checked God who, joying in the draught, breaks down the castles in his strength.
8 As a wild elephant rushes on this way and that way, mad with heat,'
None may compel thee, yet come hither to the draught: thou movest mighty in thy power.
9 When he, the Mighty, ne'er o'erthrown, steadfast, made ready for the fight,

When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.
10 Yea, verily, thou art a Bull, with a bull's rush. whom none may stay:
Thou Mighty One, art celebrated as a Bull, famed as a Bull both near and far.
11 Thy reins are very bulls in strength, bulls' strength is in thy golden whip.
Thy car, O Maghavan, thy Bays are strong as bulls: thou, Satakratu, art a Bull.
12 Let the strong presser press for thee. Bring hither, thou straight−rushing Bull.

The mighty makes the mighty run in flowing streams for thee whom thy Bay Horses bear.
13 Come, thou most potent Indra, come to drink the savoury Soma juice.
Maghavan, very wise, will quickly come to hear the songs, the prayer, the hymns of praise.
14 When thou hast mounted on thy car let thy yoked Bay Steeds carry thee,
Past other men's libations, Lord of Hundred Powers, thee, Vrtra−slayer, thee our Friend.
15 O thou Most Lofty One, accept our laud as nearest to thine heart.
May our libations be most sweet to make thee glad, O Soma−drinker, Heavenly Lord.
16 Neither in thy decree nor mine, but in another's he delights,−
The man who brought us unto this.
17 Indra himself hath said, The mind of woman brooks not discipline,
Her intellect hath little weight.
18 His pair of horses, rushing on in their wild transport, draw his car:
High−lifted is the stallion's yoke.
19 Cast down thine eyes and look not up. More closely set thy feet. Let none
See what thy garment veils, for thou, a Brahman, hast become a dame.

HYMN XXXIV. Indra.

1. Come hither, Indra, with thy Bays, come thou to Kanva's eulogy. Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
2 May the stone draw thee as it speaks, the Soma−stone with ringing voice.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
3 The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
4 The Kanvas call thee hitherward for succour and to win the spoil.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
5 I set for thee, as for the Strong, the first draught of the juices shed.
6 Come with abundant blessings, come with perfect care to succour us.
7 Come, Lord of lofty thought, who hast infinite wealth and countless aids.
8 Adorable mid Gods, the Priest good to mankind shall bring thee near.
9 As wings the falcon, so thy Bays rushing in joy shall carry thee.
10 Come from the enemy to us, to svaha and the Soma−draught.
11 Come hither with thine car inclined to hear, take pleasure in our lauds.
12 Lord of well−nourished Horses, come with well−fed Steeds alike in hue.
13 Come hither from the mountains, come from regions of the sea of air.
14 Disclose to us O Hero, wealth in thousands both of kine and steeds.
15 Bring riches hitherward to us in hundreds, thousands, myriads.
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
16 The thousand steeds, the mightiest troop, which we and Indra have received
From Vasurocis as a gift,

17 The brown that match the wind in speed, and bright bay coursers fleet of foot,
Like Suns, resplendent are they all.
18 Mid the Pargvata's rich gifts, swift steeds whose wheels run rapidly,
I seemed to stand amid a wood.

HYMN XXXV. Asvins.

1. WITH Agni and with Indra, Visnu. Varuna, with the Adityas, Rudras, Vasus, closely leagued;
Accordant, of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
2 With all the Holy Thoughts, all being Mighty Ones! in close alliance wil the Mountains, Heaven, and Earth;

Accordant. of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
3 With all the Deities, three times eleven, here, in close alliance with the Maruts, Bhrgus, Floods;
Accordant, of one mind with Surya and with Dawn, O Asvins, drink the Soma juice.
4 Accept the sacrifice, attend to this my call: come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Surya and with Dawn, O Asvins, bring us strengthening food.
5 Accept our praise−song as a youth accepts a maid. Come nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Sarya and with Dawn O Asvins, bring us strengthening food.
6 Accept the songs we sing, accept the solemn rite. Conie nigh, O ye Twain Gods, to all libations here.
Accordant, of one mind with Surya and with Dawn, O Asvins, bring us strengthening food.
7 Ye fly as starlings fly unto the forest trees; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
8 Ye fly like swans, like those who travel on their way; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
9 Ye fly to our oblation like a pair of hawks; like buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Surya and with Dawn, come thrice, O Asvins, to our home.
10 Come hitherward and drink and satisfy yourselves, bestow upon us progeny and affluence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigorous strength.
11 Conquer your foes, protect us, praise your worshippers; bestow upon us progeny and affluence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigolms strength.
12 Slay enemies, animate men whom ye befriend; bestow upon us progeny and aff luence.
Accordant, of one mind with Surya and with Dawn, O Asvins, grant us vigorous strength.
13 With Mitra, Varuna, Dharma, and the Maruts in your company approach unto your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
14 With Visnu and the Angirases attending you, and with the Maruts come unto your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
15 With Rbhus and With Vajas. O ye Mighty Ones, leagued with the Maruts come ye to your praiser's call.
Accordant, of one mind with Surya and with Dawn, and with the Adityas, Asvins! come.
16 Give spirit to our prayer and animate our thoughts; slay ye the Raksasas and drive away disease.
Accordant, of One mind with Surya and with Dawn, −the presser's Soma, Asvins drink.
17 Strengthen the Ruling Power, strengthen the men of war; slay ye the Raksasas and drive away disease.
Accordant, of one mind with Surya and with Dawn, the presser's Soma, Asvins drink.
18 Give strength unto the milch−kine, give the people strength, slay ye the Raksasas and drive away disease.
Accordant, of one mind with Surya and with Dawn, the presser's Soma, Asvins drink.

19 As ye heard Atri's earliest eulogy, so hear Syavasva, Soma−presser, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
20 Further like running streams Syavasva's eulogies who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
21 Seize, as ye grasp the reins, Syavasva's solemn rites who presses out the Soma, ye who reel in joy.
Accordant, of one mind with Surya and with Dawn, drink juice, O Asvins, three days old.
22 Drive down your chariot hitherward drink ye the Soma's savoury juice.
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
23 When sacrifice which tells our reverence hath begun. Heroes! to drink the gushing juice,
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
24 Sate you with consecrated drink, with juice effused, ye Deities.
Approach, ye Asvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

HYMN XXXVI. Indra.

1. THOU helpest him whose grass is trimmed, who sheds the juice, O Satakratu, drink Soma to make thee glad.
The share which they have fixed for thee, thou, Indra, Victor o'er all hosts and space, begirt with Maruts, Lord of Heroes, winner of the floods.
2 Maghavan, help thy worshipper: let him help thee. O Satakratu, drink Soma to make thee glad.
The share which they have fixed for thee, etc.
3 Thou aidest Gods with food, and that with might aidg thee,
O Satakratu, drink Soma to make thee glad.
4 Creator of the heaven, creator of the earth, O Satakratu, drink Soma to make thee glad.
5 Father of cattle, father of all steeds art thou. O Satakratu, drink Soma to make thee glad.
6 Stone−hurler, glorify the Atris' hymn of praise. O Satakratu, drink Soma to make thee glad.
7 Hear thou Syavagva while he pours to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his prayers.

HYMN XXXVIL Indra.

1. THIS prayer, and those who shed the juice, in wars with Vrtra thou holpest, Indra, Lord of Strength, wi th
all thy succours.
O Vrtra−slayer, from libation poured at noon, drink of the Soma juice, thou blameless Thunderer.
2 Thou mighty Conqueror of hostile armaments, O Indra, Lord of Strength, with all thy saving help.
3 Sole Ruler, thou art Sovran of this world of life, O Indra, Lord of Strength, with all thy saving help.
4 Thou only sunderest these two consistent worlds, O Indra, Lord of Strength, with all thy saving help.
5 Thou art the Lord supreme o'er rest and energy, O Indra, Lord of Strength, with all thy saving help.
6 Thou helpest one to power, and one thou hast not helped, O Indra, Lord of Strength, with all thy saving aid.
7 Hear thou Syavasva while he sings to thee, as erst thou heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his powers.

HYMN XXXVIII. Indra−Angi.

I. YE Twain are Priests of sacrifice, wmners in war and holy works: Indra and Agni, mark this well.
2 Ye bounteous riders on the car, ye Vrtra−slayers unsubdued:
Indra and Agni, mark this well.
3 The men with pressing−stones have pressed this meath of yours which gives delight:
Indra, and Agni, mark this well.
4 Accept our sacrifice for weal, sharers of praise! the Soma shed:
Indra and Agni, Heroes, come.
5 Be pleased with these libations which attract you to our sacred gifts
Indra and Agni, Heroes, come.
6 Accept this eulogy of mine whose model is the Gayatri:
Indra and Agni, Heroes, Come.
7 Come with the early−faring Gods, ye who are Lords of genuine wealth:
Indra−Agni, to the Soma−draught
8 Hear ye the call of Atris, hear Syavasva as he sheds the juice:
Indra−Agni to the Soma−draught
9 Thus have I called you to our aid as sages called on you of old:
Indra−Agni to the Soma draught!
10 Indra's and Agni's grace I claim, Sarasvati's associates
To whom this psalm of praise is sung.

HYMN XXXIX. Agni.

1. THE glorious Agni have I praised, and worshipped with. the sacred food.
May Agni deck the Gods for us. Between both gathering−places he goes on his embassy, the Sage. May all
the others die away.
2 Agni, burn down the word within their bodies through our newest speech,
All hatreds of the godless, all the wicked man's malignities. Away let the destroyers go. May all the others die
away.
3 Agni, I offer hymns to thee, like holy oil within thy moutlh.
Acknowledge them. among the Gods, for thou art the rmost excellent, the worshipper's blissful messenger.
Let all the others die away.
4 Agni bestows all vital power even as each man supplicates.
He brings the Vasus strengthening gifts, and grants deliglht, in rest and stir, for every calling on the Gods. Let
all the others die away.
5 Agni hath made himself renowned by wonderful victorious act.
He is the Priest of all the tribes, chosen with sacrificial meeds. He urges Deities to receive. Let all the others
die away.
6 Agni knows all that springs from Gods, he knows the mystery of men.
Giver of wealth is Agni, he uncloses both the doors to us when worshipped with our newest gift. Let all the
others die away.

7 Agni inhabiteth with Gods and men who offer sacrifice.
He cherisheth with great delight much wisdom, as all things that be, God among Gods adorable. May all the
others die away.
8 Agni who liveth in all streams, Lord of the Sevenfold Race of men,
Him dweller in three homes we seek, best slayer of the Dasytis for Mandhatar, first in sacrifice. Let all the others die away.
9 Agni the Wise inhabiteth three gathering−places, triply formed.
Decked as our envoy let the Sage bring hither and conciliate the Thrice Eleven Deities. Let all the others die
away.
10 Our Agni, thou art first among the Gods, and first mid living men.
Thou only rulest over wealth. Round about thee, as natural dams, circumfluous the waters run. Let all the others die away.

HYMN XL. Indra−Agni.

1. INDRA and Agni, surely ye as Conquerors will give us wealth, Whereby in fight we may o'ercome that which is strong and firmly fixed, as Agni burns the woods with wind.
Let all the others die away.
2 We set no snares to tangle you; Indra we worship and adore, Hero of heroes mightiest.
Once may he come unto us with his Steed, come unto us to win us strength, and to complete the sacrifice.
3 For, famous Indra−Agni, ye are dwellers in the midst of frays.
Sages in wisdom, ye are knit to him who seeketh you as friends. Heroes, bestow on him his wish.
4 Nabhaka−like, with sacred song Indra's and Agni's praise I sing,
Theirs to whom all this world belongs, this heaven and this mighty earth which bear rich treasure in their lap.
5 To Indra and to Agni send your prayers, as was Nabhaka's wont,−
Who oped with sideway opening the sea with its foundations seven−Indra all powerful in his might.
6 Tear thou asunder, as of old, like tangles of a creeping plant,
Demolish thou the Dasa's might. May we with Indra's help divide the treasure he hath gathered up.
7 What time with this same song these men call Indra−Agni sundry ways,
May we with our own heroes quell those who provoke us to the fight, and conquer those who strive with us.

8 The Two refulgent with their beams rise and come downward from the sky.
By Indra's and by Agni's hest, flowing away, the rivers, run which they released from their restraint.
9 O Indra, many are thine aids, many thy ways of guiding us,
Lord of the Bay Steeds, Hinva's Son. To a Good Hero come our prayers, which soon shall have accomplishment.
10 Inspire him with your holy hymns, the Hero bright and glorious,
Him who with might demolisbeth even the brood of Susna, and winneth for us the heavenly streams.
11 Inspire him worshipped with fair rites, the glorious Hero truly brave.
He brake in pieces Susna's brood who still expected not the stroke, and won for us the heavenly streams. Let
all the others die away.
12 Thus have we sung anew to Indra−Agni, as sang our sires, Angirases, and Mandhatar.

Guard us with triple shelter and preserve us: may we be masters of a store of riches.

HYMN XLI. Varuna.

1. To make this Varuna come forth sing thou a song unto the band of Maruts wiser than thyself,−
This Varuna who guardeth well the thoughts of men like herds of kine.
Let all the others die away.
2 Him altogether praise I with the song and hymns our fathers sang, and with Nabhaka's eulogies,−
Him dwelling at the rivers' source, surrounded by his Sisters Seven.
3 The nights he hath encompassed, and stablished the morns with magic art visible over all is he.
His dear Ones, following his Law, have prospered the Three Dawns for him.
4 He, visible o'er all the earth, stablished the quarters of the sky:
He measured out the eastern place, that is the fold of Varuna: like a strong herdsman is the God.
5 He who supports the worlds of life, he who well knows the hidden names mysterious of the morning beams,
He cherishes much wisdom, Sage, as heaven brings forth each varied form.
6 In whom all wisdom centres, as the nave is set within the wheel.
Haste ye to honour Trita, as kine haste to gather in the fold, even as they muster steeds to yoke.
7 He wraps these regions as a robe; he contemplates the tribes of Gods and all the works of mortal men.
Before the home of Varuna all the Gods follow his decree.
8 He is an Ocean far−removed, yet through the heaven to him ascends the worship which these realms possess.
With his bright foot he overthrew their magic, and went up to heaven.
9 Ruler, whose bright far−seeing rays, pervading all three earths, have filled the three superior realms of heaven.
Firm is the seat of Varuna: over the Seven he rules as King.
10 Who, after his decree, o'erspread the Dark Ones with a robe of light;
Who measured out the ancient seat, who pillared both the worlds apart as the Unborn supported heaven. L et
all the others die away.

HYMN XLII Varuna.

1. LORD of all wealth, the Asura propped the heavens, and measured out the broad earth's wide expanses.

He, King supreme, approached all living creatures. All these are Varuna's holy operations.
2 So humbly worship Varuna the Mighty revere the wise Guard of World Immortal.
May he vouchsafe us triply−barred protection. O Earth and Heaven, within your lap preserve us.
3 Sharpen this song of him who strives his utmost, sharpen, God Varuna, his strength and insight;
May we ascend the ship that bears us safely, whereby we may pass over all misfortune.
4 Asvins, with songs the singer stones have made you hasten hitherward,

Nasatyas, to the Soma−draught. Let all the others die away.
5 As the sage Atri with his hymns, O Asvins, called you eagerly,
Nasatyas, to the Soma−draught. Let all the others die away.
6 So have I called you to our aid, even as the wise have called of old,
Nasatyas, to the Soma−draught. Let all the others die away.

HYMN XLIII. Agni.

1. THESE songs of mine go forth as lauds of Agni, the disposing Sage, Whose worshipper is ne'er o'erthr awn.
2 Wise Agni Jatavedas, I beget a song of praise for thee.
Who willingly receivest it.
3 Thy sharpened flames, O Agni, like the gleams of light that glitter through,
Devour the forests with their teeth.
4 Gold–coloured, bannered with the smoke, urged by the wind, aloft to heaven
Rise, lightly borne, the flames of fire.
5 These lightly kindled fiery flames are all around made visible,
Even as the glearaings of the Dawns.
6 As Jatavedas speeds along, the dust is black beneath his feet,
When Agni spreads upon the earth.
7 Making the plants his nourishment, Agni devours and wearies not,
Seeking the tender shrubs again.
8 Bending him down with all his tongues, he flickers with his fiery glow
Splendid is Agni in the woods.
9 Agni, thine home is in the floods: into the plants thou forcest way,
And as their Child art born anew.
10 Worshipped with offerings shines thy flame, O Agni, from the sacred oil,
With kisses on the ladle's mouth.
11 Let us serve Agni with our hymns, Disposer, fed on ox and cow,
Who bears the Soma on his back.
12 Yea, thee, O Agni, do we seek with homage and with fuel, Priest
Whose wisdom is most excellent.
13 O worshipped with oblations, pure Agni, we call on thee as erst,
Did Bhrgu, Manus, Angiras.
14 For thou, O Agni, by the fire, Sage by the Sage, Good by the Good,
Friend by the Friend, art lighted up.
15 So wealth in thousands, food with store of heroes give thou to the sage,
O Agni, to the worshipper.
16 O Agni, Brother, made by strength, Lord of red steeds and brilliant sway,
Take pleasure in this laud of mine.
17 My praises, Agni, go to thee, as the cows seek the stall to meet,
The lowing calf that longs for milk.
18 Agni, best Angiras, to thee all people who have pleasant homes,
Apart, have turned as to their wish.
19 The sages skilled in holy song and thin. kers with their thoughts have urged
Agni to share the sacred feast.
20 So, Agni, unto thee the Priest, Invoker, strong in forays, pray
'nose who spin out the sacrifice.
21 In many a place, the same in look art thou, a Prince o'er all the tribes
In battles we invoke thine aid.

22 Pray thou to Agni, pray to him who blazes served with sacred oil:

Let him give ear to this our call.
23 We call on thee as such, as one who hears, as Jatavedas, one,
Agni! who beats away our foes.
24 I pray to Agni, King of men, the Wonderful, the President
Of holy Laws: may he give ear.
25 Him like a bridegroom, him who stirs all people, like a noble horse,
Like a fleet steed, we instigate.
26 Slaying things deadly, burning up foes, Riksasas, on every side,
Shine, Agni, with thy sharpened flame.
27 Thou whom the people kindle even as Manus did, best Angiras!
O Agni, mark thou this my speech.
28 O Agni, made by strength! be thou born in the heavens or born in floods,
As such we call on thee with songs.
29 Yea, all the people, all the folk who have good dwellings, each apart,
Send food for thee to eat thereof.
30 O Agni, so may we, devout, gazed at by men, throughout our days,
Pass lightly over all distress.
31 We venerate with cheerful hearts the cheerful Agni, dear to all,
Burning, with purifying flame.
32 So thou, O Agni rich in light, beaming like Surya with thy rays
Boldly demolishest the gloom,
33 We pray to thee for this thy gift, Victor the gift that faileth not,
O Agni, choicest wealth from thee.

HYMN XLIV. Agni.

1. PAY service unto Agni with your fuel, rouse your Guest with oil: In him present your offerings.
2 Agni, do thou accept my laud, be magnified by this my song:
Welcome my sweedy−spoken words.
3 Agni, envoy, I place in front; the oblation−bearer I address:
Here let him seat the Deities.
4 Agni, the lofty flames of' thee enkindled have gone up on high,
Thy bright flames, thou Refulgent One.
5 Beloved! let my ladles full of sacred oil come near to thee:
Agni, accept our offerings.
6 I worship Agni−may he hear!−the cheerful, the Invoker, Priest,
Of varied splendour, rich in light.
7 Ancient Invoker, meet for praise, beloved Agni, wise and strong,
The visitant of solemn rites.
8 Agni, best Angiras, accept straightway these offerings, and guide
The seasonable sacrifice.
9 Excellent God, with brilliant flames, enkindled bring thou hitherward,
Knowing the way, the Heavenly Host.
10 Him, Sage and Herald, void of guile, ensign of sacrifices, him
Smoke−bannered, rich in light, we seek.
11 O Agni, be our Guardian thou, God, against those who injure us:
Destroy our foes, thou Son of Strength.

12 Making his body beautiful, Agni the Sage hath waxen by

The singer and his ancient hymn.
13 I invocate the Child of Strength, Agni with purifying flame,
At this well−ordered sacrifice.
14 So Agni, rich in many friends, with fiery splendour, seat thyself
With Gods upon our sacred grass.
15 The mortal man who serves the God Agni within his own abode,
For him he causes wealth to shine.
16 Agni is head and height of heaven, the Master of the earth is he:
He quickeneth the watere seed.
17 Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.
18 For, Agni, thou as Lord of Light rulest o'er choicest gifts: may I,
Thy singer, find defence in thee.
19 O Agni, they who understand stir thee to action with their thoughts:
So let our songs enhance thy might.
20 We ever claim the friendship of Agni, the singing messenger,
Of God−like nature, void of guile.
21 Agni who bears most holy sway, the holy Singer, holy Sage,
Shines holy when we worship him.
22 Yea, let my meditations, let my songs exalt thee evermore.
Think, Agni, of our friendly bond,
23 If I were thou and thou wert I, O Agni, every prayer of thine
Should have its due fulfilment here.
24 For Excellent and Lord of wealth. art thou O Agni, rich in light:
May we enjoy thy favouring grace.
25 Agni, to thee whose laws stand fast our resonant songs of praise speed forth,
As rivers hasten to the sea.
26 Agni, the Youthful Lord of men, who stirreth much and eateth all,
The Sage, I glorify with hymns.
27 To Agni let us haste with lauds, the Guide of sacrificial rites,
Armed with sharp teeth, the Mighty One.
28 And let this man, good Agni, be with thee the singer of thy praise:
Be gracious, Holy One, to him.
29 For thou art sharer of our feast, wise, ever watchful as a Sage:
Agni, thou shinest in the sky.
30 O Agni, Sage, before our foes, before misfortunes fall on us,
Excellent Lord, prolong our lives.

HYMN XLV. Indra

1. HITHERWARD! they who light flame and straightway trim the sacred grass.
Whose Friend is Indra ever young.
2 High is their fuel, great their laud, wide is their splinter from the stake,
Whose Friend is Indra ever young.
3 Unequelled in fight the hero leads his army with the warrior chiefs.

Whose Friend is Indra ever young.
4 The new−born Vrtra−slayer asked his Mother, as he seized his shaft,
Who are the fierce? Who are renowned?
5 Savasi answered, He who seeks thine enmity will battle like
A stately elephant on a hill.

6 And hear, O Maghavan; to him who craves of thee thou grantest all
Whate'er thou makest firm is firm.
7 What time the Warrior Indra goes to battle, borne by noble steeds,
Best of all charioteers is he.
8 Repel, O Thunder−armed, in all directions all attacks on us:
And be our own most glorious God.
9 May Indra set our car in front, in foremost Place to win the spoil,
He whom the wicked injure not.
10 Thine enmity may we escape, and, gakra, for thy bounty, rich
In kine, may we come near to thee
11 Softly approaching, Thunder−armed wealthy by hundreds, rich in steeds,
Unrivalled, readywith our gifts.
12 For thine exalted excellence gives to thy worshippers each day
Hundreds and thousands of thy boons.
13 Indra, we know thee breaker−down even of trong forts, winner of spoil,
A:one who conquers wealth for us.
14 Though thou art highest, Sage and Bold let the drops cheer thee when we come
To thee as to a trafficker.
15 Bring unto us the treasure of the opulent man who, loth to give,
Hath slighted thee for gain of wealth.
16 Indra, these friends of ours, supplied with Soma, wait and look to thee,
As men with fodder to the herd.
17 And thee who art not deaf, whose cars are quick to listen, for our aid,
We call to us from far away.
18 When thou hast listened, make our call one which thou never wilt forget,
And be our very nearest Friend.
19 When even now, when we have been in trouble, we have thought of thee,
O Indra, give us gifts of kine.
20 O Lord of Strength, we rest on thee, as old men rest upon a staff:
We long to have. thee dwell with us.
21 To Indra sing a song of praise, Hero of mighty valour, him
Whom no one challenges to war.
22 Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse.
23 Let not the fools, or those who mock beguile thee when they seek thine aid
Love not the enemies of prayer.
24 Here let them with rich milky draught cheer thee to great munificence:
Drink as the wild−bull drinks the lake.
25 Proclaim in our assemblies what deeds, new and ancient, far away,
The Vrtra−slayer hath achieved.
26 In battle of a thousand arms Indra drank Kadru's Soma juice:
There he displayed his manly might.

27 True undeniabIc strength he found in Yadu and in Turvasa,
And conquered through the sacrifice.
28 Him have I magnified, our Lord in, common, Guardian of your folk,
Discloser of great wealth in kine;
29 Rbhuksan, not to be restrained, who strengthened Tugra's son in lauds,
Indra beside the flowingjuice;
30 Who for Trisoka clave the hill that formed a wide receptacle,
So that the cows might issue forth.
31 Whate'er thy plan or purpose be, whate'er, in transport, thou wouldst do,

Do it not, Indra, but be kind.
32 But little hath been heard of done upon the earth by one like thee i
Let thine heart, Indra, turn to us.
33 Thine then shall be this high renown, thine shall these lofty praises be,
When, Indra, thou art kind to us.
34 Not for one trespass, not for two, O Hero, slay us, nor for three,
Nor yet for many trespasses.
35 I fear one powerful like thee, the crusherdown of enemies,
Mighty, repelling all attacks.
36 O wealthy God, ne'er may I live to see my friend or son in need*:
Hitherward let thy heart be turned.
37 What friend, O people, unprovoked, hath ever said unto a friend,
He turns and leaves us in distress?
38 Hero, insatiate enjoy this Soma juice so near to thee,
Even as a hunter rushing down.
39 Hither I draw those Bays of thine yoked
by our hymn, with splendid car,
That thou mayst give unto the priests.
40 Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:
41 O Tndra, that which is concealed in strong firm place precipitous:
Bring us the wealth for which we long
42 Great riches which the world of men shall recognize as sent by thbe:
Bring us the wealth for which we long.

HYMN XLVI. Indra.

1. WE, Indra, Lord of ample wealth, our Guide, depend on one like thee, Thou driver of the Tawny Steeds
.
2 For, Hurler of the Bolt, we know thee true, the giver of our food,
We know the giver of our wealth.
3 O thou whose majesty the bards celebrate with their songs, thou Lord,
Of hundred powers and hundred aids.
4 Fair guidance hath the mortal man whom Aryaman, the Marut host,
And Mitra, void of guile, protect.
5 Kine, steeds, and hero strength he gains, and prospers, by the Adityas sped,
Ever in wealth which all desire.

6 We pray to Indra for his gift, to him the Fearless and the Strong,
We pray to him the Lord of wealth.
7 For verily combined in him are all the fearless powers of aid.
Him, rich in wealth, let swift Steeds bring to us, his Bays, to Soma juice for his carouse:
8 Yea, that most excellent carouse, Indra, which slays most enemies,
With Heroes wins the light of heaven, and is invincible in war:
9 Which merits fame, all−bountiful! and, unsubdued, hath victory in deeds of might.
So come to our libations, Strongest! Excellent! May we obtain a stall of kine.
10 Responding to our wish for cows, for steeds, and chariots, as of old,
Be gracious, Greatest of the Great
11 For, Hero, nowhere can I find the bounds of thy munificence.
Still do thou favour us, O Bolt−armed Maghavan: with strength hast thou rewarded hymns.
12 High, glorifier of his friend, he knows all generations, he whom many praise.

All races of mankind with ladies lifted up invoke that Mighty Indra's aid.
13 Be he our Champion and Protector in great deeds, rich in all wealth, the Vrtra−slayer, Maghavan.
14 In the wild raptures of the juice sing to your Hero with high laud, to him the Wise,
To Indra, glorious in his name, the Mighty One, even as the hymn alloweth it.
15 Thou givest wealth to me myself, thou givest treasure, Excellent! and the strong steed,
O Much−invoked, in deeds of might, yea, even now.
16 Him, Sovran Ruler of all precious things, who even hath power o'er this fair form of his,
As now it taketh shape, and afterward,
17 We praise, so that the Mighty One may speed to you, Pourer of boun ies, Traveller, prepared to go.
Thou favourest the Maruts known to all, by song and sacrifice.
With song and praise I sing to thee.
18 We in the sacrifice perform their will whose voice is lifted high,
The worship of those Thundering Ories who o'er the ridges of these mountains fly in troops.
19 O Indra, Mightiest, bring us that which crushes men of evil minds,
Wealth suited to our needs, O Stirrer of the thought, best wealth, O thou who stirrest thought.
20 O Winner, noble winner, strong, wondrous, most splendid, excellent,
Sole Lord of victory, bring all−ovcrpowering wealth, joy−giving, chief in deeds of might.
21 Now let the godless man approach who hath received reward so great
As Vasa, Asvya, when this light of morning dawned, received from Prthusravas, from Kanita's son.
22 Steeds sixty thousand and ten thousand kine, and twenty hundred camels I obtained;
Ten hundred brown in hue, and other ten red in three spots: in all, ten thousand kine.
23 Ten browns that make my wealth increase, fleet steeds whose tails are long and fair,
Turn with swift whirl my chariot wheel;
24 The gifts which Prthusravas gave, Kanita's son munificent.
He gave a chariot wrought of gold: the prince was passing bountiful, and won himself most lofty fame.
25 Come thou to this great rite of ours, Vayu! to give us vigorous light.
We have served thee that thou mightest give much to us, yea, mightest quickly give great wealth.
26 Who with thrice seven times seventy horses comes to us, invested with the rays of morn,
Through these our Soma−draughts and those who press, to give, drinker of pure bright Soma Juice.
27 Who hath inclined this glorious one, buunteous himself, to give me gifts.
Borne on firm chariot with the prosperous Nahup, wise, to a man yet more devout.
28 Sole Lord in beauty meet for praise, O Vayu, dropping fatness down,
Hurried along by steeds, by camels, and by hounds, spreads forth thy train: even this it is.
29 So, as a prize dear to the strong, the sixty thousand have I gained,

Bulls that resemble vigorous steeds.
30 To me come oxen like a herd, yea, unto me the oxen come.
31 And in the grazing herd he made a hundred camels bleat for me,
And twenty hundred mid the white.
32 A hundred has the sage received, Dasa Balbutha's and Taruksa's gifts.
These are thy people, Vayu, who rejoice with Indra for their guard, rejoice with Gods for guards.
33 And now to Vasa Asvya here this stately woman is led forth,
Adorned with ornaments of gold.

HYMN XLVII. Adityas.

1. GREAT help ye give the worshipper, Varuna, Mitra, Mighty Ones! No sorrow ever reaches him whom ye,
Adityas, keep from harm. Yours are incomparable aids, and good the succour they afford.
2 O Gods, Adityas, well ye know the way to keep all woes afar.
As the birds spread their sheltering wings, spread your protection over us.
3 As the birds spread their sheltering wings let your protection cover us.

We mean all shelter and defence, ye who have all things for your own.
4 To whomsoever they, Most Wise, have given a home and means of life,
O'er the whole riches of this man they, the Adityas, have control.
5 As drivers of the car avoid ill roads, let sorrows pass us by.
May we be under Indra's guard, in the Adityas' favouring grace.
6 For verily men sink and faint through loss of wealth which ye have given.
Much hath he gained from you, O Gods, whom ye, Adityas, have approached.
7 On him shall no fierce anger fall, no sore distress shall visit him,
To whom, Adityas, ye have lent your shelter that extendeth far.
8 Resting in you, O Gods, we are like men who fight in coats of mail.
Ye guard us from each great offence, ye guard us from each lighter fault.
9 May Aditi defend us, may Aditi guard and shelter us,
Mother of wealthy Mitra and of Aryaman and Varuna.
10 The shelter, Gods, that is secure, auspicious, free from malady,
A sure protection, triply strong, even that do ye extend to us.
11 Look down on us, Adityas, as a guide exploring from the bank.
Lead us to pleasant ways as men lead horses to an easy ford.
12 Ill be it for the demons' friend to find us or come near to us.
But for the milch−cow be it well, and for the man who strives for fame.
13 Each evil deed made manifest, and that which is concealed, O Gods,
The whole thereof remove from us to Trita Aptya far away.
14 Daughter of Heaven, the dream that bodes evil to us or to our kine,
Remove, O Lady of the Light, to Trita Aptya far away.
15 Even if, O Child of Heaven, it make a garland or a chain of gold,
The whole bad dream, whate'cr it be, to Trita Aptya we consign.
16 To him whose food and work is this, who comes to take his share therein,
To Trita, and to Dvita, Dawn! bear thou the evil dream away.
17 As we collect the utmost debt, even the eighth and sixteenth part,
So unto Aptya we transfer together all the evil dream.

18 Now have we conquered and obtained, and from our trespasses are free.
Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the
succour they afford.

HYMN XLVIII. Soma.

1. WISELY have I enjoyed the savoury viand, religious−thoughted, best to find out treasure,
The food to which all Deities and mortals, calling it meath, gather themselves together.
2 Tlou shalt be Aditi as thou hast entered within, appeaser of celestial anger.
Indu, enjoying Indra's friendship, bring us − as a swift steed the car − forward to riches.
3 We have drunk Soma and become immortal; we have attained the light, the Gods discovered.
Now what may foeman's malice do to harm us? What, O Immortal, mortal man's deception?
4 Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,
As a wise Friend to friend: do thou, wide−ruler, O Soma, lengthen out our days for living.
5 These glorious drops that give me freedom have I drunk. Closely they knit my joints as straps secure a car.
Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.
6 Make me shine bright like fire produced by friction: give us a clearer sight and make us better.
For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?
7 May we enjoy with an enlivened spirit the juice thou givest, like ancestral riches.
O Soma, King, prolong thou our existence as Surya makes the shining days grow longer.
8 King Soma, favour us and make us prosper: we are thy devotees; of this be mindful.

Spirit and power are fresh in us, O Indu give us not up unto our foeman's pleasure.
9 For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.
When we offend against thine holy statutes, as a kind Friend, God, best of all, be gracious.
10 May I be with the Friend whose heart is tender, who, Lord of Bays! when quaffed will never harm me –
This Soma now deposited within me. For this, I pray for longer life to Indra.
11 Our maladies have lost their strength and vanished: they feared, and passed away into the darkness.
Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.
12, Fathers, that Indu which our hearts have drunken, Immortal in himself, hath entered mortals.
So let us serve this Soma with oblation, and rest securely in his grace and favour.
13 Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.
So with oblation let us serve thee, Indu, and so let us become the lords of riches,
14 Give us your blessing, O ye Gods' preservers. Never may sleep or idle talk control us.
But evermore may we, as friends of Soma, speak to the synod with brave sons around us.
15 On all sides,. Soma, thou art our life−giver: aim of all eyes, light−finder, come within us.
Indu, of one accord with thy protections both from behind and from before preserve us.

HYMN XLIX. Agni.

1. AGNI, come hither with thy fires; we choose thee as Invoking Priest. Let the extended ladle full of oil balm thee, best Priest, to sit on sacred grass.
2 For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
To Agni, Child of Force, whose locks drop oil, we seek, foremost in sacrificial rites.

3 Agni, thou art Disposer, Sage, Herald, bright God! and worshipful,
Best offercr, cheerful, to be praised in holy rites, pure Lord! by singers with their hymns.
4 Most Youthful and Eternal, bring the longing Gods to me, the guileless, for the feast.
Come, Vasu, to the banquet that is well−prepared: rejoice thee, gracious, with our songs.
5 Famed art thou, Agni, far and wide, Preserver, righteous, and a Sage.
The holy singers, O refulgent kindled God! arrangers, call on thee to come −
6 Shine, Most Resplendent! blaze, send bliss unto the folk, and to thy worshipper
Great art thou.
So may my princes, with good fires, subduing foes, rest in the keeping of the Gods.
7 O Agni, as thou burnest down to earth even high−grown underwood,
So, bright as Mitra is, burn him who injures us, him who plots ill against thy friend.
8 Give us not as a prey to mortal enemy, nor to the wicked friend of fiends.
With conquering guards, auspicious, unassailable, protect us, O Most Youthful God.
9 Protect us, Agni, through the first, protect us through the second hymn,
Protect us through three hymns, O Lord of Power and Might, through four hymns, Vasu, guard thou us.
10 Preserve us from each fiend who brings the Gods no gift, preserve thou us in deeds of strength:
For we possess in thee the nearest Friend of all, for service of the Gods and weal.
11 O Holy Agni, give us wealth renowned with men and strengthening life.
Bestow on us, O Helper, that which many crave, more glorious still by righteousness;
12 Wherewith we may o'ercome our rivals in the war, o'erpowering the foe's designs.
So wax thou by our food, O Excellent in strength. Quicken our thoughts that find out wealth.
13 Agni is even as a bull who whets and brandishes his horns.
Well−sharpened are his jaws which may not be withstood: the Child of Strength hath powerful teeth.
14 Not to be stayed, O Bull, O Agni, are thy teeth when thou art spreading far and wide.
Make our ohlations duly offired up, O Priest, and give us store of precious things.
15 Thou liest in the wood: from both thy Mothers mortals kindle thee.
Unweariedly thou bearest up the offerer's gifts, then shinest bright among the Gods.
16 And so the seven priests, O Agni, worship thee, Free−giver, Everlasting One.

Thou cIeavest through the rock with heat and fervent glow. Agni, rise up above the men.
17 For you let us whose grass is trimmed call Agni, Agni, restless God.
Let us whose food is offered call to all the tribes Agni the Invoking Priest of men.
18 Agni, with noble psalm that tells his wish he dwells, thinking on thee who guardest him.
Speedily bring us strength of many varied sorts to be most near to succour us.
19 Agni, Praise−singer! Lord of men, God burner−up of Raksasas,
Mighty art thou, the ever−present Household−Lord, Home−friend and Guardian from the sky.
20 Let no fiend come among us, O thou rich in light, no spell of those who deal in spells.
To distant pastures drive faint hunger: far away, O Agni, chase the demons' friends.

HYMN L. Indra.

1. BOTH boons,−may Indra, hitherward turned, listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma juice.
2 For him, strong, independent Ruler, Heaven and Earth have fashioned forth for power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.
3 Fill thyself full, O Lord of wealth, O Indra, with the juice we shed.
We know thee, Lord of Bay Steeds victor in the fight, vanquishing e'en the invincible.

4 Changeless in truth, O Maghavan Indra, let it be as thou in wisdom willest it.
May we, O fair of check, win booty with thine aid, O Thunderer, swiftly seeking it.
5 Indra, with all thy saving helps give us assistance, Lord of power.
For after thee we follow even as glorious bliss, thee, Hero, finder−out of wealth.
6 Increaser of our steeds and multiplying kine, a golden well, O God, art thou,
For no one may impair the gifts laid up in thee. Bring me whatever thing I ask.
7 For thou,−come to the worshipper!−wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds.
8 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.
With singers' hymns have we brought the Fort−render near, singing to Indra for his grace.
9 Whether the simple or the sage, Indra, have offered praise to thee,
He Satakratu! by his love hath gladdened thee, ambitious! ever pressing on!
10 If he the Strong of arm, the breaker−down of forts, the great Destroyer, hear my call,
We, seeking riches cry to Indra, Lord of wealth, to Satakratu with our lauds.
11 We count not then as sinners, nor as niggardly or foolish men,
When with the Soma juice which we have shed we make Indra, the Mighty One, our Friend.
12 Him have we yoked in fight, the powerful Conqueror, debt−claimer, not to be deceived.
Best charioteer, the Victor marks each fault, he knows the strong to whom he will come near.
13 Indra, give us security from that whereof we are afraid.
Help us, O Maghavan, let thy succour give us this: drive away foes and enemies.
14 For thou, O liberal Lord of bounty, strengthenest his ample home who worships thee.
So Indra, Maghavan, thou Lover of the Song, we with pressed Soma call on thee,
15 Indra is Vrtra−slayer, guard, our best defender from the foe.
May he preserve our last and middlemost, and keep watch from behind us and before.
16 Defend us from behind, below, above, in front, on all sides, Indra, shield us well.
Keep far away from us the terror sent from heaven: keep impious weapons far away.
17 Protect us, Indra, each to−day, each morrow, and each following day.
Our singers, through all days, shalt thou, Lord of the brave, keep safely both by day and night.
18 A crushing Warrior, passing rich is Maghavan, endowed with all heroic might.
Thine arms, O Satakratu, are exceeding strong, arms which have grasped the thunderbolt.

HYMN LI. Indra.

1. OFFER ye up as praise to him that wherein Indra takes delight. The Soma−bringers magnify Indra's gre
at energy with hymns. Good are the gifts that Indra gives.
2 Sole among chiefs, companionless, impetuous, and peerless, he
Hath waxen great o'er many folk, yea., over all things born, in might.
3 Lord of swift bounty, he will win e'en with a steed of worthless sort.
This, Indra, must be told of thee who wilt perform heroic deeds.
4 Come to us.hither: let us pay devotions that enhance thy might,
For which, Most Potent! thou wouldst fain bless the man here who strives for fame.
5 For thou, O Indra, makest yet more bold the spirit of the bold
Who with strong Soma serveth thee, still ready with his reverent prayers.
6 Worthy of song, he looketh down as a man looketh into wells.
Pleased with the Soma−bringer's skill he maketh him his mate and friend.
7 In strength and wisdom all the Gods, Indra, have yielded unto thee.
Be thou the Guard of all, O thou whom many praise.

8 Praised, Indra, is this might of thine, best for the service of the Gods,
That thou with power dost slay Vrtra, O Lord of Strength.
9 He makes the races of mankind like synods of the Beauteous One.
Indra knows this his manifest deed, and is renowned.
10 Thy might, O Indra, at its birth, thee also, and thy mental power,
In thy care, Maghavan rich in kine! they have increased exceedingly.
11 O Vrtra−slayer, thou and I will both combine for winning spoil.
Even malignity will consent, O Bolt−armed Hero, unto us.
12 Let us extol this Indra as truthful and never as untrue.
Dire is his death who pours no gifts great light hath he who offers them. Good are the gifts that Indra gives.

HYMN LII. Indra.

1. WITH powers of Mighty Ones hath he, Ancient, Beloved, been equipped, Through whom the Father Manu made prayers cfficacious with the Gods.
2 Him, Maker of the sky, let stones wet with the Soma ne'er forsake,
Nor hymns and prayer that must be said.
3 Indra who knew full well disclosed the kine to the Angirases.
This his great deed must be extolled.
4 Indra, promoter of the song, the sage's Strengthener as of old,
Shall come to bless and succour us at presentation of this laud.
5 Now after their desire's intent the pious singers with the cry
Of Hail! have sung loud hymns to thee, Indra, to gain a stall of kine.
6 With Indra rest all deeds of might, deeds done and yet to be performed,
Whom singers know devoid of guile.
7 When the Five Tribes with all their men to Indra have sent out their voice,
And when the priest hath strewn much grass, this is the Friend's own dwellingpiace.
8 This praise is verily thine own: thou hast performed these manly deeds,
And sped the wheel upon its way.
9 At the o'erflowing of this Steer, boldly he strode for life, and took
Soma as cattle take their corn.
10 Receiving this and craving help, we, who with you are Daksa's sons,
Would fain exalt the Maruts' Lord.
11 Yea, Hero, with the singers we sing.to the duly−coming Band.

Allied with tbee may we prevail.
12 With us are raining Rudras, clouds accordant in call to battle, at the death of Vrtra,

The strong assigned to him who sings and praises. May Gods with Indra at their head protect us.

HYMN LIII. Andra.

1. MAY our hymns give thee great delight. Display thy bounty, Thunderer.
Drive off the enemies of prayer.
2 Crush with thy foot the niggard churls who bring no gifts. Mighty art thou

There is not one to equal thee.
3 Thou art the Lord of Soma pressed, Soma impressed is also thine.
Thou art the Sovran of the folk.
4 Come, go thou forth, dwelling in heaven and listening to the prayers of men:
Thou fillest both the heavens and earth.
5 Even that hill with rocky heights, with hundreds, thousands, held within.
Thou for thy worshippers brakest through.
6 We call on thee both night and day to taste the flowing Soma juice:
Do thou fulfil our heart's desire.
7 Where is that ever−youthful Steer, strong. necked and never yet bent down?
What Brahman ministers to him?
8 To whose libation doth the Steer, betake him with delight therein?
Who takes delight in Indra now?
9 Whom, Vrtra−slayer, have thy gift and hero powers accompanied?
Who is thy dearest in the laud?
10 For thee among mankind, among the Purus is this Soma shed.
Hasten thou hither: drink thereof.
11 This, growing by Soma and by Saryanavan, dear to thee,
In Arjikiya, cheers thee best.
12 Hasten thou hitherward, and drink this for munificence to−day,
Delightful for thine eager draught.

HYMN LIV. Indra.

1. THOUGH, Indra, thou art called by men from east and west, from north and soutb,
Come hither quickly with fleet steeds
2 If in the effluence of heaven, rich in its light, thou takest joy,
Or in the sea in Soma juice.
3 With songs I call thee, Great and Wide, even as a cow to profit us,
Indra, to drink the Soma−draught.
4 Hither, O Indra, let thy Bays bear up and, bring upon thy car
Thy glory, God! and majesty.
5 Thou, Indra, wouldst be sung and praised as great, strong, lordly in thy deeds
Come hither, drink our Soma juice.
6 We who have shed the Soma and prepared the feast are calling thee.
To sit on this our sacred grass.
7 As, Indra, thou art evermore the common Lord of all alike,
As such we invocate thee now.
8 The men with stones have milked for thee this nectar of the Soma juice:
Indra, be pleased with it, and drink.

9 Neglect all pious men with skill in sacred song: come hitherward,
With speed, and give us high renown.
10 Gods, may the mighty rest unharmed, the King who gives me spotted kine,
Kine decked with golden ornaments.
11 Beside a thousand spotted kine I have received a gift of gold,
Pure, brilliant, and exceeding great.

12 Durgaha's grandsons, giving me a thousand kine, munificent,
Have won renown among the Gods.

HYMN LV. Indra.

1. 1. LOUD singing at the sacred rite where Soma flows we priests invoke With haste, that he may help, as the bard's Cherisher, Indra who findeth wealth for you.

2. 2. Whom with fair helm, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sing a his praise, honouring him who toils and pours:
3 Sakra, who like a curry−comb for horses or a golden goad,
Indra, the Vrtra−slayer, urges eagerly the opening of the stall of kine:
4 Who for the worshipper scatters forth ample wealth, even though buried, piled in heaps:
May Indra, Lord of Bay Steeds, fair−helmed Thunderer, act at his pleasure, as he lists.
5 Hero whom many praise, what thou hast longed for, oven of old, from men.
All that we offer unto thee, O Indra, now, sacrifice, laud, effectual speech.
6 To Soma, Much−invoked, Bolt−armed! for thy carouse, Celestial, Soma−drinker come.
Thou to the man who− prays and pours the juice hast been best giver of delightful wealth.
7 Here, verily, yesterday we let the Thunder−wielder drink his fill.
So in like manner offer him the jifice today. Now range you by the Glorious One.
8 Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us.
9 What manly deed of vigour now remains that Indra hath not done?
Who hath not heard his glorious title and his fame, the Vrtra−slayer from his birth?
10 'How great his power resistless! how invincible the Vrtra−slayer's matchless might!
Indra excels all usurers who see the day, excels all traffickers in strength.
11 O Indra, Vrtra−slayer, we, thy very constant worshippers,
Bring prayers ne'er heard before to thee, O Much−invoked, O Thunder−armed, to be thy meed.
12 O thou of mighty acts, the aids that are in thee call forward many an eager hope.
Past the drink−offerings, Vasu, even of the good, hear my call, Strongest God, and come.
13 Verily, Indra, we are thine, we worshippers depend on thee.
For there is none but only thou to show us race, O Maghavan, thou much invoked.
14 From this our misery and famine set us free, from this dire curse deliver us.
Succour us with thine help and with tby wondrous thought. Most Mighty, finder of the way.
15 Now let your Soma juice be poured; be not afraid, O Kali's sons.
This darkening sorrow goes away; yea, of itself it vanishes.

HYMN LVI. Adityas.

1. Now pray we to these Ksatriyas, to the Adityas for their aid, These who are gracious to assist.
2 May Mitra bear us oer distress, and Varuna and Aryaman,
Yea, the Adityas, as they know.
3 For wonderful and meet for praise is these Adityas' saving help
To him who offers and prepares.

4 The mighty aid of you, the Great, Varuna, Mitra, Aryarnan,
We claim to be our sure defence.

5 Guard us, Adityas, still alive, before the deadly weapon strike:
Are yc not they who hear our call?
6 What sheltering defence ye have for him who toils in pouring gifts,
Graciously bless ye us therewith.
7 Adityas, Gods, from sorrow there is freedom; for the sinless, wealth,
O ye in whom no fault is seen.
8 Let not this fetter bind us fast: may he release us for success;
For strong is Indra and renowned.
9 O Gods who fain would lend your aid, destroy not us as ye destroy
Your enemies who go astray.
10 And thee too, O Great Aditi, thee also, Goddess, I address,
Thee very gracious to assist.
11 Save us in depth and shallow from the foe, thbu Mother of Strong Sons
Let no one of our seed be harmed.
12 Far–spread! wide–ruling! grant that we, unharmed by envy, may expand
Grant that our progeny may live.
13 Those who, the Princes of the folk, in native glory, neer deceived,
Maintain their statutes, void of guilt–
14 As such, from mouth of ravening wolves, O ye Adityas, rescue us,
Like a bound thief, O Aditi.
15 Adityas, let this arrow, yea, let this mali. gnity depart
From us or eer it strike us dead.
16 Fori Bountiful Adityas, we have evermore enjoyed your help,
Both now and in die days of old.
17 To every one, O ye Most Wise, who turneth even from sin to you,
Ye Gods vouchsafe that he may live.
18 May this new mercy profit us, which, ye Adityas, frees like one,
Bound from his bonds, O Aditi.
19 O ye Adityas, this your might is not to be despised by us:
So be ye graciously inclined.
20 Let not Vivasvan's weapon nor the shaft, Adityas, wrought with skill,
Destroy us ere old age be nigh.
21 On every side dispel all sin, Adityas, all hostility,
Indigence, and combined attack.

HYMN LVII. Indra.

1. EVEN as a car to give us aid, we draw thee hither for our bliss, Strong in thy deeds, checking assault, L ord, Mightiest Indra, of the brave!
2 Great in tby power and wisdom, Strong, with thought that comprehendeth all
Thou hast filled full with majesty.
3 Thou very Mighty One, whose hands by virtue of thy greatness grasp,
The golden bolt that breaks its way.
4 Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
5 Whom, ever furthering, in frays that win the light, in both the hosts
Men call to succour and to help.

6 Indra, the Strong, the measureless, worthy of praise, Most Bountiful,

Sole Ruler even over wealth.
7 Him, for his ample bounty, him, this Indra do I urge to drink,
Who, as his praise was sung of old, the Dancer, is the Lord of men.
8 Thou Mighty One, whose friendship none of mortals ever hath obtained
None will attain unto thy might.
9 Aided by thee, with thee allied, in frays for water and for sun,
Bolt−armed! may we win ample spoil.
10 So seek we thee with sacrifice and songs, chief Lover of the Song,
As, in our battles Indra, thou to Purumayya gavest help.
11 O Thunderer, thou whose friendship and whose onward guidance both are sweet,
Thy sacrifice must be prepared.
12 To us, ourselves, give ample room, give for our dwelling ample room
Give ample room to us to live.
13 We count the banquet of the Gods a spacious pathway for the men,
And for the cattle, and the car.
14 Six men, yea, two and two, made glad with Soma juice, come near to me
With offerings pleasant to the taste.
15 Two brown−hued steeds, Indrota's gift, two bays from Rksa's son were mine,
From Asvamedha's son two red.
16 From Atithigva good car−steeds; from Arksa rein−obeying steeds,
From Asvamedha beauteous ones.
17 Indrota, Atithigva's son, gave me six horses matched with mares
And Patakratu gave besides.
18 Marked above all, amid the brown, is the red mare Vrsanvati,
Obedient to the rein and whip.
19 O bound to me by deeds of might, not even the man who loves to blame.
Hath found a single fault in you.

HYMN LVIII. Indra.

1. I SEND you forth the song of praise for Indu, hero−gladdener. With hymn and plenty he invites you to complete the sacrifice.
2 Thou wishest for thy kine a bull, for those who long for his approach,
For those who turn away from him, lord of thy cows whom none may kill.
3 The dappled kine who stream with milk prepare his draught of Soma juice:
Clans in the birth−place of the Gods, in the three luminous realms of heaven.
4 Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.
5 Hither his Bay Steeds have been sent, red Steeds are on the sacred grass,,
Where we in concert sing our songs.
6 For Indra Thunder−armed the kine have yielded mingled milk and meath,
What time he found them in the vault.
7 When I and Indra mount on high up to the Bright One's place and home,
We, having drunk of meath, will reach his seat whose Friends are three times seven.
8 Sing, sing ye forth your songs of praise, ye Briyamedhas, sing your songs:

Yea, let young children sing their lauds as a strong castle praise ye him.
9 Now loudly let the viol sound, the lute send out its voice with might,
Shrill be, the music of the string. To Indra. is the hymn up−raised.
10 When bither speed the dappled cows, unflinching, easy to be milked,
Seize quickly, as it bursts away, the Soma juice for Indra's drink.

11 Indra hath drunk, Agni hath drunk. all Deities have drunk their fill.
Here Varuna shall have his home, to whom the floods have sung aloud as motherkine unto their calves.
12 Thou, Varuna, to whom belong Seven Rivers, art a glorious God.
The waters flow into thy throat as 'twere a pipe with ample mouth.
13 He who hath made the fleet steeds spring, well−harnessed, to the worshipper,
He, the swift Guide, is that fair form that loosed the horses near at hand.
14 Indra, the very Mighty, holds his enemies in utter scorn.
He, far away, and yet a child, cleft the cloud smitten by his voice.
15 He, yet a boy exceeding small, mounted his newly−fashioned car.
He for his Mother and his Sire cooked the wild mighty buffalo.
16 Lord of the home, fair−helmeted, ascend thy chariot wrought of gold.
We will attend the Heavenly One, the thousand−footed, red of hue, matchless, who blesses where he goes .
17 With reverence they come hitherward to him as to. a Sovran lord,
That they may bring him near for this man's good success, to prosper and bestow his gifts.
18 The Priyamedhas have observed the offering of the men of old,
Of ancient custom, while they strewed the sacred grass, and spread their sacrificial food.

HYMN LIX. Indra.

1. HE who, as Sovran Lord of men, moves with his chariots unrestrained, The Vrtra−slayer vanquisher, of fighting hosts, preeminent, is praised with song.
2 Honour that Indra, Puruhanman! for his aid, in whose sustaining hand of old,
The splendid bolt of thunder was deposited, as the great Sun was set in heaven.
3 No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra. praised o all, resistless, daring, bold in might.
4 The potent Conqueror, invincible in war, him at whose birth the Mighty Ones,
The Kine who spread aftar, sent their loud voices out, heavens, earths seat their loud voices out,
5 O Indra, if a hundred heavens and if a hundred earths were thine−
No, not a thousand Suns could match thee at thy birth, not both the worlds, O Thunderer.
6 Thou, Hero, hast performed thy hero deeds with might, yea, all with strength, O Strongest One.
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids.
7 Let not a godless mortal gain this food, O thou whose life is long!
But one who yokes the bright−hued steeds, the Etasas, even Indra yoker of the Bays.
8 Urge ye the Conqueror to give, your Indra greatly to be praised,
To be invoked in shallow waters and in depths, to be invoked in deeds of might.
9 O Vasu, O thou Hero, raise us up to ample opulence.
Raise us to gain of mighty wealth, O Maghavan, O Indra, to sublime renown.
10 Indra, thou justifiest us, and tramplest down thy slanderers.
Guard thyself, valiant Hero, in thy vital parts: strike down the Dasa with thy blows.
11 The man who brings no sacrifice, inhuman, godless, infidel,

Him let his friend the mountain cast to rapid death, the mountain cast the Dasyu down.
12 O Mightiest Indra, loving us, gather thou up, as grains of corn,
Within thine hand, of these their kine, to give away, yea, gather twice as loving us.
13 O my companions, wish for power. How may we perfect Sara's praise,
The liberal princely patron, never to be harmed?
14 By many a sage whose grass is trimmed thou art continually praised,
That thou, O Sara, hast bestowed here one and here another'calf.
15 The noble, Suradeva's son, hath brought a calf, led by the car to three of us.
As a chief brings a goat to milk.

HYMN LX. Agni.

1. O AGNI, with thy mighty wealth guard us from all malignity, Yea, from all hate of mortal man.
2 For over thee, O Friend from birih, the wrath of man hath no control:
Nay, Guardian of the earth art thou.
3 As such, with all the Gods, O Son of Strength, auspicious in thy flame.
Give us wealth bringing all things good.
4 Malignities stay not from wealth the mortal man whom, Agni, thou
Protectest while he offers gifts.
5 Sage Agni, be whom thou dost urge, in worship of the Gods, to wealth,
With thine assistance winneth kine.
6 Riches with many heroes thou hast for the man who offers gifts:
Lead thou us on to higher bliss.
7 Save us, O Jatavedas, nor abandon us to him who sins,
Unto the evil−hearted man.
8 O Agni, let no godless man avert thy bounty as a God:
Over all treasures thou art Lord.
9 So, Son of Strength, tbou aidest us to what is great and excellent.
Those, Vasu! Friend! who sing thy praise.
10 Let our songs come anear to him beauteous and bright with piercing flame
Our offerings, with our homage, to the
Lord of wealth, to him whom many praise, for help:
11 To Agni Jatavedas, to the Son of Strength, that he may give us precious gifts,
Immortal, from of old Priest among mortal men, the most delightful in the house.
12 Agni, made yours by sacrifice, Agni, while holy rites advance;
Agni, the first in songs, first with the warrior steed; Agril to win the land for us.
13 May Agni who is Lord of wealth vouchsafe us food for friendship sake.
Agni we ever seek for seed and progeny, the Vasu who protects our lives.
14 Solicit with your chants, for help, Agni the God with piercing flame,
For riches famous Agni, Purumilha and ye men! Agni to light our dwelling well.
15 Agni we laud that he may keep our foes afar, Agni to give us health and strength.
Let him as Guardian be invoked in all the tribes, the lighter−up of glowing brands.

HYMN LXI. Agni.

1. PREPARE oblation: let him come; and let the minister serve again Who knows the ordering thereof,
2 Rejoicing in his friendship, let the priest be seated over man,

Beside the shoot of active power.
3 Him, glowing bright beyond all thought, they seek among the race of man;
With him for tougue they seize the food.
4 He hath inflamed the twofold plain: lifegiving, he hath climbed the wood,
And with his tongue hath struck the rock.
5 Wandering here the radiant Calf finds none to fetter him, and seeks
The Mother to declare his praise.
6 And now that great and mighty team, the team of horses that are his,
And traces of his car, are seen.
7 The seven milk a single cow; the two set other five to work,
On the stream's loud−resounding bank.

8 Entreated by Vivasvan's ten, Indra cast down the water−jar
With threefold hammer from the sky.
9 Three times the newIy−kindled flame proceeds around the sacrifice:
The priests anoint it with the meath.
10 With reverence they drain the fount that circles with its wheel above,
Exhaustless, with the mouth below.
11 The pressing−stones are set at work: the meath is poured into the tank,
At the out−shedding of the fount.
12 Ye cows, protect the fount: the two Mighty Ones bless the sacrifice.
The handles twain are wrought of gold.
13 Pour on the juice the ornament which reaches both the heaven and earth
Supply the liquid to the Bull.
14 These know their own abiding−place: like calves beside the mother cows
They meet together with their kin.
15 Devouring in their greedy jaws, they make sustaining food in heaven,
To Indra, Agni light and prayer.
16 The Pious One milked out rich food, sustenance dealt in portions seven,
Together with the Sun's seven rays.
17 I took some Soma when the Sun rose up, O Mitra, Varuna.
That is the sick man's medicine.
18 From where oblations must be laid, which is the Well−beloved's home,
He with his tongue hath compassed heaven.

HYMN LXII. Asvins.

1. ROUSE ye for him who keeps the Law, yoke your steeds, Aiyins, to your car
Let your protecting help be near.
2 Come, Asvins, with your car more swift than is the twinkling of an eye
Let your protecting help be near.
3 Asvins, ye overlaid with cold the fiery pit for Atri's sake:
Let your protecting help be near.
4 Where are ye? whither are ye gone? whither, like falcons, have ye flown?
Let your protecting help be near.
5 If ye at any time this day are listening to this my call,
Let your protecting help be near.

6 The Asvins, fust to hear our prayer, for closest kinship I approach:
Let your protecting help be near.
7 For Atri ye, O Asvins, made a dwellingplace to shield him well,
Let your protecting help be near.
8 Ye warded off the fervent heat for Atri when he sweetly spake:
Let your protecting help be near.
9 Erst Saptavadbri by his prayer obtained the trenchant edge of fire:
Let your protecting help be near.
10 Come hither, O ye Lords of wealth, and listen to this call of mine:
Let your protecting help be near.
11 What is this praise told forth of you as Elders in the ancient way?
Let your protecting help be near.
12 One common brotherhood is yours, Asvins your kindred is the same:
Let your protecting help be near.
13 This is your chariot, Asvins, which speeds through the regions, earth and heaven

Let your protecting aid be near.
14 Approach ye hitherward to us with thousands both of steeds and kine:
Let your protecting help be near.
15 Pass us not by, remember us with thousands both of kine aud steeds:
Let your protecting help be near.
16 The purple−tinted Dawn hath risen, and true to Law hath made the light
Let your protecting help be near.
17 He looked upon the Asvins, as an axearmed man upon a tree:
Let your protecting help be near.
18 By the black band encompassed round, break it down, bold one, like a fort.
Let your protecting help be near.

HYMN LXIII. Agni.

1. EXERTING all our strength with thoughts of power we glorify in speech
Agni your dear familiar Friend, the darling Guest in every home.
2 Whom, served with sacrificial oil like Mitra, men presenting gifts
Eulogize with their songs of praise
3 Much−lauded Jatavedas, him who bears oblations up to heaven
Prepared in service of the Gods.
4 To noblest Agni, Friend of man, best Vrtra−slayer, are we come,
Him in whose presence Rksa's son, mighty Srutarvan, waxes great;
5 To deathless Jatavedas, meet for praise, adored, with sacred oil,
Visible through the gloom o:f night
6 Even Agni whom these priestly men worship with sacrificial gifts,
With lifted ladles offering them.
7 O Agni, this our newest hymn hath been addressed from us to thee,
O cheerful Guest, well−born, most wise, worker of wonders, ne'er deceived.
8 Agni, may it be dear to thee, most grateful, and exceeding sweet:
Grow mightier, eulogized therewith.
9 Splendid with splendours may it be, and in the battle with the foe

Add loftier glory to thy fame.
10 Steed, cow, a lord of heroes, bright like Indra, who shall fill the car.
Whose high renown ye celebrate, and people praise each glorious deed.
11 Thou whom Gopavana made glad with song, O Agni Angiras,
Hear this my call, thou Holy One.
12 Thou whom the priestly folk implore to aid the gathering of the spoil,
Such be thou in the fight with foes.
13 I, called to him who reels with joy, Srutarvan, Rksa's son, shall stroke
The heads of four presented steeds, like the long wool of fleecy rams.
14 Four coursers with a splendid car, Savistha's horses, fleet of foot,
Shall bring me to the sacred feast, as flying steeds brought Tugra's son.
15 The very truth do I declare to thee, Parusni, mighty flood.
Waters! no man is there who gives more horses than Savistha gives.

HYMN LXIV. Agni.

1. YOKE, Agni, as a charioteer, thy steeds who best invite the Gods: As ancient Herald seat thyself.
2 And, God, as skilfullest of all, call for us bitherward the Gods:
Give all our wishes sure effect.

3 For thou, Most Youthful, Son of Strength, thou to whom sacrifice is paid,
Art holy, faithful to the Law.
4 This Agni, Lord of wealth and spoil hundredfold, thousandfold, is head
And chief of riches and a Sage.
5 As craftsmen bend the felly, so bend at our general call: come nigh,
Angiras, to the sacrifice.
6 Now, O Virupa, rouse for him, Strong God who shines at early morn,
Fair praise with voice that ceases not.
7 With missile of this Agni, his who looks afar, will we lay low
The thief in combat for the kine.
8 Let not the Companies of Gods fail us, like Dawns that float away,
Like cows who leave the niggardly.
9 Let not the sinful tyranny of any fiercely hating foe
Smite us, as billows smite a ship.
10 O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe.
11 Wilt thou not, Agni, lend us aid in winning cattle, winning wealth?
Maker of room, make room for us.
12 In this great battle cast us not aside as one who bears a load:
Snatch up the wealih and win it all.
13 O Agni, let this plague pursue and fright another and not us:
Make our impetuous strength more strong.
14 The reverent or unwearied man whose holy labour he accepts,
Him Agni favours with success.
15 Abandoning the foeman's host pass hither to this company:
Assist the men with whom I stand.
16 As we have known thy gracious help, as of a Father, long ago,

So now we pray to thee for bliss.

HYMN LXV. Indra.

I. NOT to forsake me, I invoke this Indra girt by Maruts, Lord Of magic power who rules with might.
2 This Indra with his Marut Friends clave into pieces Vrtra's bead
With hundred−knotted thunderbolt.
3 Indra, with Marut Friends grown strong, hath rent asunder Vrtra, and
Released the waters of the sea.
4 This is that Indra who, begirt by Maruts, won the light of heaven
That he might drink the Soma juice.
5 Mighty, impetuous, begirt by Maruts, him who loudly roars,
Indra we invocate with songs.
6 Indra begirt by Maruts we invoke after the ancient plan,
That he may drink the Soma juice.
7 O liberal Indra, Marut−girt, much−lauded Satakratu, drink
The Soma at this sacrifice.
8 To thee, O Indra, Marut−girt, these Soma juices, Thunderer!
Are offered from the heart with lauds.
9 Drink, Indra, with thy Marut Friends, pressed Soma at the morning rites,
Whetting thy thunderbolt with strength.
10 Arising in thy might, thy jaws thou shookest, Indra, having quaffed

The Soma which the mortar pressed.
11 Indra, both worlds complained to thee when uttering thy fearful roar,
What time thou smotest Dasyus dead.
12 From Indra have I measured out a song eight−footed with nine parts,
Delicate, faithful. to the Law.

HYMN LXVI. Indra.

1. 1. SCARCELY was Satakratu, born when of his Mother he inquired, Who are the mighty? Who a re famed?

2. 2. Then Savassi declared to him Aurnavabha, Ahisuva: Son, these be they thou must o'erthrow
3 The Vrtra−slayer smote them all as spokes are hammered into naves:
The Dasyu−killer waxed in might.
4 Then Indra at a single draught drank the contents of thirty pails,
Pails that were filled with Soma juice.
5 Indra in groundless realms of space pierced the Gandharva through, that he
Might make Brahmans' strength increase.
6 Down from the mountains Indra shot hither his well−directed shaft:
He gained the ready brew of rice.
7 One only is that shaft of thine, with thousand feathers, hundred barbs,
Which, Indra, thou hast made thy friend.
8 Strong as the gbhus at thy birth, therewith to those who praise thee, men,
And women, bring thou food to eat.
9 By thee these exploits were achieved, the mightiest deeds, abundantly:

Firm in thy heart thou settest them.
10 All these things Visnu brought, the Lord of ample stride whom thou hadst sent–
A hundred buffaloes, a brew of rice and milk: and Indra, slew the ravening boar
11 Most deadly is thy bow, successful, fashioned well: good is thine arrow, decked with gold.
Warlike and well equipped thine arms are, which increase sweetness for him who drinks the sweet.

HYMN LXVII. Indra.

1. BRING us a thousand, Indra, as our guerdon for the Soma juice: Hundreds of kine, O Hero, bring.
2 Bring cattle, bring us ornament, bring us embellishment and steeds,
Give us, besides, two rings of gold.
3 And, Bold One, bring in ample store rich jewels to adorn thi; ear,
For thou, Good Lord, art far renowned.
4 None other is there for the priest, Hero! but thou, to give him gifts,
To win much spoil and prosper him.
5 Indra can never be brought low, Sakra can never be subdued:
He heareth and beholdeth all.
6 He spieth out the wrath of man, he who can never be deceived:
Ere blame can come he marketh it.
7 He hath his stomach full of might, the Vrtra–slayer, Conqueror,
The Soma–drinker, ordering all.
8 In thee all treasures are combined, Soma all blessed things in thee,
Uninjured, easy to bestow.
9 To thee speeds forth my hope that craves the gift of corn, and kine and gold,

Yea, craving horses, speeds to thee.
10 Indra, through hope in thee alone even this sickle do I grasp.
Fill my hand, Maghavan, with all that it can hold of barley cut or gathered up.

HYMN LXVIII. Soma.

1. THIS here is Soma, ne'er restrained, active, all–conquering bursting forth,
Rsi and Sage by sapience,
2 All that is bare he covers o'er, all that is sick he medicines;
The blind man sees, the cripple walks.
3 Thou, Soma, givest wide defence against the hate of alien men,
Hatreds that waste and weaken us.
4 Thou by thine insight and thy skill, Impetuous One, from heaven and earth
Drivest the sinner's enmity.
5 When to their task they come with zeal, may they obtain the Giver's grace,
And satisfy his wish who thirsts.
6 So may he find what erst was lost, so may be speed the pious man,
And lengthen his remaining life.
7 Gracious, displaying tender love, unconquered, gentle in thy thoughts,
Be sweet, O Soma, to our heart.
8 O Soma, terrify us not; strike us not with alarm, O King:

Wound not our heart with dazzling flame.
9 When in my dwelling−place I see the wicked enemies of Gods,
King, chase their hatred far away, thou Bounteous One, dispel our foes.

HYMN LXIX. Indra

1. O Sarakratu! truely I have made none else my Comforter. Indra; be gracious unto us.
2 Thou who hast ever aided us kindly of old to win the spoil,
As such, O Indra, favour us.
3 What now? As prompter of the poor thou helpest him who sheds the juice.
Wilt thou not, Indra, strengthen us?
4 O Indra, help our chariot on, yea, Thunderer, though it lag behind:
Give this my car the foremost place.
5 Ho there! why sittest thou at case? Make thou my chariot to be first
And bring the fame of victory near.
6 Assist our car that seeks the prize. What can be easier for thee?
So make thou us victorious.
7 Indra, be firm: a fort art thou. To thine appointed place proceeds
The auspicious hymn in season due.
8 Let not our portion be disgrace. Broad is the course, the prize is set,
The barriers are opened wide.
9 This thing we wish. that thou mayst take thy fourth, thy sacrificial name.
So art thou held to be our Lord.
10 Ekadyu hath exalted you, Immortals: both Goddesses and Gods hath he delighted.
Bestow upon him bounty meet for praises. May he, enriched with prayer, come soon and early.

HYMN LXX. Indra.

1. INDRA, God of the mighty arm, gather for us with thy right hand Manifold and nutritious spoil.
2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,
Mighty in measure, prompt to aid.
3 Hero, when thou art fain to give, neither may Gods nor mortal men
Restrain thee like a fearful Bull.
4 Come, let us glorify Indra, Lord supreme of wealth, Self−ruling King:
In bounty may he harm us not.
5 Let prelude sound and following chant so let him hear the Saman sung,
And with his bounty answer us.
6 O Indra, with thy right hand bring, and with thy left remember us.
Let us not lose our share of wealth.
7 Come nigh, O Bold One, boldly bring hither the riches of the churl
Who giveth least of all the folk.
8 Indra, the booty which thou hast with holy singers to receive,
Even that booty win with us.
9 Indra, thy swiftly−coming spoil, the booty which rejoices all,
Sounds quick in concert with our hopes.

HYMN LXXI. Indra.

1. HASTE forward to us from afar, or, Vrtra−slayer, from anear, To meet the offering to the meath.
2 Strong are the Soma−draughts; come nigh: the juices fill thee with delight:
Drink boldly even as thou art wont'.
3 Joy, Indra, in the strengthening food et it content thy wish and thought,
And be delightful to thine heart.
4 Come to us thou who hast no foe: we call thee down to hymns of praise,
In heaven's sublimest realm of light.
5 This Soma here expressed with stones and dressed with milk for thy carouse,
Indra, is offered up to thee.
6 Graciously, Indra, hear my call. Come and obtain the draught, and sate
Thyself with juices blent with milk.
7 The Soma, Indra, which is shed in chalices and vats for thee,
Drink thou, for thou art Lord thereof.
8 The Soma seen within themats, as in the flood the Moon is seen,
Drink thou, for thou art Lord thereof.
9 That which the Hawk brought in his claw, inviolate, through the air to thee,
Drink thou, for thou art Lord thereof.

HYMN LXXII. Visvedevas.

1. WE choose unto ourselves that high protection of the Mighty Gods That it may help and succour us.
2 May they be ever our allies, Varuna, Mitra, Aryaman,
Far−seeing Gods who prosper us.
3 Ye furtherers of holy Law, transport us safe o'er many woes,
As over water−floods in ships.

4 Dear wealth be Aryaman to us, Varuna dear wealth meet for praise:
Dear wealth we choose unto ourselves.
5 For Sovrans of dear wealth are ye, Adityas, not of sinner's wealth,
Ye sapient Gods who slay the foe.
6 We in our homes, ye Baunteous Ones, and while we journey on the road,
Invoke you, Gods, to prosper us.
7 Regard us, Indra, Visnu, here, ye Asvins and the Marut host,
Us who are kith and kin to you.
8 Ye Bounteous Ones, from time of old we here set forth our brotherhood,
Our kinship in. the Mother's womb.
9 Then come with Indra for your chief, as early day, ye Bounteous Gods
Yea, 1 address you now for this.

HYMN LXXIII. Agni.

1. AGNI, your dearest Guest, I laud, him who is loving as a friend, Who brings us riches like a car.
2 Whom as a far−foreseeing Sage the Gods have, from the olden time,
Established among mortal men.
3 Do thou, Most Youthful God, protect the men who offer, hear their songs,

And of thyself preserve their seed.
4 What is the praise wherewith, O God, Afigiras, Agni, Son of Strength,
We, after thine own wish and thought,
5 May serve thee, O thou Child of Power, and with what sacrifice's plan?
What prayer shall I now speak to thee?
6 Our God, make all of us to dwell in happy habitations, and
Reward our songs with spoil and wealth.
7 Lord of the house, what plenty fills the songs which thou inspirest now,
Thou whose hymn helps to win the kine?
8 Hirn Wise and Strong they glorify, the foremost Champion in the fray,
And mighty in his dwelling–place.
9 Agni, he dwells in rest and peace who smites and no one smites again:
With hero sons he prospers well

HYMN LXXIV. Asvins.

1. To this mine invocation, O ye Asvins, ye Nasatyas, come, To drink the savoury Soma juice.
2 This laud of mine, ye Asvins Twain, and this mine invitation hear,
To drink the savoury Soma juice.
3 Here Krsna is invoking you, O Asvins, Lords of ample wealth.
To drink the savoury Soma juice.
4 List, Heroes, to the singer's call, the call of Krsna lauding you,
To drink the savoury Soma juice.
5 Chiefs, to the sage who sings your praise grant an inviolable home,
To drink the savoury Soma juice.
6 Come to the worshipper's abode, Asvins, who here is lauding you,
To drink the savoury Soma juice.
7 Yoke to the firmly jointed car the ass which draws you, Lords of wealth.
To drink the savoury Soma juice.

8 Come hither, Asvins, on your car of triple form with triple seat,
To drink the savoury Soma juice.
9 O Asvins, O Nasatyas, now accept with favouring grace my songs,
To drink the savoury Soma juice.

HYMN LXXV. Asvins.

1. YE Twain are wondrous strong, well–skilled in arts that heal, both bringers of delight, ye both won Daksa's praise.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
2 How shall he praise you now who is distraught in mind? Ye Twain give wisdom for the gainof what is good.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
3 Already have ye Twain, possessors of great wealth, prospered Visnapu thus for gain of what is good.
Visvaka calls on you as such to save his life. Break ye not off our friendship, come and set me free.
4 And that Impetuous Hero, winner of the spoil, though he is far away, we call to succour us,
Whose gracious favour, like a father's, is most sweet. Break ye not off our friendship, come and set me fre

e.
5 About the holy Law toils Savitar the God the horn of holy Law hath he spread far and wide.
The holy Law hath quelled even mighty men of war. Break ye not off our ftiendship, come and act me fre
e.

HYMN LXXVI. Asvins.

1. SPLENDID, O Asvins, is your praise. Come fountain−like, to pour the stream.
Of the sweet juice effused−dear is it, Chiefs, in heaven−drink like two wild bulls at a pool.
2 Drink the libation rich in sweets, O Asvins Twain: sit. Heroes, on the sacred grass.
Do ye with joyful heart in the abode of man preserve his life by means of wealth.
3 The Priyamedhas bid you come with all the succours that are yours.
Come to his house whose holy grass is trimmed, to dear sacrifice at the morning rites.
4 Drink ye the Soma rich in meath, ye Asvins Twain: sit gladly on the sacred grass.
So, waxen mighty, to our eulogy from heaven come ye as wild−bulls to the pool.
5 Come to us, O ye Asvins, now with steeds of many a varied hue,
Ye Lords of splendour, wondrous, borne on paths of gold, drink Soma, ye who strengthen Law.
6 For we the priestly singers, fain tohymn your praise, invoke you for the gain of strength.
So, wondrous, fair, and famed for great deeds come to us, through our hymn, Asvins, when ye hear.

HYMN LXXVII. Indra.

1. As cows low to their calves in stalls, so with our songs we glorify This Indra, even your Wondrous God who checks attack, who joys in the delicious juice.
2 Celestial, bounteous Giver, girt about with might, rich, mountain−like, in precious things,
Him swift we seek. for foodful booty rich in kine, brought hundredfold and thousandfold.
3 Indra, the strong and lofty hills are powerless to bar thy way.
None stay that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
4 A Warrior thou by strength, wisdom, and wondrous deed, in might excellest all that is.
Hither may this our hymn attract thee to our help, the hymn which Gotamas have made.
5 For in thy might thou stretchest out beyond the boundaries of heaven.
The earthly region, Indra, comprehends thee not. After thy Godhead hast thou waxed.
6 When, Maghavan, thou honourest the worshipper, no one is there to stay thy wealth.
Most liberal Giver thou, do thou inspire our song of praise, that we may win the spoil.

HYMN LXXVIII. Indra.

1. To Indra sing the lofty hymn, Maruts that slays the Vrtras best. Whereby the Holy Ones created for the God the light divine that ever wakes.
2 Indra who quells the curse blew curses far away, and then in splendour came to us.
Indra, refulgent with thy Marut host! the Gods strove eagerly to win thy love.
3 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise.
Let Satakratu, Vrtra−slayer, kill the foe with hundred−knotted thunderbolt.
4 Aim and fetch boldly forth, O thou whose heart is bold: great glory will be thine thereby.
In rapid torrent let the mother waters spread. Slay Vrtra, win the light of heaven.
5 When thou, unequalled Maghavan, wast born to smite the Vrtras dead,

Thou spreadest out the spacious earth and didst support and prop the heavens.
6 Theri was the sacrifice produced for thee, the laud, and song of joy,
Thou in thy might surpassest all, all that now is and yet shall be.
7 Raw kine thou filledst with ripe milk. Thou madest Surya rise to heaven.,
Heat him as milk is heated with pure Sama hymns, great joy to him who loves the song.

HYMN LXXIX. Indra.

1. MAY Indra, who in every fight must be invoked, be near to us. May the most mighty Vrtra−slayer, me et for praise, come to libations and to hymns.
2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.
We claim alliance with the very Glorious One, yea, with the Mighty Son of Strength.
3 Prayers unsurpassed are offered up to thee the Lover of the Song.
Indra, Lord of Bay Steeds, accept these fitting hymns, hymns which we have thought out for thee.
4 For thou, O Maghavan, art truthful, ne'er subdued and bringest many a Vrtra low.
As such, O Mightiest Lord, Wielder of Thunder, send wealth hither to the worshipper.
5 O Indra, thou art far−renowned, impetuous, O Lord of Strength.
Alone thou slayest with the guardian of mankind resistless never−conquered foes.
6 As such we seek thee now, O Asura, thee most wise, craving thy bounty as our share.
Thy sheltering defence is like a mighty cloak. So may thy glories reach to us.

HYMN LXXX. Indra.

1. DOWN to the stream a maiden came, and found the Soma by the way. Bearing it to her home she said, For Indra will I press thee out, for Sakra will I press thee out.
2 Thou roaming yonder, little man, beholding every house in turn,
Drink thou this Soma pressed with teeth, accompanied with grain and curds, with cake of meal and song of
praise.
3 Fain would we learn to know thee well, nor yet can we attain to thee.
Still slowly and in gradual drops, O Indu, unto Indra flow.
4 Will he not help and work for us? Will he not make us wealthier?
Shall we not, hostile to our lord, unite ourselves to Indra now?
5 O Indra, cause to sprout again three places, these which I declare,−
My father's head, his cultured field, and this the part below my waist.
6 Make all of these grow crops of hair, you cultivated field of ours,
My body, and my father's head.
7 Cleansing Apala, Indra! thrice, thou gavest sunlike skin to her,
Drawn, Satakratu! through the hole of car, of wagon, and of yoke.

HYMN LXXXI. Indra

1. INVITE ye Indra with a song to drink your draught of Soma juice, All−conquering Satakratu, most munificent of all who live.
2 Lauded by many, much−invoked, leader of song, renowned of old:
His name is Indra, tell it forth.

3 Indra the Dancer be to us the giver of abundant strength:
May he, the mighty, bring it near.
4 Indra whose jaws are strong hath drunk of worshipping Sudaksa's draught,
The Soma juice with barley mixt.
5 Call Indra loudly with your songs of praise to drink the Soma juice.
For this is what augments his stiength.
6 When he hath drqnk its gladdening drops, the God with vigour of a God
Hath far surpassed all things that are.
7 Thou speedest down to succour us this ever−conquering God of yours,
Him who is drawn to all our songs
8 The Warrior not to he restrained, the Soma−drinker ne'er o'erthrown,
The Chieftain of resistless might.
9 O Indra, send us riches, thou Omniscient, worthy of our praise:
Help us in the decisive fray.
10 Even thence, O 1ndra, come to us with food that gives a hundred powers,
With food that gives a thousand powers.
11 We sought the wisdom of the wise. Sakra, Kine−giver, Thunder−armed!
May we with steeds o'ercome in fight.
12 We make thee, Satakratu, find enjoyment in the songs we sing.
Like cattle in the pasture lands.
13 For, Satakratu, Thunder−armed, all that we craved, as men are wont,
All that we hoped, have we attained.
14 Those, Son of Strength, are come to thee who cherish wishes in their hearts
O Indra, none excelleth thee.
15 So, Hero, guard us with thy care, with thy most liberal providence,
Speedy, and terrible to foes.
16 O Satakratu Indra, now rejoice with that carouse of thine
Which is most splendid of them all
17 Even, Indra, that carouse which slays the Vrtras best, most widely famed,
Best giver of thy power and might.
18 For that which is thy gift we know, true Soma−drinker, Thunder−armed,
Mighty One, amid all the folk.
19 For Indra, Lover of Carouse, loud be our songs about the juice:
Let poets sing the song of praise.
20 We summon Indra to the draught, irl whom all glories rest, in whom
The seven communities rejoice.
21 At the Trikadrukas the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it.
22 Let the drops pass within thee as the rivers flow into the sea:
O fndra, naught excelleth thee.
23 Thou, wakeful Hero, by thy might hast taken food of Soma juice,
Which, Indra, is within thee now.
24 O Indra, Vrtra−slayer, let Soma be ready for thy maw,
The drops be ready for thy forms.

25 Now Srutakaksa sings his song that cattle and the steed may come,
That Indra's very self may come.
26 Here, Indra, thou art ready by our Soma juices shed for thee,

Sakra, at hand that thou mayst give.
27 Even from far away our songs reach thee, O Caster of the Stone:
May we come very close to thee.
28 For so thou art the hero's Friend, a Hero, too, art thou, and strong:
So may thine heart be won to us.
29 So hath the offering, wealthiest Lord, been paid by all the worshippers:
So dwell thou, Indra, even with me.
30 Be not thou like a slothfid priest, O Lord of spoil and wealth: rejoice
In the pressed Soma blent with milk.
31 O Indra, let not ill designs surround us in the sunbeams' light:
This may we gain with thee for Friend.
32 With thee to help us, Indra, let us answer all our enemies:
For thou art ours and we are thine.
33 Indra, the poets and thy friends, faithful to thee, shall loudly sing
Thy praises as they follow thee.

HYMN LXXXII. Indra.

1. SURYA, thou mountest up to meet the Hero famous for his wealth, Who hurls the bolt and works for m
an
2 Him who with might of both his arms brake nine−and−ninety castles down,
Slew Vrtra and smote Ahi dead.
3 This Indra is our gracious Friend. He sends us in a full broad stream
Riches in horses, kine, and corn.
4 Whatever, Vrtra−slayer! thou, Surya, hast risen upon to−day,
Tbat, Indra, all is in thy power.
5 When, Mighty One, Lord of the brave, thou thinkest thus, I shall not die,
That thought of thine is true indeed.
6 Thou, Indra, goest unto all Soma libations shed for thee,
Both far away and near at hand.
7 We make this Indra very strong to strike the mighty Vrtra dead:
A vigorous Hero shall he be.
8 Indra was made for giving, set, most mighty, o'er the joyous draught.
Bright, meet for Soma, famed in song.
9 By song as 'twere, the powerful bolt which none may parry was prepared
Lofty, invincible he grew.
10 Indra, Song−lover, lauded, make even in the wilds fair ways for us,
Whenever, Maghavan, thou wilt.
11 Thou whose commandment and behest of sovran sway none disregards,
Neither audacious man nor God.
12 And both these Goddesses, Earth, Heaven, Lord of the beauteous helm! revere
Thy might which no one may resist.
13 Thou in the black cows and the red and in the cows with spotted skin
This white milk hast deposited.
14 When in their terror all the Gods shrank from the Dragon's furious might,
Fear of the monster fell on them.
15 Then he was my Defender, then, Invincible, whose foe is not,

The Vrtra−slayer showed his might.
16 Him your best Vrtra−slayer, him the famous Champion of mankind
I urge to great munificence,
17 To come, Much−lauded! Many−named with this same thought that longs for milk,
Whene'er the Soma juice is shed.
18 Much−honoured by libations, may the Vrtra−slayer wake for us:
May Sakra listen to our prayers.
19 O Hero, with that aid dost thou delight us, with what succour bring
Riches to those who worship thee?
20 With whose libation joys the Strong, the Hero with his team who quells
The foe, to drink the Soma juice?
21 Rejoicing in thy spirit bring thousandfold opulence to us:
Enrich thy votary with gifts.
22 These juices with their wedded wives flow to enjoyment lovingly:
To waters speeds the restless one.
23 Presented strengthening gifts have sent Indra away at sacrifice,
With might, onto the cleansing bath.
24 These two who share his feast, Bay Steeds with golden manes, shall bring him to
The banquet that is laid for him.
25 For thee, O Lord of Light, are shed these Soma−drops, and grass is strewn
Bring Indra to his worshippers.
26 May Indra give thee skill, and lights of heaven, wealth to his votary
And priests who praise him: laud ye him.
27 O Satakratu, wondrous strength and all our lauds I bring to thee:
Be gracious to thy worshippers.
28 Bring to us all things excellent, O Satakratu, food and strength:
For, Indra, thou art kind to us.
2§ O Satakratu, bring to us all blessings, all felicity:
Fbr, Indra, thou art kind to us.
30 Bearing the Soma juice we call, best Vrtra−slayer, unto thee:
For, Indra, thou art kind to us.
31 Come, Lord of rapturous, joys, to our libation with thy Bay Steeds, come
To our libation with thy Steeds.
32 Known as best Vrtra−slayer erst, as Indra Satakratu, come
With Bay Steeds to the juice we shed.
33 O Vrtra−slayer, thou art he who drinks these drops of Soma: come
With Bay Steeds to the juice we shed.
34 May Indra give, to aid us, wealth handy that rules the Skilful Ones:
Yea, may the Strong give potent wealth.

HYMN LXXXIII. Maruts.

1. THE Cow, the famous Mother of the wealthy Maruts, pours her milk: Both horses of the cars are yoked
,−
2 She in whose bosom all the Gods, and Sun and Moon for men to see,
Maintain their everlasting Laws.

3 This all the pious sing to us, and sacred poets evermore:
The Maruts to the Soma−draught
4 Here is the Soma ready pressed of this the Maruts drink, of this
Self−luminous the Asvins drink.

5 Of this, moreover, purified, set in three places, procreant,
Drink Varuna, Mitra, Aryaman.
6 And Indra, like the Herald Priest, desirous of the milky juice,
At early morn will quaff thereof.
7 When have the Princes gleamed and shone through waters as through troops of foes'?
When hasten they whose might ispure?
8 What favour do I claim this day of you
great Deities, you who are
Wondrously splendid in yourselves?
9 1 call, to drink the Soma, those Maruts who spread all realms of earth
And luminous regions of the sky.
10 You, even such, pure in your might, you, O ye Maruts, I invoke
From heaven to drink this Somajuice.
11 The Maruts, those who have sustained and propped the heavens and earth apart,
I call to drink this Soma juice.
12 That vigorous band of Maruts that abidetb in the mountains, I
Invoke to drink this Soma juice.

HYMN LXXXIV. Indra.

1. SONG−LOVER! like a charioteer come songs to thee when Soma flows. O Indra, they have called to t hee as mother−kine unto their calves.
2 Bright juices bitherward have sped thee, Indra, Lover of the Song.
Drink, Indra, of this flowing sap: in every house 'tis set for thee.
3 Drink Soma to inspirit thee, juice, Indra, which the Falcon brought:
For thou art King and Sovran Lord of all the families of men.
4 O Indra, hear Tirasci's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valiant offspring: Great art thou.
5 For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful thought, ancient, and full of sacred truth.
6 That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.
7 Come now and let us glorify pure Indra with pure Sama hymns.
Let the pure milky draught delight him strengthened by pure songs of praise.
8 O Indra, come thou pure to us, with pure assistance, pure thyself.
Pure, send thou riches down to us, and, meet for Soma, pure, be glad.
9 O Indra, pure, vouchsafe us wealth, and, pure, enrich the worshipper.
Pure, thou dost strike the Vrtras dead, and strivest, pure, to win the spoil.

HYMN LXXXV. Indra.

1. FOR him the Mornings made their courses longer, and Nights with pleasant voices spake to Indra.

For him the Floods stood still, the Seven Mothers, Streams easy for the heroes to pass over.
2 The Darter penetrated, though in trouble, thrice−seven close−pressed ridges of the mountains.
Neither might God nor mortal man accomplish what the Strong Hero wrought in full−grown vigour.
3 The mightiest force is Indra's bolt of iron when firmly grasped in both the arms of Indra.
His head and mouth have powers that pass all others, and all his people hasten near to listen.
4 1 count thee as the Holiest of the Holy, the caster−down of what hath ne'er been shaken.
I count thee as the Banner of the heroes, I count thee as the Chief of all men living.
5 What time, O Indra, in thine arms thou tookest thy wildly rushing bolt to Slay the Dragon,

The mountains roared, the cattle loudly bellowed, the Brahmans with their hymns drew nigh to Indra.
6 Let us praise him who made these worlds and creatures, all things that after him sprang into being.
May we win Mitra with our songs, and Indra, and. wait upon our Lord with adoration.
7 Flying in terror from the snort of Vrtra, all Deities who were thy friends forsook thee.
So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.
8 Thrice−sixty Maruts, waxing strong, were with thee, like piles of beaming light, worthy of worship.
We come to thee: grant us a happy portion. Let us adore thy might with this oblation.
9 A sharpened weapon is the host of Maruts. Who, Indra, dares withstand thy bolt of thunder?
Weaponless are the Asuras, the godless: scatter them with thy wheel, Impetuous Hero.
10 To him the Strong and Mighty, most auspicious, send up the beAuteous hymn for sake of cattle.
Lay oa his body many songs for Indra invoked with song, for will not he regard. them?
11 To him, the Mighty, who accepts laudation, send forth thy thought as by a boat o'er rivers,
Stir with thy hymn the body of the Famous and Dearest One, for will not he regard it?
12 Serve him with gifts of thine which Indra welcomes: praise with fair praise, invite him with thine homage.
Draw near, O singer, and refrain from outcry. Make thy voice heard, for will not he regard it?
13 The Black Drop sank in Amsumati's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero−hearted laid aside his weapons.
14 1 saw the Drop in the far distance moving, on the slope bank of Amsumati's river,
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.
15 And then the Drop in Amsumati's bosom, splendid with light, assumed its proper body;
And Indra, with Brhaspati to aid him, conquered the godless tribes that came against him.
16 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.
17 So, Thunder−armed! thou with thy bolt of thunder didst boldly smite that power which none might equal;
With weapons broughtest low the migbt of Susna, and, Indra, foundest by thy strength the cattle.
18 Then wast thou, Chieftain of all living mortals, the very mighty slayer of the Vrtras.
Then didst thou set the obstructed rivers flowing, and win the floods that were enthralled by Dasas.
19 Most wise is he, rejoicing in libations, splendid as day, resistless in his anger.
He only doth great deeds, the only Hero, sole Vrtra−slayer he, with none beside him.
20 Indra is Vrtra's slayer, man's sustainer: he must be called; with fair praise let us call him.
Maghavan is our Helper, our Protector, giver of spoil and wealth to make us famous.
21 This Indra, Vrtra−slayer, this Rbhuksan, even at his birth, was meet for invocation.
Doer of many deeds for man's advantage, like Soma quaffed, for friends we must invoke him.

HYMN LXXXVI. Indra.

1. O INDRA, Lord of Light, what joys thou broughtest from the Asuras, Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee.
2 The unwasting share of steeds and kine which, Indra, thou hast fast secured,
Grant to the worshipper who presses Soma and gives guerdon, not unto the churl.
3 The riteless, godless man who sleeps, O Indra, his unbroken steep,−
May he by following his own devices die. Hide from him wealth that nourishes.
4 Whether, O Sakra, thou be far, or, Vrtra−slayer, near at hand,
Thence by heaven−reaching songs he who hath pressed the juice invites thee with thy long−maned Steeds .
5 Whether thou art in heaven's bright sphere, or in the basin of the sea;
Whether, chief Vrtra−slayer, in some place on earth, or in the firmament, approach.
6 Thou Soma−drinker, Lord of Strength, beside our flowing Soma juice
Delight us with thy bounty rich in pleasantness, O Indra, with abundant wealth.
7 O Indra, turn us not away: be the companion of our feast.
For thou art our protection, yea, thou art our kin: O Indra, turn us not away.

8 Sit down with us, O Indra, sit beside the juice to drink the meath.
Show forth great favour to the Singer, Maghavan; Indra, with us, beside the juice.
9 O Caster of the Stone, nor Gods nor mortals have attained to thee.
Thou in thy might surpassest all that hath been made: the Gods have not attained to thee.
10 Of one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh,
Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.

11 Bards joined in song to Indra so that he might drink the Soma juice,
The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives.
12 Tle holy sages form a ring, looking and singing to the Ram.
Inciters, full of vigour, not to he deceived, are with the chanters, nigh to bear.
13 Loudly I call that Indra, Maghavan the Mighty, who evermore possesses power, ever resistless.
Holy, most liberal, may he lead us on to riches, and, Thunder−armed, make all our pathways pleasant for us.
14 Thou knowest well, O Sakra, thou Most Potent, with thy strength, Indra, to destroy these castles.
Before thee, Thunder−armed! all beings tremble: the heavens and earth before thee shake with terror,
15 May thy truth, Indra, Wondrous Hero be my guard: bear me o'er much woe, Thunderer! as over floods.

When, Indra, wilt thou honour us with opulence, all−nourishing and much−to−be. desired, O King?

HYMN LXXXVII. Indra.

1. To Indra sing a Sama hymn, a lofty song to Lofty Sage, To him who guards the Law, inspired, and fain for praise.
2 Thou, Indra, art the Conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art Mighty and All−God.
3 Radiant with light thou wentest to the sky, the luminous realm of heaven.
ne Deities, Indra strove to win thee for their Friend.
4 Come unto us, O Indra, dear, still conquering, unconcealable,
Vast as a mountain spread on all sides, Lord of Heaven.

5 O truthful Soma−drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours libation, Lord of Heaven.
6 For thou art he, O Indra, wiio stormeth all castles of the foe,
Slayer of Dasyus, man's Supporter, Lord of Heaven.
7 Now have we, Indra, Friend of Song, sent our great wishes forth to thee,
Coming like floods that follow floods.
8 As rivers swell the ocean, so, Hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.
9 With holy song mey bind to the broad wide−yoked car the Bay Steeds of the rapid God,
Bearers of Indra, yoked by word.
10 O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war.
11 For, gracious Satakratu, thou hast ever been a Mother and a Sire to us,
So now for bliss we pray to thee.
12 To thee, Strong, Much−invoked, who showest forth thy strength, O Satakratu, do I speak:
So grant thou us heroic strength.

HYMN LXXXVIII. Indra.

1. O THUNDERER, zealous worshippers gave thee drink this time yesterday.
So, Indra, listen here to those who bring the laud: come near unto our dwellingplace.
2 Lord of Bay Steeds, fair−helmed, rejoice thee: this we crave. Here the disposers wait on thee.
Thy loftiest glories claim our lauds beside the juice, O Indra, Lover of the Song.

3 Turning, as 'twere, to meet the Sun, enjoy from Indra all good things.
When he who will be born is born with power we look to treasures as our heritage.
4 Praise him who sends us wealth, whose bounties injure none: good are the gifts which Indra. grants.
He is not worth with one who satisfies his wish: he turns his mind to giving boons.
5 Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, aIl−conquering, cancelling the curse, thou victor of the vanquisher.
6 The Earth and Heaven clung close to thy victorious might as to their calf two mother−cows.
When thou attackest Vrtra all the hostile bands shrink and faint, Indra, at thy wrath.
7 Bring to your aid the Eternal One, who shoots and none may shoot at him,
Inciter, swift, victorious, best of Charioteers. Tugrya's unvanquished Strengthener;
8 Arranger of things unarranged, e'en Satakratu, source of might,
Indra, the Friend of all, for succour we invoke, Guardian of treasure, sendjng wealth.

HYMN LXXXIX Indra. Vak.

1. I MOVE before thee here present in person, and all the Deities follow behind me.
When, Indra, thou securest me my portion, with me thou shalt perform heroic actions.
2 The food of meath in foremost place I give thee, thy Soma shall be pressed, thy share appointed.
Thou on my right shalt be my friend and comrade: then shall we two smite dead full many a foeman.
3 Striving for strength bring forth a laud to Indra, a truthful hymn if he in truth existeth.
One and another say, There is no Indra. Who hath beheld him? Whom then shall we honour?
4 Here am I, look upon me here, O singer. All that existeth 1 surpass in greatness.
The Holy Law's commandments make me mighty. Rending with strength I rend the worlds asunder.

5 When the Law's lovers mounted and ap. proached me as 1 sate lone upon the dear sky's summit.
Then spake my spirit to the heart within me, My friends have cried unto me with their children.
6 All these thy deeds must be declared at Soma−feasts, wrought, Indra, Bounteous Lord, for him who she
ds
the juice,
When thou didst open wealth heaped up by many, brought from far away to Sarablia, the Rsi's kin.
7 Now run ye forth your several ways: he is not here who kept you back.
For hath not Indra sunk his bolt deep down in Vrtra's vital part?
8 On−rushing with the speed of thought within the iron fort he pressed:
The Falcon went to heaven and brought the Soma to the Thunderer.
9 Deep in the ocean lies the bolt with waters compassed round about,
And in continuous onward flow the floods their tribute bring to it.
10 When, uttering words which no one comprehended, Vak, Queen of Gods, the Gladdener, was seated,
The heaven's four regions drew forth drink and vigour: now whither hath her noblest portion vanished?
11 The Deities generated Vak the Goddess, and animals of every figure speak her.
May she, the Gladdener, yielding food and vigour, the Milch−cow Vak, approach us meetly lauded.
12 Step forth with wider stride, my comrade Visnu; make room, Dyaus, for the leaping of the lightning.
Let us slay Vrtra, let us free the rivers let them flow loosed at the command of Indra.

HYMN XC. Various.

1. YEA, specially that mortal man hath toiled for service of the Gods, Who quickly hath brought near Mit
ra and Varuna. to share his sacrificial gifts.
2 Supreme in sovran power, far−sighted, Chiefs and Kings, most swift to hear from far away,
Both, wondrously, set them in motion as with arms, in company with Surya's beams.
3 The rapid messenger who runs before you, Mitra−Varuna, with iron head, swift to the draught,
4 He whom no man may question, none may summon back, who stands not still for colloquy,−
From hostile clash with him keep ye us safe this day: keep us in safety with your arms.

5 To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn that shall protect to Varuna: sing forth a laud unto the Kings.
6 The true, Red Treasure they have sent, one only Son born of the Three.
They, the Immortal Ones, never deceived, survey the families of mortal men.
7 My songs are lifted up, and acts most splendid are to be performed.
Come hither, ye Nasatyas, with accordant mind, to meet and to enjoy my gifts.
8 Lords of great wealth, when we invoke your bounty which no demon checks,
Both of you, furthering our eastward−offcred praise, come, Chiefs whom Jamadagni lauds!
9 Come, Vayu, drawn by fair hymns, to our sacrifice that reaches heaven.
Poured on the middle of the strainingcloth, and cooked, this bright drink hath been offered ilice.
10 He comes by straightest paths, as ministering Priest, to taste the sacrificial gifts.
Then, Lord of harnessed teams I drink of the twofold draught, bright Soma mingled with the milk.
11 Verily, Surya, thou art great; truly, Aditya, thou art great.
As thou art great indeed, thy greatness is admired: yea, verily, thou, God, art great.
12 Yea, Surya, thou art great in fame thou evermore, O God, art great.
Thou by thy greatness art the Gods' High Priest, divine, far−spread unconquerable light.
13 She yonder, bending lowly down, clothed in red hues and rich in rays,
Is seen, advancing as it were with various tints, amid the ten surrounding arms.

14 Past and gone are three mortal generations: the fourth and last into the Sun hath entered.
He mid the worlds his lofty place hath taken. Into green plants is gone the Purifying.
15 The Rudras' Mother, Daughter of the Vasus, centre of nectar, the Adityas' Sister−
To folk who understand will 1 proclaim it−injure not Aditi, the Cow, the sinless.
16 Weak−minded men have as a cow adopted me who came hither from the Gods, a Goddess,
Who, skilled in eloquence, her voice uplifteth, who standeth near at hand with all devotions.

HYMN XCI. Agni.

1. LORD of the house, Sage, ever young, high power of life, O Agni, God,
Thou givest to thy worshipper.
2 So with our song that prays and serves, attentive, Lord of spreading light,
Agni, bring hitherward the Gods.
3 For, Ever−Youthful One, with thee, best Furtherer, as our ally,
We overcome, to win the spoil.
4 As Aurva Bhrgu used, as Apnavana used, I call the pure
Agni who clothes him with the sea.
5 1 call the Sage who sounds like wind, the Might that like Parjanya roars,
Agni who clothes him with the sea.
6 As Savitar's productive Power, as him who sends down bliss, I call
Agni who clothes him with the sea.
7 Hither, for powerful kirship, I call Agni, him Who prospers you,
Most frequent at our solemn rites
8 That through this famed One's power, he may stand by us even as Tvastar comes
Unto the forms that must he shaped.
9 This Agni is the Lord supreme above all glories mid the Gods:
May he come nigh to us with strength.
10 Here praise ye him the most renowned of all the ministering Priests,
Agni, the Chief at sacrifice;
11 Piercing, with purifying flame, enkindled in our homes, most high,
Swiftest to hear from far away.
12 Sage, laud the Mighty One who wins the spoil of victory like a steed,

And, Mitra like, unites the folk.
13 Still turning to their aim in thee, the oblation−bearer's sister hymns
Have come to thee before the wind.
14 The waters find their place in him, for whom the threefold sacred grass
Is spread unbound, unlimited.
15 The station of the Bounteous God hath, through his aid which none impair,
A pleasant aspect like the Sun.
16 Blazing with splendour, Agni, God, through pious gifts of sacred oil,
Bring thou the Gods and worship them.
17 The Gods as mothers brought thee forth, the Immortal Sage, O Afigiras,
The bearer of our gifts to heaven.
18 Wise Agni, Gods established thee, the Seer, noblest messenger,
As bearer of our sacred gifts.
19 No cow have I to call mine own, no axe at hand wherewith to work,

Yet what is here I bring to thee.
20 O Agni, whatsoever be the fuel that we lay for thee,
Be pleased therewith, Most Youthful God
21 That which the white−ant cats away, that over which the emmet crawls−
May all of this be oil to thee.
22 When he enkindles Agni, man should with his heart attend the song:
I with the priests have kindled him.

HYMN XCII. Agni

1. THAT noblest Furtherer hath appeared, to whom men bring their holy works.
Our songs of praise have risen aloft to Agni who was barn to give the Arya strength.
2 Agni of Divodasa turned, as 'twere in majesty, to the Gods.
Onward he sped along the mother earth, and took his station in the height of heaven.
3 Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the worship of the Gods, himself, that Agni, serve with son s.
4 The mortal man whom thou wouldst lead to opulence, O Vasu, he who brings thee gifts.
He, Agni, wins himself a hero singing lauds, yea, one who feeds a thousand men.
5 He with the steed wins spoil even in the fenced fort, and gains imperishable fame.
In thee, O Lord of wealth, continually we lay all precious offerings to the Gods.
6 To him who dealeth out all wealth, who is the cheerful Priest of men,
To him, like the first vessels filled with savoury juice, to Agni go the songs of praise.
7 Votaries, richly−gifted, deck him with their songs, even as the steed who draws the car.
On both, Strong Lord of men! on child and grandson pour the bounties which our nobles give.
8 Sing forth to him, the Holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas.
9 Worshipped with gifts, enkindled, splendid, Maghavan shall win himself heroic fame.
And will not his most newly shown benevolence come to us with abundant strength?
10 Priest, presser of the juice! praise now the dearest Guest of all our friends,
Agni, the driver of the cars.
11 Who, finder−out of treasures open and concealed, bringeth them hither, Holy One;
Whose waves, as in a cataract, are hard to pass, when he, through song, would win him strength.
12 Let not the noble Guest, Agni, be wroth with us: by many a man his praise is sung,
Good Herald, skilled in sacrifice.
13 O Vasu, Agni, let not them be harmed who come in any way with lauds to thee.
Even the lowly, skilled in rites, with offered gifts, seeketh thee for the envoy's task.

14 Friend of the Maruts, Agni, come with Rudras to the Soma−draught,
To Sobhar's fair song of praise, and be thou joyful in the light.
VALAKHILYA
APPENDIX: (Book VIII. Hymns 49−59. M. Müller.)

HYMN I. Indra.

1. TO you will I sing Indra's praise who gives good gifts as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.

As from a mountain flow the water−brooks, thus flow his gifts who feedeth many a one.
3 The drops effused, the gladdening draughts, O Indra, Lover of the Son
As waters seek the lake where they are wont to rest, fill thee, for bounty, Thunderer.
4 The matchless draught that strengthens and gives eloquence, the sweetest of the meath drink thou,
That in thy joy thou maysi scatter thy gifts o'er us, plenteously, even as the dust.
5 Come quickly to our laud, urged on by Soma−pressers like a horse−
Laud, Godlike Indra, which milch−kine make sweet for thee: with Kanva's sons are gifts for thee.
6 With homage have we sought thee as a Hero, strong, preeminent, with unfailing wealth.
O Thunderer, as a plenteous spring pours forth its stream, so, Indra, flow our songs to thee.
7 If now thou art at sacrifice, or if thou art upon the earth,
Come thence, high−thoughted! to our sacrifice with the Swift, come, Mighty with the Mighty Ones.
8 The active, fleet−foot, tawny Coursers that are thine are swift to victory, like the Wind,
Wherewith thou goest round to visit Manus' seed, wherewith all heaven is visible.
9 Indra, from thee so great we crave prosperity in wealth of kine,
As, Maghavan, thou favouredst Medhyatithi, and, in the fight, Nipatithi.
10 As, Maghavan, to Kanva, Trasadasyu, and to Paktha and Dasavraja;
As, Indra, to Gosarya and Rjisvan, thou vouchsafedst wealth in kine and gold.

HYMN II. Indra.

1. SAKRA I praise, to win his aid, far−famed, exceeding bountiful, Who gives, as 'twere in thousands, pre cious wealth to him who sheds the juice and worships him.
2 Arrows with hundred points, unconquerable, are this Indra's n−dghty arms in war.
He streams on liberal worshippers like a hill with springs, when juices poured have gladdened him.
3 What time the flowing Soma−drops have gladdened with their taste the Friend,
Like water, gracious Lord! were my libations made, like milch−kine to the worshipper.
4 To him the peerless, who is calling you to give you aid, forth flow the drops of pleasant meath.
The Soloa−drops which call on thee, O gracious Lord, have brought thee to our hymn of praise.
5 He rushes hurrying like a steed to Soma that adorns our rite,
Which hymns make sweet to thee, lover of pleasant food. The call to Paura thou dost love.
6 Praise the strong, grasping Hero, winner of the spoil, ruling supreme oer mighty wealth.
Like a full spring, O Thunderer, from thy store hast thou poured on the worshipper evermore.
7 Now whether thou be far away, or in the heavens, or on the earth,
O Indra, mighty− thoughted, harnessing thy Bays, come Lofty with the Lofty Ones.
8 The Bays who draw thy chariot, Steeds who injure none, surpass the wind's impetuous strength−
With whom thou silencest the enemy of man, with whon; thou goest round the sky.
9 O gracious Hero, may we learn anew to know thee as thou art:
As in decisive fight thou holpest Etasa, or Vasa 'gainst Dasavraja,
10 As, Maghavan, to Kanva at the sacred feast, to Dirghanitha thine home−friend,
As to Gosarya thou, Stone−darter, gavest wealth, give me a gold−bright stall of kine.

HYMN III. Indra.

1. As with Manu Samvarani, Indra, thou drankest Soma juice, And, Maghavan, with Nipatithi, Medbyatit hi, with Pustigu and Srustigu,−
2 T'he son of Prsadvana was Praskaniva's host, who lay decrepit and forlorn.
Aided by thee the Rsi Dasyave−vrka strove to obtain thousands of kine.

3 Call hither with thy newest song Indra who lacks not hymns of praise,
Him who observes and knows, inspirer of the sage, him who seems eager to enjoy.
4 He unto whom they sang the seven−headed hymn, three−parted, in the loftiest place,
He sent his thunder down on all these living things, and so displayed heroic might.
5 We invocate that Indra who bestoweth precious things on us.
Now do we know his newest favour; may we gain a stable that is full of kine.
6 He whom thou aidest, gracious Lord, to give again, obtains great wealth to nourish him.
We with our Soma ready, Lover of the Song! call, Indra Maghavan, on thee.
7 Ne'er art thou fruitless, Indra ne'er dost thou desert the worshipper
But now, O Maghavan, thy bounty as a God is poured forth ever more and more.
8 He who hath. overtaken Krvi with his might, and silenced Susna with deathbolts,−
When he supported yonder heaven and spread it out, then first the son of earth was born.
9 Good Lord of wealth is he to whom all Aryas, Dasas here belong.
Directly unto thee, the pious Rusama Paviru, is that wealth brought nigh.
10 In zealous haste the singers have sung forth a song distilling oil and rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma−drops.

HYMN IV. Indra.

1. As, Sakra, thou with Manu called Vivasvan drankest Soma juice, As, Indra, thou didst love the hymn by Trita's side, so dost thou joy with Ayu now.
2 As thou with Matarisvan, Medhya, Prsadhra, hast cheered thee Indra, with pressed juice,
Drunk Soma with Rjunas, Syumarasmi, by Dasonya's Dasasipra's side.
3 'Tis he who made the lauds his own and boldly drank the Soma juice,
He to whom Visnu came striding his three wide steps, as Mitra's statutes ordered it.
4 In whose laud thou didst joy, Indra, at the great deed, O Satakratu, Mighty One!
Seeking renown we call thee as the milkers call the cow who yields abundant milk.
5 He is our Sire who gives to us, Great, Mighty, ruling as he wills.
Unsought, may he the Strong, Rich, Lord of ample wealth, give us of horses and of kine.
6 He to whom thou, Good Lord, givest that he may give increases wealth that nourishes.
Eager for wealth we call on Indra, Lord of wealth, on Satakratu with our lauds.
7 Never art thou neglectful: thou guardest both races with thy care.
The call on Indra, fourth Aditya! is thine own. Amrta is stablished in the heavens.
8 The offercr whom thou, Indra, Lover of the Song, liberal Maghavan, favourest,−
As at the call of Kanva so, O gracious Lord, hear, thou our songs and eulogy.
9 Sung is the song of ancient time: to Indra have ye said the prayer.
They have sung many a Brhati of sacrifice, poured forth the worshipper's many thoughts.
10 Indra hath tossed together mighty stores of wealth, and both the worlds, yea, and the Sun.
Pure, brightly−shining, mingled with the milk, the draughts of Soma have made Indra glad.

HYMN V. Indra.

1. As highest of the Maghavans, preeminent among the Bulls, Best breaker−down of forts, kine−winner, Lord of wealth, we seek thee, Indra Maghavan.

2 Thou who subduedst Ayu, Kutsa, Atithigva, waxing daily in thy might,
As such, rousing thy power, we invocate thee now, thee Satakratu, Lord of Bays.

3 The pressing−stones shall pour for us the essence of the meath of all,
Drops that have been pressed out afar among the folk, and those that have been pressed near us.
4 Repel all enmities and keep thern far away: let all win treasure for their own.
Even among Sistas are the stalks that make thee glad, where thou with Soma satest thee.
5 Come, Indra, very near to us with aids of firmly−based resolve;
Come, most auspicious, with thy most auspicious help, good Kinsman, with good kinsmen, come!
6 Bless thou with progeny the chief of men, the lord of heroes, victor in the fray.
Aid with thy powers the men who sing thee lauds and keep their spirits ever pure and bright.
7 May we be such in battle as are surest to obtain thy grace:
With holy offerings and invocations of the Gods, we mean, that we may win the spoil.
8 Thine, Lord of Bays, am I. Prayer longeth for the spoil. Still with thy help I seek the fight.
So, at the raiders' head, I, craving steeds and kine, unite myself with thee alone.

HYMN VI. Indra.

1. INDRA, the poets with. their hymns extol this hero might of thine: They strengthened, loud in song, th
y power that droppeth oil. With hymns the Pauras came to thee.
2 Through piety they came to Indra for his aid, they whose libations give theejoy.
As thou with, Krsa and Samvarta hast rejoiced, so, Indra, be thou glad with us.
3 Agreeing in your spirit, all ye Deities, come nigh to us.
Vasus and Rudras shall come near to give us aid, and Maruts listen to our call.
4 May Pusan, Visnu, and Sarasvati befriend, and the Seven Streams, this call of mine:
May Waters, Wind, the Mountains, and the Forest−Lord, and Earth give ear unto my cry.
5 Indra, with thine own bounteous gift, most liberal of the Mighty Ones,
Be our boon benefactor, Vrtra−slayer, be our feast−companion for our weal.
6 Leader of heroes, Lord of battle, lead thou us to combat, thou Most Sapient One.
High fame is theirs who win by invocations, feasts and entertainment of the Gods.
7 Our hopes rest on the Faithful One: in Indra is the people's life.
O Maghavan, come nigh that thou mayst give us aid: make plenteous food stream forth for us.
8 Thee would we worship, Indra, with our songs of praise: O Satakratu, be thou ours.
Pour down upon Praskanva bounty vast and firm, exuberant, that shall never fail.

HYMN VII. Praskanva's Gift.

1. GREAT, verily, is Indra's might. I have beheld, and hither comes Thy bounty, Dasyave−vrka!
2 A hundred oxen white of hue are shining like the stars in heaven,
So tall, they seem to prop the sky.
3 Bamboos a hundred, a hundred dogs, a hundred skins of beasts well−tanned,
A hundred tufts of Balbaja, four hundred red−hued mares are mine.
4 Blest by the Gods, Kinvayanas! be ye who spread through life on life:
Like horses have ye stridden forth.
5 Then men extolled the team of seven not yet full−grown, its fame is great.
The dark mares rushed along the paths, so that no eye could follow them.

HYMN VIII Praskanva's Go.

1. THY bounty, Dasyave−vrka, exhaustless hath displayed itself: Its fulness is as broad as heaven.
2 Ten thousand Dasyave−vrka, the son of Putakrata, hath
From his own wealth bestowed on me.
3 A hundred asses hath he given, a hundred head of fleecy sheep,
A hundred slaves, and wreaths besides.
4 There also was a mare led forth, picked out for Putakrata's sake,
Not of the horses of the herd.
5 Observant Agni hath appeared, oblation−bearer with his car.
Agni with his resplendent flame hath shone on high as shines the Sun, hath shone like Surya in theheaven s.

HYMN IX. Asvins.

1. ENDOWED, O Gods, with your primeval wisdom, come quickly with your chariot, O ye Holy.
Come with your mighty powers, O ye Nasatyas; come hither, drink ye this the third libation.
2 The truthful Deities, the Three−and−Thirty, saw you approach before the Ever−Truthful.
Accepting this our worship and libation, O Asvins bright with fire, drink ye the Soma.
3 Asvins, that work of yours deserves our wonder,−the Bull of heaven and earth and air's mid region;
Yea, and your thousand promises in battle, −to all of these come near and drink beside us.
4 Here is your portion laid for you, ye Holy: come to these songs of ours, O ye Nasatyas.
Drink among us the Soma full of sweetness, and with your powers assist the man who worships.

HYMN X. Visvedevas.

1. HE whom the priests in sundry ways arranging the sacrifice, of one accord, bring hither,
Who was appointed as a learned Brahman, −what is the sacrificer's knowledge of him?
2 Kindled in many a spot, still One is Agni; Silrya is One though high o'er all he shineth.
Illumining this All, still One is usas. That which is One hath into All developed.
3 The chariot bright and radiant, treasure−laden, three−wheeled, with easy seat, and lightly rolling,
Which She of Wondrous Wealth was born to harness,−this car of yours I call. Drink what remaineth.

HYMN XI. Indra−Varuna.

1. IN offerings poured to you, O Indra−Varuna, these shares of yours stream forth to glorify your state.
Ye haste to the libations at each sacrifice when ye assist the worshipper who sheds the juice.
2 The waters and the plants, O Indra−Varuna, had efficacious vigour, and attained to might:
Ye who have gone beyond the path of middle air,−no godless man is worthy to be called your foe.
3 True is your Krsa's word, Indra and Varuna: The seven holy voices pour a wave of meath.
For their sake, Lords of splendour! aid the pious man who, unbewildered, keeps you ever in his thoughts.
4 Dropping oil, sweet with Soma, pouring forth their stream, are the Seven Sisters in the seat of sacrifice.
These, dropping oil, are yours, O Indra−Varuna: with these enrich with gifts and help the worshipper.
5 To our great happiness have we ascribed to these Two Bright Ones truthfulness, great strength, and majesty.
O Lords of splendour, aid us through the Three−times−Seven, as we pour holy oil, O Indra−Varuna.
6 What ye in time of old Indra and Varuna, gave Rsis revelation, thought, and power of song,

And places which the wise made, weaving sacrifice,−these through my spirit's fervid glow have I beheld.,

7 O Indra−Varuna, grant to the worshippers cheerfulness void of pride, and wealth to nourish them. Vouchsafe us food, prosperity, and progeny, and lengthen out our days that we may see long life.

RIG VEDA − BOOK THE NINTH

HYMN I. Soma Pavamana.

1. In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink.
2 Fiend−queller, Friend of all men, he hath with the wood attained unto
His place, his iron−fashioned home.
3 Be thou best Vrtra−slayer, best granter of bliss, most liberal:
Promote our wealthy princes' gifts.
4 Flow onward with thy juice unto the banquet of the Mighty Gods:
Flow bither for our strength and fame.
5 O Indu, we draw nigh to thee, with this one object day by day:
To thee alone our prayers are said
6 By means of this eternal fleece may Surya's Daughter purify
Thy Soma that is foaming forth.
7 Ten sister maids of slender form seize him within the press and hold
Him firmly on the final day.
8 The virgins send him forth: they blow the the skin musician−like and fuse
The triple foe−repelling meath.
9 Inviolable milch−kine round about him blend for Indra's drink,
The fresh young Soma with their milk.
10 In the wild raptures of this draught, Indra slays all the Vrtras: he,
The Hero, pours his wealth on us.

HYMN II. Soma Pavamana.

1. Soma, flow on, inviting Gods, speed to the purifying cloth: Pass into Indra, as a Bull.
2 As mighty food speed hitherward, Indu, as a most splendid Steer:
Sit in thy place as one with strength.
3 The well−loved meath was made to flow, the stream of the creative juice
ne Sage drew waters to himself.
4 The mighty waters, yea, the floods accompany thee Mighty One,
When thou wilt clothe thee with the milk.
5 The lake is brightened in the floods. Soma, our Friend, heaven's prop and stay,
Falls on the purifying cloth.
6 The tawny Bull hath bellowed, fair as mighty Mitra to behold:
He shines together with the Sun.
7 Songs, Indu, active in their might are beautified for thee, wherewith

Thou deckest thee for our delight.
8 To thee who givest ample room we pray, to win the joyous draught:
Great are the praise& due to thee.
9 Indu as, Indra's Friend, on us pour with a stream of sweetness, like
Parjanya sender of the rain.
10 Winner of kine, Indu, art thou, winner of heroes, steeds, and strength

Primeval Soul of sacrifice.

HYMN III. Soma Pavamana.

1. HERE present this Immortal God flies, like a bird upon her wings, To settle in the vats of wood.
2 This God, made ready with the hymn, runs swiftly through the winding ways,
Inviolable as he flows.
3 This God while flowing is adorned, like a bay steed for war, by men
Devout and skilled in holy songs.
4 He, like a warrior going forth with heroes, as he flows along
Is fain to win all precious boons.
5 This God, as he is flowing on, speeds like a car and gives his gifts:
He lets his voice be heard of all
6 Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.
7 Away he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.
8 While flowing, meet for sacrifice, he hath gone up to heaven across
The regions, irresistible.
9 After the 'way of ancient time, this God, pressed out for Deities,
Flows tawny to the straining−cloth.
10 This Lord of many Holy Laws, even at his birth engendering strength,
Effused, flows onward in a stream.

HYMN IV. Soma Pavamana.

1. O Soma flowing on thy way, win thou and conquer high renown; And make us better than we are.
2 Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are.
3 Win skilful strength and mental power. O Soma, drive away our foes;
And make us better than we are.
4 Ye purifiers, purify Soma for Indra, for his drink:
Make thou us better than we are.
5 Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are.
6 Through thine own mental power and aid long may we look upon the Sun;
Make thou us better than we are.
7 Well−weaponed Soma, pour to usa stream of riches doubly great;

And make us better than we are.
8 As one victorious unsubdued in battle pour forth wealth to us;
And make us better than we are.
9 By worship, Pavamana! men have strengthened thee to prop the Law:
Make thou us better than we are.
10 O Indu, bring us wealth in steeds, manifold. quickening all life;
And mate us better than we are.

HYMN V Apris.

1. ENKINDLED, Pavamana, Lord, sends forth his light on, every side In friendly show, the bellowing Bull.
2 He, Pavamana, Self−produced, speeds onward sharpening his horns:
He glitters through the firmament.
3 Brilliant like wealth, adorable, with splendour Pavamana shines,
Mightily with the streams of meath.
4 The tawny Pavamana, who strews from of old the grass with might,
Is worshipped, God amid the Gods.
5 The golden, the Celestial Doors are lifted with their frames on high,
By Pavamana glorified.
6 With passion Pavamana longs for the great lofty pair, well−formed
Like beauteous maidens, Night and Dawn
7 Both Gods who look on men I call, Celestial Heralds: Indra's Self
Is Pavamana, yea, the Bull.
8 This, Pavamana's sacrifice, shall the three beauteous Goddesses,
Sarasvati and Bharati and Ila, Mighty One, attend.
9 1 summon Tvastar hither, our protector, champion, earliest−born,
Indu is Indra, tawny Steer; Pavamana is Prajapati.
10 O Pavamana, with the meath in streams anoint Vanaspati,
The ever−green. the golden−hued, refulgent, with a thousand boughs.
11 Come to the consecrating rite of Pavamana, all ye Gods,−
Vayu, Surya, Brhaspati, Indra, and Agni, in accord.

HYMN VI. Soma Pavamana.

1. 1. SOMA, flow on with pleasant stream, a Bull devoted to the Gods, Our Friend, unto the woollen sieve.
2 Pour hitherward, as Indra's Self, Indu, that gladdening stream of thine,
And send us coursers full of strength.
3 Flow to the filter hitherward, pouring that ancient gladdening juice,
Streaming forth power and high renown.
4 Hither the sparkling drops have flowed, like waters down a steep descent
They have reached Indra purified.
5 Whom, having passed the filter, ten dames cleanse, as 'twere a vigorous steed,
While he disports him in the wood,−
6 The steer−strong juice with milk pour forth, for feast and service of the Gods,
To him who bears away the draught.

2. 7. Effused, the God flows onward with his stream to Indra, to the God,
So that his milk may strengthen him.
8 Soul of the sacrifice, the juice effused flows quickly on: he keeps
His ancient wisdom of a Sage.
9 So pouring forth, as Indra's Friend, strong drink, best Gladdener! for the feast,
Thou, even in secret, storest hymns.

HYMN VII. Soma Pavamana.

1. FORTH on their way the glorious drops have flowed for maintenance of Law,
Knowing this sacrifice's course.
2 Down in the mighty waters sinks the stream of meath, most excellent,
Oblation best of all in worth.
3 About the holy place, the Steer true, guileless, noblest, hath sent forth
Continuous voices in the wood.
4 When, clothed in manly strength, the Sage flows in celestial wisdom round,
The Strong would win the light of heaven.
5 When purified, he sits as King above the hosts, among his folk,
What time the sages bring him nigh.
6 Dear, golden−coloured, in the fleece he sinks and settles in the wood:
The Singer shows his zeal in hymns.
7 He goes to Indra, Vayu, to the Asvins, as his custom is,
With gladdening juice which gives them joy.
8 Tle streams of pleasant Soma flow to Bhaga, Mitra−Varuna,−
Well−knowing through his mighty powers.
Heaven and Earth, riches of meath to win us wealth:
Gain for us treasures and renown.

HYMN VIII. Soma Pavamana.

1. OBEYING Indra's dear desire these Soma juices have flowed forth, Increasing his heroic might.
2 Laid in the bowl, pure−flowing on to Vayu and the Asvins, may
These give us great heroic strength.
3 Soma, as thou art purified, incite to bounty Indra's heart,
To sit in place of sacrifice.
4 The ten swift fingers deck thee forth, seven ministers impel thee on:
The sages have rejoiced in thee.
5 When through the filter thou art poured, we clothe thee with a robe of milk
To be a gladdening draught for Gods.
6 When purified within the jars, Soma, brightred and golden−hued,
Hath clothed him with a robe of milk.
7 Flow on to us and make us rich. Drive all our enemies away.
O Indu, flow into thy Friend.
Send down the rain from heaven, a stream of opulence from earth. Give us,
O Soma, victory in war.

9 May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee, and progeny and food.

HYMN IX. Soma Pavamana.

I. THE Sage of Heaven whose heart is wise, when laid between both hands and pressed,
Sends us delightful powers of life.
2 On, onward to a glorious home; dear to the people void of guile,
With excellent enjoyment, flow.

3 He, the bright Son, when born illumed his Parents who had sprung to life,
Great Son great Strengtheners of Law.
4 Urged by the seven devotions he hath stirred the guileless rivers which
Have magnified the Single Eye.
5 These helped to might theYouthful One, high over all, invincible,
Even Indu, Indra! in thy law.
6 The immortal Courser, good to draw, looks down upon the Seven: the fount
Hath satisfied the Goddesses
7 Aid us in holy rites, O Man: O Pavamana, drive away
Dark shades that must be met in fight.
8 Make the paths ready for a hymn newer and newer evermore:
Make the lights shine as erst they shone.
9 Give, Pavamana, high renown, give kine and steeds and hero sons:
Win for us wisdom, win the light.

HYMN X. Soma Pavamana.

1. LIKE cars that thunder on their way, like coursers eager for renown, Have Soma−drops flowed forth fo
r wealth.
2 Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing−men.
3 The Somas deck themselves with milk, as Kings are graced with eulogies,
And, with seven priests, the sacrifice.
4 Pressed for the gladdening draught, the drops flow forth abundantly with song,
The Soma juices in a stream.
5 Winning Vivasvan's glory and producing Morning's light, the Suns
Pass through the openings of the cloth.
6 The singing−men of ancient time open the doors of sacred songs,−
Men, for the mighty to accept.
7 Combined in close society sit the seven priests, the brother−hood,
Filling the station of the One.
8 He gives us kinship with the Gods, and with the Sun unites our eye:
The Sage's ofrspring hath appeared.
9 The Sun with his dear eye beholds that quarter of the heavens which priests
Have placed within the sacred cell.

HYMN XL Soma Pavamana.

1. SING forth to Indu, O ye men, to him who is purified, Fain to pay worship to the Gods.
2 Together with thy pleasant juice the Atharvans have commingled milk,
Divine, devoted to the God.
3 Bring, by thy flowing, weal to kine, weal to the people, weal to steeds.
Weal, O thou King, to growing plants
4 Sing a praise−song to Soma brown of hue, of independent might.
The Red, who reaches up to heaven.
5 Purify Soma when effused with stones which bands move rapidly,
And pour the sweet milk in the meath.

6 With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up.
7 Soma, foe−que chief o'er men, doing the will of pour forth
Prosperity upon our kine.
8 Heart−knower, Sovran of the heart, thou art effused, O Soma, that Indra may drink thee and rejoice.
9 O Soma Pavamana, give us riches and heroic strength,−
Indu! with. Indra for ally.

HYMN XII. Soma Pavamana.

1. To Indra have the Soma drops, exceeding rich in sweets, been poured, Shed in the seat of sacrifice.
2 As mother kine low to their calves, to Indra have the sages called,
Called him to drink the Soma juice.
3 In the stream's wave wise Soma dwells, distilling rapture, in his seat,
Resting upon a wiId−cow's hide.
4 Far−sighted Soma, Sage and Seer, is worshipped in the central point
Of heaven, the straining−cloth of wool.
5 In close embraces Indu holds Soma when
poured within the jars.
And on the. purifying sieve.
6 Indu sends forth a voice on high to regions of the sea of air,
Shaking the vase that drops with meath.
7 The Tree whose praises never fail yields heavenly milk among our hymns,
Urging men's generations on.
8 The Wise One, with the Sage's stream, the Soma urged to speed, flows on
To the dear places of the sky.
9 O Pavamana, bring us wealth bright with a thousand splendours. Yea.
O Indu, give us ready help.

HYMN XIII. Soma Pavamana.

1. PASSED through, the fleece in thousand streams the Soma, purified, flows on
To Indra's, Viyu's special place.
2 Sing forth, ye men who long for help, to Pavamana, to the Sage,
Effused to entertain the Gods.

3 The Soma−drops with thousand powers are purified for victory,
Hymned to become the feast of Gods.
4 Yea, as thou flowest bring great store of food that we may win the spoil
Indu, bring splendid manly might.
5 May they in flowing give us wealth in thousands, and heroic power,−
These Godlike Soma−drops effused.
6 Like coursers by their drivers urged, they were poured forth, for victory,
Swift through the woollen straining−cloth.
7 Noisily flow the Soma−drops, like milch−kine lowing to their calves:
They have run forth from both the hands.
8 As Gladdener whom Indra loves, O Pavamana, with a roar
Drive all our enemies away.

9 O Pavamamas, driving off the godless, looking on the light, Sit in the place of s
acrifice.

HYMN XIV. Soma Pavamana.

1. REPOSING on the river's wave the Sage hath widely flowed around, Bearing the hymn which many lo
ve.
2 When the Five kindred Companies, active in duty, with the song
Establish him, the Powerful,
3 Then in his juice whose strength is great, have all the Gods rejoiced themselves,
When he hath clothed him in the milk.
4 Freeing himself he flows away, leaving his body's severed limbs,
And meets his own Companion here.
5 He by the daughters of the priest, like a fair youth, hath been adorned,
Making the milk, as 'twere, his robe.
6 O'er the fine fingers, through desire of milk, in winding course he goes,
And utters voice which he hath found.
7 The nimble fingers have approached, adorning him the Lord of Strength:
They grasp the vigorous Courser's back.
8 Comprising all the treasures that are in the heavens and on the earth,
Come, Soma, as our faithful Friend.

HYMN XV. Soma Pavamana.

1. THROUGH the fine fingers, with the song, this Hero comes with rapid ears,
Going to Indra's special place.
2 In holy thought he ponders much for the great worship of the Gods.
Where the Immortals have their seat.
3 Like a good horse is he led out, when on the path that shines with light
The mettled steeds exert their strength.
4 He brandishes his horns on high, and whets them Bull who leads the herd,
Doing with might heroic deeds.

5 He moves, a vigorous Steed, adorned with beauteous rays of shining gold,
Becoming Sovran of the streams.
6 He, over places rough to pass, bringing rich treasures closely packed.
Descends into the reservoirs.
7 Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.
8 Him, even him, the fingers ten and the seven songs make beautiful,
Well−weaponed, best of gladdeners.

HYMN XVI. Soma Pavamana.

1. THE pressers from the Soma−press send forth thy juice for rapturous joy
The speckled sap runs like a flood.
2 With strength we follow through the sieve him who brings might and wins the kine,
Enrobed in water with his juice.

3 Pour on the sieve the Soma, ne'er subdued in waters, waterless,
And make it pure for Indra's drink.
4 Moved by the purifier's thought, the Soma flows into the sieve:
By wisdom it hath gained its home.
5 With humble homage, Indra, have the Soma−drops flowed forth to thee,
Contending for the glorious prize.
6 Purified in his fleecy garb, attaining every beauty, he
Stands, hero−like, amid the kine.
7 Swelling, as 'twere, to heights of heaven, the stream of the creative juice
Falls lightly on the cleansing sieve.
8 Thus, Soma, purifying himwho knoweth song mid living men,
Thou wanderest through the cloth of wool.

HYMN XVII. Soma Pavamana.

1. LIKE rivers down a steep descent, slaying the Vrtras, full of zeal, The rapid Soma−streams have flowe
d.
2 The drops of Soma juice effused fall like the rain upon the earth:
To Indra flow the Soma−streams.
3 With swelling wave the gladdening drink, the Soma, flows into.the sieve,
Loving the Gods and slaying fiends.
4 It hastens to the pitchers, poured upon the sieve it waxes strong
At sacrifices through the lauds.
5 Soma, thou shinest mounting heaven as 'twere above light's triple realm,
And moving secm'st to speed the Sun.
6 To him, the head of sacnfice, singers and bards have sung their songs,
Offering what he loves to see.
7 The men, the sages with their hymns, eager for help, deck thee strong &teed,
Deck thee for service of the Gods.
8 Flow onward to the stream of meath rest efficacious in thy home,
Fair, to be drunk at sacrifice.

HYMN XVIII. Soma Pavamana.

1. THOU, Soma, dweller on the hills, effused, hast flowed into the sieve,:
All−bounteous art thou in carouse.
2 Thou art a sacred Bard, a Sage; the meath is offipring of thy sap:
All−bountcous art thou in carouse.
3 All Deities of one accord have come that they may drink of thee:
All−bounteous art thou in carouse.
4 He who containeth in his hands all treasures much to be desired:
All−bounteous art thou in carouse.
5 Who milketh out this mighty Pair, the Earth and Heaven, like mother kine
All−bounteous art thou in carouse.
6 Who in a moment mightily floweth around these two world−halvcs:
All−bounteous art thou in carouse.
7 The Strong One, being purified, hath in the pitchers cried aloud:
All−bounteous art thou in carouse.

HYMN XIX. Soma Pavamana.

1. O SOMA, being purified bring us the wondrous treasure, meet For lauds, that is in earth and heaven.
2 For ye Twain, Indra, Soma, are Lords of the light, Lords of the kine:
Great Rulers, prosper ye our songs.
3 The tawny Steer, while cleansed among the living, bellowing on the grass,
Hath sunk and settled in his home.
4 Over the Steer's productive flow the sacred songs were resonant,
The mothers of the darling Son.
5 Hath he not, purified, impregned the kine whb long to meet their Lord,
The kine who yield the shining milk?
6 Bring near us those who stand aloof strike fear into our enemies:
O Pavamana, find us wealth.
7 Soma, bring down the foeman's might, his vigorous strength and vital powe'r,
Whether he be afar or near.

HYMN XX Soma Pavamana.

1. FORTH through the straining−cloth the Sage flows to the banquet of the Gods,
Subduing all our enemies.
2 For he, as Pavamana, sends thousandfold treasure in the shape
Of cattle to the singing−men.
3 Thou graspest all things with thy mind, and purifiest thee with thoughts
As such, O Soma, find us fame.
4 Pour lofty glory on us, send sure riches to our liberal lords,
Bring food to those who sing thy praise.
5 As thou art cleansed, O Wondrous Steed, O Soma, thou hast entered, like
A pious King, into the songs.

6 He, Soma, like a courser in the floods invincible, made clean
With hands, is resting in the jars.
7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,
Lending the laud a Hero's strength.

HYMN XXI. Soma Pavamana.

1. To Indra flow these running drops, these Somas frolicsome in mood. Exhilarating, finding light;
2 Driving off foes, bestowing room upon the presser, willingly
Bringing their praiser vitalforce.
3 Lightly disporting them, the drops flow to one common reservoir,
And fall into the river's wave.
4 These Pavamanas have obtained all blessings much to be desired,
Like coursers harnessed to a car.
5 With view to us, O Soma–drops, bestow his manifold desire
On him who yet hath given us naught.

6 Bring us our wish with this design, as a wright brings his new–wrought wheel:
Flow pure and shining with the stream.
7 These drops have cried with resonant voice: like swift steeds they have run the course,
And roused the good man's hymn to life.

HYMN XXII. Soma Pavamana.

1. THESE rapid Soma–streams have stirred themselves to motion like strong steeds,
Like cars, like armies hurried forth.
2 Swift as wide winds they lightly move, like rain–storms of Parjanya, like
The flickering flames of burning fire.
3 These Soma juices, blent with curds, purified, skilled in sacred hymns,
Have gained by song their hearts'desire.
4 Immortal, cleansed, these drops, since first they flowed, have never wearied, fain
To reach the regions and their paths.
5 Advancing they have travelled o'er the ridges of the earth and heaven,
And this the highest realm of all.
6 Over the heights have they attained the highest thread that is spun out,
And this which must be deemed most high.
7 Thou, Soma, boldest wealth in kine which thou hast seized from niggard churls:
Thou calledst forth the outspun thread.

HYMN XXIII. Soma Pavamana.

1. SWIFT Soma drops have been effused in streams of meath, the gladdening drink,
For sacred lore of every kind.
2 Hither to newer. resting–place the ancient Living Ones are come.
They made the Sun that he might shine.
3 O Pavamana, bring to us the unsacrificing foeman's wealth,

And give us food with progeny.
4 The living Somas being cleansed diffuse exhilarating drink,
Turned to the vat which drips with meath.
5 Soma gows on intelligent, possessing sap and mighty strength,
Brave Hero who repels the curse.
6 For Indra, Soma! thou art cleansed, a feast−companion for the Gods:
1ndu, thou fain wilt win us strength
7 When he had drunken draughts of this, Indra smote down resistless foes:
Yea, smote them, and shall smite them still.

HYMN XXIV.Soma Pavamana.

1. HITHERWARD have the Soma streamed, the drops while they are purified:
When bIent, in waters they are rinsed.
2 The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.
3 O Soma Pavamana, thou art flowing to be Indra's drink:

The men have seized and lead thee forth.
4 Victorious, to be hailed with joy, O Soma, flow, delighting men,
To him who ruleth o'er mankind.
5 Thou, Indu, when, effused by stones, thou runnest to the filter, art,
Ready for Indra's high decree.
6 Flow on, best Vrtra−slayer; flow meet to be hailed with joyful lauds.
Pure, purifying, wonderful.
7 Pure, purifying is he called the Soma of the meath eflused,
Slayer of sinners, dear to Gods.

HYMN XXV. Soma Pavamana.

1. GREEN−HUED! as one who giveth strength flow on for Gods to drink, a draught
For Vayu and the Marut host.
2 O Pavamana, sent by song, roaring about thy dwelling−place,
Pass into Vayu as Law bids.
3 The Steer shines with the Deities, dear Sage in his appointed home,
Foe−Slayer, most beloved by Gods.
4 Taking each beauteous form, he goes, desirable, while purified,
Thither where− the Immortals sit.
5 To Indra Soma flows, the Red, engendering song, exceeding wise,
The visitor of living men.
6 Flow, best exhilarator, Sage, flow to the filter in a stream
To seat thee in the place of song.

HYMN XXVI. Soma Pavamana.

1. THE sages with the fingers' art have dressed and decked that vigorous Steed

Upon the lap of Aditi,
2 The kine have called aloud to him exhaustless with a thousand streams,
To Indu who supporteth heaven.
3 Him, nourisher of many, Sage, creative Pavamana, they
Have sent, by wisdom, to the sky.
4 Him, dweller with Vivasvan, they with use of both arms have sent forth,
The Lord of Speech infallible.
5 Him, green, beloved, many eyed, the Sisters with prosing stones
Send down to ridges of the sieve.
6 O Pavamana, Indu, priests hurry thee on to Indra, thee
Who aidest song and cheerest him.

HYMN XXVII. Soma Pavamana.

1. THIS Sage, exalted by our lauds, flows to the purifying cloth, Scattering foes as he is cleansed.
2 As giving power and winning light, for Indra and for Vayu he
Is poured upon the filtering−cloth.
3 The men conduct him, Soma, Steer, Omniscient, and the Head of Heaven,

Effused into the vats of wood.
4 Longing for kine, longing for gold hath Indu Pavamana lowed,
Still Conqueror, never overcome.
5 This Pavamana, gladdening draught, drops on the filtering cloth, and then
Mounts up with Surya to the sky.
6 To Indra in the firmament this mighty tawny Steer hath flowed,
This Indu, being purified.

HYMN XXVIII. Soma Pavamana.

1. URGED by the men, this vigorous Steed, Lord of the mind, Omniscient, Runs to the woollen straining −cloth.
2 Within the filter hath he flowed, this Soma for the Gods effused,
Entering all their essences.
3 He shines in beauty there, this God Immortal in his dwelling−place,
Foe−slayer, dearest to the Gods.
4 Directed by the Sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.
5 This Pavamana, swiftand strong, Omniscient, gave spleudour to
The Sun and all his forms of light.
6 This Soma being purified, flows mighty and infallible,
Slayer of sinners, dear toGods.

HYMN XXIX. Soma Pavamana.

1. FORWARD with mighty force have flowed the currents of this Steer effused,
Of him who sets him by the Gods.

2 The singers praise him with their song, and learned priests adorn the Steed,
Brought forth as light that merits laud.
3 These things thou winnest lightly while purified, Soma, Lord of wealth:
Fill full the sea that claims our praise.
4 Winning all precious things at once, flow on, O Soma, with thy stream
Drive to one place our enemies.
5 Preserve us from the godless, from ill−omened voice of one and all,
That so we may be freed from blame.
6 O Indu, as thou flowest on bring us the wealth of earth and heaven,
And splendid vigour, in thy stream.

HYMN XXX. Soma Pavamana.

1. STREAMS of this Potent One have flowed easily to the straining−cloth:
While he is cleansed he lifts his voice.
2 Indu, by pressers urged to speed, bellowing out while beautified.
Sends forth a very mighty sound.
3 Pour on us, Soma, with thy stream manconquering might which many crave,
Accompanied with hero sons.
4 Hither hath Pavamana flowed, Soma flowed hither in a stream,

To settle in the vats of wood.
5 To waters with the stones they drive thee tawny−hued, most rich in sweets,
O Indu, to be Indra's drink.
6 For Indra, for the Thunderer press the Soma very rich in sweets,
Lovely, inspiriting, for strength.

HYMN XXXI. Soma Pavamana.

1. THE, Soma−drops, benevolent, come forth as they are purified, Bestowing wealth which all may see.
2 O Indu, high o'er heaven and earth be thou, increaser of our might:
The Master of all strength be thou.
3 The winds are gracious in their love to thee, the rivers flow to thee
Soma, they multiply thy power.
4 Soma, wax great. From every side may vigorous powers unite in thee:
Be in the gathering−Place of strength.
5 For thee, brown−hued! the kine have poured imperishable oil and milk.
Aloft on the sublimest height.
6 Friendship, O Indu, we desire with thee who bearest noble arms,
With thee, O Lord of all that is.

HYMN XXXII. Soma Pavamana.

1. THE rapture−shedding Soma−drops, effused in our assembly, have Flowed forth to glorify our prince.
2 Then Trita's Maidens onward urge the Tawny−coloured with the stones,
Indu for Indra, for his drink.

3 Now like a swan he maketh all the company sing each his hymn:
He, like a steed, is bathed in milk.
4 O Soma, viewing heaven and earth, thou runncst like a darting deer
Set in the place of sacrifice.
5 The cows have sung with joy to him, even as a woman to her love
He came as to a settled race.
6 Bestow illustrious fame on us, both on our liberal lords and me,
Glory, intelligence, and wealth.

HYMN XXXIII. Soma Pavamana.

1. LIKE waves of waters, skilled in song the juices of the Soma speed Onward, as buffaloes to woods.
2 With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.
3 To Indra, Vayu, Varuna, to Visnu, and the Maruts, flow
The drops of Soma juice effused.
4 Three several words are uttered: kine are]owing, cows who give their milk:
The Tawny−hued goes bellowing on.
5 The young and sacred mothers of the holy rite have uttered praise:

They decorate the Child of Heaven.
6 From every side, O Soma, for our profit, pour thou forth four seas
Filled full of riches thousandfold.

HYMN XXXIV. Some Pavamana.

1. THE drop of Soma juice effused flows onward with this stream impelled.
Rending strong places with its might.
2 Poured forth to Indra, Varuna, to Vayu and the Marut hosts,
To Visnu, flows the Soma juice.
3 With stones they press the Soma forth, the Strong conducted by the strong:
They milk the liquor out with skill.
4 'Tis he whom Trita must refine, 'tis he who shall make Indra glad:
The Tawny One is decked with tints.
5 Him do the Sons of Prsni milk, the dwelling−place of sacrifice,
Oblation lovely and most dear.
6 To him in one unitcd stream th−,se songs flow on straight forward. he,
Loud voiced, hath made the milch−kine low.

HYMN XXXV. Soma Pavamana.

1. Pour forth on us abundant wealth, O Pavamana, with thy stream. Wherewith thou mayest find us light
2 O Indu, swayer of the sea, shaker of all things, flow thou on,
Bearer of wealth to us with might.
3 With thee for Hero, Valiant One! may we subdue our enemies:
Let what is precious flow to us.

4 Indu arouses strength the Sage who strives for victory, winning power,
Discovering holy works and means.
5 Mover of speech, we robe him with our songs as he is purified
Soma, the Guardian of the folk;
6 On whose way, Lord of Holy Law, most richi as he is purified.
The people all have set their hearts.

HYMN XXXVI. Soma Pavamana.

1. FORTH from the mortar is the juice sent, like a car−horse, to the sieve:
The Steed steps forward to the goal.
2 Thus, Soma, watchful, bearing well, cheering the Gods, flow past the sieve,
Turned to the vat that drops with meath.
3 Excellent Pavamana, make the lights shine brightly out for us.
Speed us to mental power and skill.
4 He, beautified by pious men, and coming from their hands adorned,
Flows through the fleecy straining−cloth.
5 May Soma pour all treasures of the heavens, the earth, the firmament
Upon the liberal worshipper.
6 Thou mountest to the height of heaven, O Soma, seeking steeds and kine,

And seeking heroes, Lord of Strength!

HYMN XXXVII. Soma Pavamana.

1. SOMA, the Steer, effused for draught, flows to the purifying sieve, Slaying the fiends, loving the Gods.

2 Far−sighted, tawny−coloured, he flows to the sieve, intelligent,
Bellowing, to his place of rest.
3 This vigorous Pavamana runs forth to the luminous realm of heaven,
Fiend−slayer, through the fleecy sieve.
4 This Payamana up above Trita's high ridge hath made the Sun,
Together with the Sisters, shine.
5 This Vrtra−slaying Steer, effused, Soma room−giver, ne'er deceived,
Hath gone, as 'twere, to win the spoil.
6 Urged onward by the sage, the God speeds forward to the casks of wood,
Indu to Indra willingly.

HYMN XXXVIII. Soma Pavamana.

1. THIS Steer, this Chariot, rushes through the woollen filter, as he goes
To war that wins a thousand spoils.
2 The Dames of Trita with the stones onward impel this Tawny One
Indu to Indra for his drink.

3 Ten active fingers carefully adorn him here; they make him bright
And beauteous for the gladdening draught.
4 He like a falcon settles down amid the families of men.
Speeding like lover to his love.
5 This young exhilarating juice looks downward from its place in heaven,
This Soma−drop that pierced the sieve.
6 Poured for the draught, this tawny juice
flows forth, intelligent, crying out,
Unto the well−beloved place.

HYMN XXXIX Soma Pavamana.

1. FLOW On, O thou of lofty thought, flow swift in thy beloved form, Saying, I go where dwell the Gods.

2 Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven.
3 With might, bestowing power, thejuice enters the purifying sieve,
Far−seeing, sending forth its light.
4 This is it which in rapid course hath with the river's wave flowed down
From heaven upon the straining cloth.
5 Inviting him frorh far away, and even from near at hand, the juice
For Indra is poured forth as meath.
6 In union they have sung the hymn: with stones they urge the Tawny One.
Sit in the place of sacrifice.

HYMN XL. Soma Pavamana.

1. THE Very Active hath assailed, while purified, all enemies: They deck the Sage with holy songs.
2 The Red hath mounted to his place; to India, goes the mighty juice:
He settles in his firm abode.
3 O Indu, Soma, send us now great opulence from every side, Pour on us treasures thousandfold.
4 O Soma Pavamana, bring, Indu, all splcndours hitherward:
Find for us food in boundless store.
5 As thou art cleansed, bring hero strength and riches to thy worshipper,
And prosper thou the singer's hymns.
6 O Indu, Soma, being cleansed, bring hither riches doublypiled,
Wealth, mighty Indu, meet for lauds.

HYMN XLI. Soma Pavamana.

1. ACTIVE and bright have they come forth, impetuous in speed like bulls,
Driving the black skin far away.
2 Quelling the riteless Dasyu, may we think upon the bridge of bliss,
Leaving the bridge of woe behind.
3 The mighty Pavamana's roar is heard as 'twere the rush of rain
Lightnings are flashing to the sky.

4 Pour out on us abundant food, when thou art pressed, O Indu wealth
In kine and gold and steeds and spoil.
5 Flow on thy way, Most Active, thou. fill full the mighty heavens and earth,
As Dawn, as Surya with his beams.
6 On every side, O Soma, flow round us with thy protecting stream,
As Rasa flows around the world.

HYMN XLII. Soma Pavamana.

1. ENGENDERING the Sun in floods, engendering heaven's lights, green−hued,
Robed in the waters and the milk,
2 According to primeval plan this Soma, with his stream, effused
Flows purely on, a God for Gods.
3 For him victorious, waxen great, the juices with a thousand powers
Are purified for winning spoil.
4 Shedding the ancient fluid he is poured into the cleansing sieve:
He, thundering, hath produced the Gods.
5 Soma, while purifying, sends hither all things to be desired,
He sends the Gods who strengthen Law.
6 Soma, effused, pour on us wealth in kine, in heroes, steeds, and spoil,
Send us abundant store of food.

HYMN XLIII. Soma Pavamana.

1. WE will enrobe with sacred song the Lovely One who, as a Steed, Is decked with milk for rapturous jo
y.
2 All songs of ours desiring grace adorn him in the ancient way,
Indu for Indra, for his drink.
3 Soma flows on when purified, beloved and adorned with songs,
Songs of the sage Medhyatithi.
4 O Soma Pavamana, find exceeding glorious wealth for us,
Wealth, Indu, fraught with boundless might.
5 Like courser racing to the prize Indu, the lover of the Gods,
Roars, as he passes, in the sieve.
6 Flow on thy way to win us strength, to speed the sage who praises thee:
Soma, bestow heroic power.

HYMN XLIV. Soma Pavamana.

1. INDU, to us for this great rite, bearing as 'twere thy wave to Gods, Unwearied, thou art flowing forQh.
2 Pleased with the hymn, impelled by prayer, Soma is hurried far away,
The Wise One in the Singer's stream.,
3 Watchful among the. gods, this juice advances to the cleansing sieve
Soma, most active, travels on.
4 Flow onward, seeking strength for us, embellishing the sacrifice:
The priest with trimmed grass calleth thee.

5 May Soma, ever bringing power to Bhaga and to Vayu, Sage
And Hero, lead us to the Gods.
6 So, to increase our wealth to−day, Inspirer, best of Furtherers,
Win for us strength and high renown.

HYMN XLV. Soma Pavamana.

1. FLOW, thou who viewest men, to give delight, to entertain the Gods, Indu, to Indra for his drink.
2 Stream to thine embassy for us: thou hastenest, for Indra, to
The Gods, O better than our friends.
3 We balm thee, red of hue, with milk to fit thee for the rapturous joy:
Unbar for us the doors of wealth.
4 He through the sieve hath passed, as comes a courser to the pole, to run
Indu belongs unto the Gods.
5 All friends have lauded him as he sports in the wood, beyond the fleece:
Singers have chanted Indu's praise.
6 Flow, Indu, with that stream wherein steeped thou announcest to the man
Who worships thee heroic strength.

HYMN XLVI. Soma Pavamana.

1. LIKE able coursers they have been sent forth to be the feast of Gods,
joying in mountains, flowing on.
2 To Vayu flow the Soma−streams, the drops of juice made beautiful
Like a bride dowered by her sire.
3 Pressed in the mortar, these, the drops of
juice, the Somas rich in food,
Give strength to Indra with their work.
4 Deft−handed men, run hither, seize the brilliant juices blent with meal,
And cook with milk the gladdening draught.
5 Thus, Soma, Conqueror of wealth! flow, finding furtherance for us,
Giver oF ample opulence.
6 This Pavamana, meet to be adorned, the fingers ten adorn,
The draught that shall make Indra glad.

HYMN XLVII. Soma Pavamana.

1. GREAT as he was, Soma hath gained strength by this high solemnity: joyous he riseth like a bull.
2 His task is done: his crushings of the Dasyus are made manifest:
He sternly reckoneth their debts.
3 Soon as his song of praise is born, the Soma, Indra's juice, becomes
A thousand−winning thunderbolt.
4 Seer and Sustainer, he himself desireth riches for the sage
When he embellisheth his songs.
5 Fain would they both win riches as in races of the steeds. In war
Thou art upon the conquerors' side.

HYMN XLVIII. Soma Pavamana.

1. WITH sacrifice we seek to thee kind Cherisher of manly might In mansions of the lofty heavens;
2 Gladdening crusher of the bold, ruling with very mighty sway,
Destroyer of a hundred forts.
3 Hence, Sapient One! the Falcon, strong of wing, unwearied, brought thee down,
Lord over riches, from the sky.
4 That each may see the light, the Bird brought us the guard of Law, the Friend
Of all, the speeder through the air.
5 And now, sent forth, it hath attained to mighty power and majesty,
Most active, ready to assist.

HYMN XLIX. Soma Pavamana.

1. Poust down the rain upon us, pour a wave of waters from the sky, And plenteous store of wholesome fb od.
2 Flow onward with that stream of thine, whereby the cows have come to us,

The kine of strangers to our home.
3 Chief Friend of Gods in sacred rites, pour on us fatness with thy stream,
Ppur down on us a flood of rain.
4 To give us vigour, with thy stream run through the fleecy straining−cloth
For verily the Gods will bear.
5 Onward hath Pavamana flowed and beaten off the Raksasas,
Flashing out splendour as of old.

HYMN L. Soma Pavamana.

1. LOUD as a river's roaring wave thy powers have lifted up themselves: Urge on thine arrow's sharpened point.
2 At thine effusion upward rise three voices full of joy, when thou
Flowest upon the fleecy ridge.
3 On to the fleece they urge with stone the tawny well−beloved One,
Even Pavamana, dropping meath.
4 Flow with thy current to the sieve, O Sage most powerful to cheer,
To seat thee in the place of song.
5 Flow, Most Exhilarating! flow anointed with the milk for balm,
Indu, for Indra, for his drink.

HYMN LI. Soma Pavamana.

1. ADHVARYU, on the filter pour the Soma juice expressed with stones, And make it pure for Indra's dri nk.
2 Pour out for Indra, Thunder−armed, the milk of heaven,, the Soma's juice,
Most excellent, most rich in sweets.

3 These Gods and all the Marut host, Indu enjoy this juice of thine,
This Pavamana's flowing meath.
4 For, Soma, thou hast been effused, strengthening for the wild carouse,
O Steer, the singer, for our help.
5 Flow with thy stream, Far−sighted One, effused, into the cleansing sieve:
Flow on to give us strength and fame.

HYMN LII. Soma Pavamana.

1. WEALTH−WINNER, dwelling in the sky, bringing us vigour with the juice,
Flow to the filter when effused.
2 So, in thine ancient ways, may he, beloved, with a thousand streams
Run o'er the fleecy straining−cloth.
3 Him who is like a caldron shake: O Indu, shake thy gift to us
Shake it, armed Warrior! with thine arms.
4 Indu, invoked with many a prayer, bring down the vigour of these men,
Of him who threatens us with war.
5 Indu, Wealth−giver, with thine help pour out for us a hundred, yea,
A thousand of thy pure bright streams.

HYMN LIII. Soma Pavamana.

1. O THOU with stones for arms, thy powers, crushing the fiends, have raised themselves:
Chase thou the foes who compass us.
2 Thou conquerest thus with might when car meets car, and when the prize is staked:
With fearless heart will I sing praise.
3 No one with evil thought assails this Pavamana's holy laws:
Crush him who fain would fight with thee.
4 For Indra to the streams they drive the tawny rapture−dropping Steed,
Indu the bringer of delight.

HYMN LIV. Soma Pavamana.

1. AFTER his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand gifts.
2 In aspect he is like the Sun; he runneth forward to the lakes,
Seven currents flowing through the sky.
3 He, shining in his splendour, stands high over all things that exist−
Soma, a God as Surya is.
4 Thou, Indu, in thy brilliancy, pourest on us, as Indra's Friend,
Wealth from the kine to feast the Gods.

HYMN LV. Soma Pavamana.

1. POUR on us with thy juice all kinds of corn, each sort of nourishment,
And, Soma, all felicities.

2 As thine, O Indu, is the praise, and thine what springeth from the juice,
Seat thee on the dear sacred grass.
3 And, finding for us kine and steeds, O Soma, with thy juice flow on
Through days that fly most rapidly.
4 As one who conquers, ne'er subdued, attacks and stays the enemy,
Thus, Vanquisher of thousands! flow.

HYMN LVI. Soma Pavamana.

1. SWIFT to the purifying sieve flows Soma as exalted Law, Slaying the fiends, loving the Gods.
2 When Soma pours the strengthening food a hundred ever−active streams
To Indra's friendship win theirway.
3 Ten Dames have sung to welcome thee, even as a maiden greets her love:
O Soma, thou art decked to win.
4 Flow hitherward, O Indu, sweet to Indra and to Visnu: guard
The men, the singers, from distress.

HYMN LVII. Soma Pavamana.

1. THY streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of strength.
2 He flows beholding on his way all wellbeloved sacred lore,
Green−tinted, brandishing his, arms.
3 He, when the people deck him like a docile king of elephants.
Sits as a falcon in the, wood.
4 So bring thou hitherward to us, Indu, while thou art purified,
All treasures both of heaven and earth.

HYMN LVIII. Soma Pavamana.

1. SWIFT runs this giver of delight, even the stream of flowing juice: Swift runs this giver of delight.
2 The Morning knows all precious things, the Goddess knows her grace to man:
Swift runs this giver of delight.
3 We have accepted thousands from Dhvasra's and Purusanti's hands:
Swift runs this giver of delight.
4 From whom we have accepted thus thousands and three times ten beside:
Swift runs this giver of delight.

HYMN LIX. Soma Pavamana.

1. FLOW onward, Soma, winning kine, and steeds, and all that gives delight:
Bring hither wealth with progeny.
2 Flow onward from the waters, flow, inviolable, from the plants:
Flow onward from the pressing−boards.
3 Soma, as Pavamana, pass over all trouble and distress:
Sit on the sacred grass, a Sage.

4 Thou, Pavamana, foundest light; thou at thy birth becamest great:
O Indu, thou art over all.

HYMN LX. Soma Pavamana.

1. SING forth and laud with sacred song most active Pavamana, laud Indu who sees with thousand eyes.
2 Thee who hast thousand eyes to see, bearer of thousand burthens, they
Have filtered through the fleecy cloth.
3 He, Pavamana, hath streamed through the fleece then: he runs into the jars,
Finding his way to Indra's heart.
4 That Indra may be bounteous, flow, most active Soma, for our weal:
Bring genial seed with progeny.

HYMN LXI. Soma Pavamana.

1. FLOW onward, Indu, with this food for him who in thy wild delight Battered the nine−and−ninety dow
n,
2 Smote swiftly forts, and gambara, then Yadu and that Turvaga,
For pious Divodasa's sake.
3 Finder of horses, pour on us horses and
wealth in kine and gold,
And, Indu, food in boundless store.
4 We seek to win thy friendly love, even Pavamana's flowing o'er
The limit of the cleansing sieve.
5 With those same waves which in their stream oyerflow the purifying sieve,
Soma; be gracious unto us.
6 O Soma, being purified, bring us from all sides,−for thou canst,−
Riches and food with hero sons.
7 Him here, the Child whom streams have borne, the ten swift fingers beautify
With the Adityas is he seen.
8 With Indra and with Vayu he, effused, flows onward with,the beams
Of Surya to the cleansing sieve.
9 Flow rich in sweets and lovely for our Bhaga, Vayu, Pusan flow
For Mitra and for Varuna.
10 High is thy juice's birth: though set in heaven, on earth it hath obtained
Strong sheltering power and great renown.
11 Striving to win, with him we gain all wealth from the ungodly man,
Yea, all the glories of mankind.
12 Finder of room and freedom, flow for Indra whom we must adore,
For Varuna and the Marut host.
13 The Gods have come to Indu well−descended, beautified with milk,
The active crusher of the foe.
14 Even as mother cows their calf, so let our praise−songs strengthen him,
Yea, him who winneth Indra's heart.
15 Soma, pour blessings on our kine, pour forth the food that streams with milk
Increase the sea that merits laud.
16 From heaven hath Pavamana made, as 'twere, the marvellous thunder, and

The lofty light of all mankind.
17 The gladdening and auspicious juice of thee, of Pavamana, King!
Flows o'er the woollen straining−cloth.
18 Thy juice, O Pavamana, sends its rays abroad like splendid skill,
Like lustre, all heaven's light, to see.
19 Flow onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods.
20 Killing the foeman and his hate, and winning booty every day,
Gainer art thou of steeds and kine.
21 Red−hued, be blended with the milk that seems to yield its lovely breast,
Falcon−like resting in thine home.
22 Flow onward thou who strengthenedst Indra to slaughter Vrtra who
Compassed and stayed the mighty floods.
23 Soma who rainest gifts, may we win riches with our hero sons:
Strengthen, as thou art cleansed, our hymns.
24 Aided by thee, and through thy grace, may we be slayers when we war:

Watch, Soma, at our solemn rites.
25 Chasing our foemen, driving off the godless, Soma flowcth on,
Going to Indra's special place.
26 O Pavamana, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame.
27 A hundred obstacles have ne'er checked
thee when fain to give thy boons,
When, being cleansed, thou combatest.
28 Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enemies away.
29 Indu, in this thy friendship most lofty and glorious may we
Subdue all those who war with us.
30 Those awful weapons that thou hast, sharpened at point to strike men down−
Guard us therewith from every foe.

HYMN LXII. Soma Pavamana.

1. THESE rapid Soma−drops have been poured through the purifying sieve To bring us all felicities.
2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed, success.
3 Bringing prosperity to kine, they make perpetual Ila flow
To us for noble eulogy.
4 Strong, mountain−born, the stalk hath been
pressed in the streams for rapturous joy:
Hawk−like he settles in his home.
5 Fair is the God−loved juice; the plant is washed in waters, pressed by men
The milch−kine sweeten it with milk.
6 As drivers deck a courser, so have they adorned the meath's juice for
Ambrosia, for the festival.
7 Thou, Indu, with thy streams that drop sweet juices, which were poured for

help,
Hast settled in the cleansing sieve.
8 So flow thou onward through the fleece, for Indra flow, to be his drink,
Finding thine home in vats of wood.
9 As giving room and freedom, as most sweet, pour butter forth and milk,
O Indu, for the Angirases.
10 Most active and benevolent, this Pavamana, sent to us
For lofty friendship, meditates.
11 Queller of curses, mighty, with strong sway, this Pavamana shall
Bring treasures to the worshipper.
12 Pour thou upon us thousandfold possessions, both of kine and steeds,
Exceeding glorious, much−desired.
13 Wandering far, with wise designs, the juice here present is effused,
Made beautiful by living men.
14 For Indra flows the gladdening drink, the measurer of the region, Sage,
With countless wealth and endless help.
15 Born on the inountain, lauded here, Indu for Indra is set down,
As in her sheltering nest a bird.

16 Pressed by the men, as 'twere to war hath Soma Pavamana sped,
To test with might within the vats.
17 That he may move, they yoke him to the three−backed triple−seated car
By the Seven Rsis' holy songs.
18 Drive ye that Tawny Courser, O ye pressers, on his way to war,
Swift Steed who carries off the spoil.
19 Pouring all glories hither, he, effused and entering the jar,
Stands like a hero mid the kine.
20 Indu, the living men milk out the juice to make the rapturous draught:
Gods for the Gods milk out the meath.
21 Pour for the Gods into the sieve our Soma very rich in sweets,
Him whom the Gods most gladly hear.
22 Into his stream who gladdens best these Soma juices have been poured,
Lauded with songs for lofty fame.
23 Thou flowest to enjoy the milk, and bringest valour, being cleansed:
Winning the spoil flow hitherward.
24 And, hymned by Jamadagnis, let all nourishment that kine supply,
And general praises, flow to us.
25 Soma, as leader of the song flow onward with thy wondrous aids,
For holy lore of every kind.
26 Do thou as leader of the song, stirring the waters of the sea,
Flow onward, thou who movest all.
27 O Soma, O thou Sage, these worlds stand ready to attest thy might:
For thy behoof the rivers flow.
28 Like showers of rain that fall from heaven thy streams perpetually flow
To the bright fleece spread under them.
29 For potent Indra purify Indu effectual and strong,
Enjoyment−giver, Mighty Lord.
30 Soma, true, Pavamana, Sage, is seated in the cleansing sieve,

Giving his praiser hero strength.

HYMN LXIII. Soma Pavanana.

1. POUR hitherward, O Soma, wealth in thousands and heroic strength, And keep renown secure for us.
2 Thou makest food and vigour swell for Indra, best of gladdeners!
Within the cups thou seatest thee.
3 For Indra and for Visnu poured, Soma hath flowed into the jar:
May Vayu find it rich in sweets.
4 These Somas swift and brown of hue, in stream of solemn sacrifice
Have flowed through twisted obstacles,
5 Performing every noble work, active, augmenting Indra's strength,
Driving away the godless ones.
6 Brown Soma−drops, effused that seek Indra, to their appropriate place
Flow through the region hitherward.
7 Flow onward with that stream of thine wherewith thou gavest Surya light,
Urging on waters good to men.
8 He, Pavamana, high o'er man yoked the Sun's courser Etasa
To travel through the realm of air.

9 And those ten Coursers, tawny−hued, he harnessed that the Sun might come
Indu, he said, is Indra's self.
10 Hence, singers, pour the gladdeningjuice to Vayu and to Indra, pour
The drops upon the fleecy cloth.
11 O Soma Pavamana, find wealth for us not to be assailed,
Wealth which the foeman may not win.
12 Send riches hither with thy stream in thousands, both of steeds and kine,
Send spoil of war and high renown.
13 Soma the God, expressed with stones, like Surya, floweth on his way,
Pouring the juice within the jar.
14 These brilliant drops have poured for us, in stream of solemn sacrifice,
Worshipful laws and strength in kine.
15 Over the cleansing sieve have flowed the Somas, blent with curdled milk,
Effused for Indra Thunder−armed.
16 Soma, do thou most rich in sweets, a gladdening drink most dear to Gods,
Flow to the sieve to bring us wealth.
17 For Indra, living men adorn the Tawny Courser in the streams, Indu, the giver of delight.
18 Pour for us, Soma, wealth in gold, in horses and heroic sons,
Bring hither strength in herds of kine.
19 For Indra pour ye on the fleece him very sweet to taste, who longs.
For battle as it were in war.
20 The singers, seeking help, adorn the Sage who must be decked with songs:
Loud bellowing the Steer comes on,
21 The singers with their thoughts and hymns have, in the stream of sacrifice,
Caused Soma, active Steer, to roar.
22 God, working with mankind, flow on; to Indra go thy gladdening juice:
To Vayu mount as Law commands

23 O Soma, Pavamana, thou pourest out wealth that brings renown:
Enter the lake, as one we love.
24 Soma thou flowest chasing foes and bringing wisdom and delight:
Drive off the folk who love not Gods.
25 The Pavamanas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
26 The Pavamanas have been shed, the beautiful swift Soma−drops,
Driving all enemies afar.
27 From, heaven, from out the firmament, hath Pavamana been effused
Upon the summit of the earth.
28 O Soma, Indu, very wise, drive, being purified, with thy stream
All foes, all Raksasas away.
29 Driving the Raksasas afar, O Soma, bellowing, pour for us
Most excellent and splendid strength.
30 Soma, do thou secure for us the treasures of the earih and heaven,
Indu, all boons to be desired.

HYMN LXIV. Soma Pavamana.

1. Soma, thou art a splendid Steer, a Steer, O God, with steerlike sway:
Thou as a Steer ordainest laws.
2 Steer−strong thy might is as a steer's, steerstrong thywood, steer−like thy drink

A Steer indeed, O Steer, art thou.
3 Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth.
4 Out of desire of cows and steeds and horses. potent Soma−drops,
Brilliant and swift, have been effused.
5 They purified in both the hands, made beautiful by holy men,
Flow onward to the fleecy cloth.
6 These Soma juices shall pour forth all treasures for the worshipper
From heaven and earth and firmament.
7 The streams of Pavamana, thine, Finder of all, have been effused,
Even as Surya's rays of light.
8 Making the light that shines from heaven thou flowest on to every form
Soma, thou swellest like a sea.
9 Urged on thou sendest out thy voice, O Pavamana; thou hast moved,
Like the God Surya, to the sieve.
10 Indu, Enlightener, Friend, hath been purified by the sages' hymns:
So starts the charioteer his steed−
11 Thy God−delighting wave which hath flowed to purifying seive,
Alighting in the home of Law.
12 Flow to our sieve, a gladdening draught that hath most intercourse with Gods,
Indu, to Indra for his drink.
13 Flow onward with a stream for food, made beautiful by sapient men:
Indu with sheen approach the milk.
14 While thou art cleansed, Song−Lover, bring comfort and vigour to the folk,

Poured, Tawny One! on milk and curds.
15 Purified for the feast of Gods, go thou to Indra's special place,
Resplendent, guided by the strong.
16 Accelerated by the hymn, the rapid drops of Soma juice
Have flowed, urged onward, to the lake.
17 Easily have the living drops, made beautiful, approached the lake,
Yea, to the place of sacrifice.
18 Compass about, our faithful Friend, all our possessions with thy might:
Guard, hero like, our sheltering home.
19 Loud neighs the Courser Etasa, with singers, harnessed for the place,
Guided for travel to the lake.
20 What time the Swift One resteth in the golden place of sacrifice,
He leaves the foolish far away.
21 The friends have sung in unison, the prudent wish to sacrifice:
Down sink the unintelligent.
22 For Indra girt by Maruts, flow, thou Indu, very rich in sweets,
To sit in place of sacrifice.
23 Controlling priests and sages skilled in holy song adorn thee well:
The living make thee beautiful.
24 Aryaman, Mitra, Varuna drink Pavamana's juice, yea, thine:
O Sage, the Maruts drink thereof.
25 O Soma, Indu, thou while thou art purified urgest onward speech.
Thousandfold, with the lore of hymns.
26 Yea, Soma, Indu, while thou art purified do thou bring to us
Speech thousandfold that longs for war.
27 O Indu, Much−invoked, while thou art purifying, as the Friend.
Of these men enter thou the lake.

28 Bright are these Somas blent with milk, with light that flashes brilliantly. And form that utters loud acclaim.
29 Led by his drivers, and sent forth, the Strong Steed hath come nigh for spoil,
Like warriors when they stand arrayed.
30 Specially, Soma, coming as a Sage from heaven to prosper us,
Flow like the Sun for us to see.

HYMN LXV. Soma Pavamana.

1. THE, glittering maids send Sura forth, the glorious sisters, close−allied,
Send Indu forth, their mighty Lord.
2 Pervade, O Pavamana, all our treasures with repeated light,
God, coming hither from the Gods.
3 Pour on us, Pavamana, rain, as service and rain praise for Gods:
Pour all to be our nourishment.
4 Thou art a Steer by lustre: we, O Pavamana, faithfully
Call upon thee the Splendid One.
5 Do thou, rejoicing, nobly−armed! pour upon us heroic strength:
O Indu, come thou bitherward.

6 When thou art cleansed with both the hands and dipped in waters, with the wood.
Thou comest to the gathering−place.
7 Sing forth your songs, as Vyasva sang, to Soma Pavamana, to,
The Mighty One with thousand eyes;
8 Whose coloured sap they drive with stones, the yellow meath−distilling juice,
Indu for Indra, for his drink.
9 We seek to gain the friendly love of thee that Strong and Mighty One,
Of thee the winner of all wealth.
10 Flow onward with thy stream, a Steer, inspiriting the Maruts' Lord,
Winning all riches by thy might.
11 I send thee forth to battle from the press, O Pavamana, Strong,
Sustainer, looker on the light.
12 Acknowledged by this song of mine, flow, tawny−coloured, with thy stream
Incite to battle thine ally.
13 O Indu, visible to all pour out for us abundant food:
Soma, be thou our prosperer.
14 The pitchers, Indu, with thy streams have sung aloud in vigorous might
Enter them, and let Indra drink.
15 O thou whose potent gladdening juice they milk out with the stones, flow on,
Destroyer of our enemies.
16 King Pavamana is implored with holy songs, on man's behalf,
To travel through the firmament.
17 Bring us, O Indu, hundredfold increase of kine, and noble steeds,
The gift of fortune for our help.
18 Pressed for the banquet of the Gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show.
19 Soma, flow on exceeding bright with loud roar to the wooden vats,
Falcon−like resting in thine home.
20 Soma, the Water−winner flows to Indra, Vayu, Varuna,
To Visnu and the Marut host.

21 Soma , bestowing food upon our progeny, from every sides,
Pour on us riches thousandfold
22 The Soma juices which have been expressed afar or near at hand,
Or there on Saryanavan's bank,
23 Those pressed among Arjikas, pressed among the active, in men's homes,
Or pressed among the Races Five−
24 May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens apd hero strength.
25 Urged forward o'er the ox−hide flows the Lovely One of tawny hue,
Lauded by Jamadagni's song.
26 Like horses urged to speed, the drops, bright, stirring vital power, when blent
With milk, are beautified in streams.
27 So they who toil with juices send thee forward for the Gods' repast:
So with this splendour flow thou on.
28 We choose to−day that chariot−steed of thine, the Strong, that brings us bliss,
The Guardian, the desire of all,
29 The Excellent, the Gladdener, the Sage with heart that understands,

The Guardian, the desire of all;
30 Who for ourselves, O thou Most Wise, is wealth and fair intelligence,
The Guardian, the desire of all.

HYMN LXVI. Soma Pavamana.

1. FOR holy lore of every sort, flow onward thou whom all men love. A Friend to be besought by friends.

2 O'er all thou rulest with these Two which, Soma Pavamana, stand,
Turned, as thy stations, hitherward.
3 Wise Soma Pavamana, thou encompassest on every side
Thy stations as the seasons come.
4 Flow onward, generating food, for precious boons of every kind,
A Friend for friends, to be our help.
5 Upon the lofty ridge of heaven thy bright rays with their essences,
Soma, spread purifying power.
6 O Soma, these Seven Rivers flow, as being thine, to give command:
The Streams of milk run forth to thee.
7 Flow onward, Soma in a stream, effused to gladden Indra's heart,
Bringing imperishable fame.
8 Driving thee in Vivasvan's course, the Seven Sisters with their hymns
Made melody round thee the Sage.
9 The virgins deck thee o'er fresh streams to drive thee to the sieve when thou,
A singer, bathest in the wood.
10 The streams of Pavamana, thine, Sage, Mighty One, have pouredthem forth.
Like coursers eager for renown.
11 They have been poured upon the fleece towards the meath−distilling vat:
The holy songs have sounded forth.
12 Like milch−kine coming home, the drops of Soma juice have reached the lake,
Have reached the place of sacrifice.
13 O Indu, to our great delight the running waters flow to us,
When thou wilt robe thyself in milk.

14 In this thy friendship, and with thee to help us, fain to sacrifice,
Indu, we crave thy friendly love.
15 Flow on, O Soma, for the great Viewer of men, for gain of Idne
Enter thou into Indra's throat.
16 Best art thou, Soma, of the great, Strongest of strong ones, Indu: thou
As Warrior ever hast prevailed.
17 Mightier even than the strong, more valiant even than the brave,
More libpral than the bountiful,
18 Soma, as Sura, bring us food, win offspring of our bodies: we
Elect thee for our friendship, we elect thee for companionship.
19 Agni, thou pourest life; send down upon us food and vigorous strength;
Drive thou misfortune far away,
20 Agni is Pavamana, Sage, Chief Priest of all the Races Five:
To him whose wealth is great we pray.

21 Skilled in thy task, O Agni, pour splendour with hero strength on us,
Granting me wealth that nourishes.
22 Beyond his enemies away to sweet praise Pavamana flows,
Like Surya visible to all.
23 Adorned by living men, set forth for entertainment, rich in food,
Far−sighted Indu is a Steed.
24 He, Pavamana, hath produced the lofty Law, the brilliant light,
Destroying darkness black of hue.
25 From tawny Pavamana, the Destroyer, radiant streams have sprung,
Quick streams from him whose gleams are swift.
26 Best rider of the chariot, praised with fairest praise mid beauteous ones,
Gold−gleaming with the Marut host,
27 May Pavamana, best to win the booty, penetrate with rays,
Giving the singer hero strength.
28 Over the fleecy sieve hath flowed the drop effused: to Indra comes
Indu while he is purified
29 This Soma, through the pressing−stones, is sporting on the oxhide, and
Summoning Indra to the draught.
30 O Pavamana, bless us, so that we may live, with that bright milk
Of thine which hath been brought from heaven.

HYMN LXVII. Soma and Others.

1. THOU, Soma, hast a running stream, joyous, most strong at sacrifice: Flow bounteously bestowing we alth.
2 Effused as cheerer of the men, flowing best gladdener, thou art
A Prince to Indra with thy juice.
3 Poured forth by pressing−stones, do thou with loud roar send us in a stream
Most excellent illustrious might.
4 Indu, urged forward, floweth through the fleecy cloth: the Tawny One
With his loud roar hath brought as strength.
5 Indu, thou flowest through the fleece, bringing felicities and fame,
And, Soma, spoil and wealth in kine.
6 Hither, O Indu, bring us wealth in steeds and cattle hundredfold:
Bring wealth, O Soma, thousandfold.

7 In purifying, through the sieve the rapid drops of'Soma juice
Come nigh to Indra in their course.
8 For Indra floweth excellent Indu, the noblest Soma juice
The Living for the Living One.
9 The glittering maids send Sura forth they with their song have sung aloud
To Pavamana dropping meath.
10 May Pusan, drawn by goats, be our protector, and on all his paths
Bestow on us our share of maids.
11 This Soma flows like gladdening oil for him who wears the braided locks:
He shall give us our share of maids.
12 This Soma juice, O glowing God, flows like pure oil, effused for thee:

He shall give us our share of maids.
13 Flow onward, Soma, in thy stream, begetter of the sages' speech:
Wealth−giver among Gods art thou.
14 The Falcon dips within the jars: he wrap.him in his robe and goes
Loud roaring to the vats of wood.
15 Soma, thy juice hath been effused and poured into the pitcher: like
A rapid hawk it rushes on.
16 For Indra flow most rich in sweets, O Soma, bringing him delight.
17 They were sent forth to feast the Gods, like chariots that display their strength.
18 Brilliant, best givers of delight, these juices have sent Vayu forth.
19 Bruised by the press−stones and extolled, Soma, thou goest to the sieve,
Giving the worshipper hero strength.
20 This juice bruised by the pressing−stones and lauded passes through the sieve,
Slayer of demons, through the fleece.
21 O Pavamana, drive away the danger, whether near at hand
Or far remote, that finds me here.
22 This day may Pavamana cleanse us with his purifying power,
Most active purifying Priest.
23 O Agni, with the cleansing light diffused through all thy fiery glow,
Purify thou this prayer of ours.
24 Cleanse us with thine own cleansing power, O Agni, that is bright with flame,
And by libations poured to thee.
25 Savitar, God, by both of these, libation, purifying power,
Purify me on every side.
26 Cleanse us, God Savitar, with Three, O Soma, with sublimest forms,
Agni, with forms of power and might.
27 May the Gods' company make me clean, and Vasus make rue pure by song.
Purify me, ye General Gods; O Jatavedas, make me pure.
28 Fill thyself full of juice, flow forth, O Soma, thou with all thy stalks,
The best oblation to the Gods.
29 We with our homage have approached the Friend who seeks our wondering praise,
Young, strengthener of the solemn rite.
30 Lost is Alayya's axe. O Soma, God do thou send it back hither in thy flow
Even, Soma, God, if 'twere a mole.
31 The man who reads the essence stored by saints, the Pavamani hymns,
Tastes food completely purified, made sweet by Matarisvan's touch.
32 Whoever reads the essence stored by saints, the Pavamani hymns,
Sarasvati draws forth for him water and butter, milk and meath.

HYMN LXVIII. Soma Pavamana.

1. THE drops of Soma juice like cows who yield their milk have flowed forth, rich in meath, unto the Shi
ning
One,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the udders
stream.
2 He bellows with a roar arourd the highest twigs: the Tawny One is sweetened as he breaks them up.

Then passing through the sieve into the ample room, the God throws off the dregs according to his wish.
3 The gladdening drink that measured out the meeting Twins fills full with milk the Eternal Ever−waxing Pair.
Bringing to light the Two great Regions limitless, moving above them he gained sheen that never fades.
4 Wandering through, the Parents, strengthening the floods, the Sage makes his place swell with his own native might.
The stalk is mixed with grain: he comes led by the men together with the sisters, and preserves the Head.
5 With energetic intellect the Sage is born, deposited as germ of Law, far from the Twins.
They being young at first showed visibly distinct the Creature that is half−concealed and half−exposed.
6 The sages knew the form of him the Gladdener, what time the Falcon brought the plant from far away.
Him who assures success they beautified in streams, the stalk who yearned therefor, mighty and meet for praise.
7 Together with the Rsis, with their prayers and hymns ten women deck thee, Soma, friendly when effuse d.
Led by the men, with invocations of the Gods, through the fleece, thou hast given us strength to win the s poil.
8 Songs resonant with praise have celebrated him. Soma, Friend, springing forth with his fair company.
Even him who rich in meath, with undulating stream, Winnner of Wealth, Immortal, sends his voice from heaven,
9 He sends it into all the region forth from heaven. Soma, while he is filtcred, settles in the jars.
With milk and waters is he decked when pressed with stones: Indu, when purified, shall find sweet rest an d
room.
10 Even thus poured forth How on thy way, O Soma, vouchsafing us most manifold lively vigour.
We will invoke benevolent Earth and Heaven. Give us, ye Gods, riches with noble heroes.

HYMN LXIX. Soma Pavamana.

1. LAID like an arrow on the bow the hymn hath been loosed like a young calf to the udder of its dam.
As one who cometh first with full stream she is milked the Soma is impelled to this man's holy rites.
2 The thought is deeply fixed; the savoury juice is shed; the tongue with joyous sound is stirring in the mouth;
And Pavamana, like the shout of combatants, the drop rising in sweet juice, is flowing through the fleece.
3 He flows about the sheep−skin, longing for a bride: he looses Aditi's Daughters for the worshipper.
The sacred drink hath come, gold−tinted, well−restrained: like a strong Bull he shines, whetting his manly might.
4 The Bull is bellowing; the Cows are coming nigh: the Goddesses approach the God's own resting−place.

Onward hath Soma passed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment ne wly
washed.
5 The golden−hued, Immortal, newly bathed, puts on a brightly shining vesture that is never harmed.
He made the ridge of heaven to be his radiant robe, by sprinkling of the bowls from moisture of the sky.
6 Even as the beams of Surya, urging men to speed, that cheer and send to sleep, together rush they forth,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.
7 As down the steep slope of a river to the vale, drawn from the Steer the swift strong draughts have foun d a

way.

Well be it with the men and cattle in our home. May powers, O Soma, may the people stay with us.
8 Pour out upon us wealth in goods, in gold, in steeds, in cattle and in corn, and great heroic strength.
Ye, Soma, are my Fathers, lifted up on high as heads of heaven and makers of the strength of life.
9 These Pavamanas here, these drops of Soma, to Indra have sped forth like cars to booty.
Effused, they pass the cleansing fleece, while, gold−hued, they cast their covering off to pour the rain do wn.
10 O Indu, flow thou on for lofty Indra, flow blameless, very gracious, foe−destroyer.
Bring splendid treasures to the man who lauds thee. O Heaven and Earth, with all the Gods protect. us.

HYMN LXX. Soma Pavamana.

1. THE three times seven Milch−kine in the eastern heaven have for this Soma poured the genuine milky draught.
Four other beauteous Creatures hath he made for his adornment, when he waxed in strength through holy rites.
2 Longing for lovely Amrta, by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they found the God's resting−place.
3 May those his brilliant rays he ever free from death, inviolate, for both classes of created things,−
Rays wherewith powers of men and Gods are purified. Yea, even for this have sageswelcomed him as Kin g.
4 He, while he is adorned by the ten skilful ones, that he too in the Midmost Mothers may create,
While he is watching o'er the lovely Amrta's ways, looks on both races as Beholder of mankind.
5 He, while he is adorned to stream forth mighty strength, rejoices in his place between the earth and heav en.
The Steer dispels the evil−hearted with his might, aiming at offerings as an archer at the game.
6 Beholding, as it were, Two Mother Cows, the Steer goes roaring on his way even as the Maruts roar.
Knowing Eternal Law, the earliest light of heaven, he, passing wise, was chosen out to tell it forth.
7 The fearful Bull is bellowing with violent might, far−sighted, sharpening his yellowcoloured horns.
Soma assumes his seat in the well−fashioned place: the cowhide and the sheepskin are his ornament.
8 Bright, making pure his body free from spot and stain, on the sheep's back the Golden−coloured hath flowed down.
Acceptable to Mitra, Vayu, Varuna, he is prepared as threefold meal by skilful men.
9 Flow on for the God's banquet, Soma, as a Steer, and enter Indra's heart, the Soma's reservoir.
Bear us beyond misfortune ere we be oppres. sed. the man who knows the land directs the man who asks.
10 Urged like a car−steed flow to strength, O Soma: Indu, flow onward to the throat of Indra.
Skilled, bear us past, as in a boat o'er water: as battling Hero save us from the foeman.

HYMN LXXI. Soma Pavamana,

1. THE guerdon is bestowed: the Mighty takes his Seat, and, ever−Watchful, guards from fiend and evil sprite.
Gold−hued, he makes the cloud his diadem, the milk his carpet in both worlds, and prayer his robe of stat e.
2 Strong, bellowing, he goes, like one who slays the folk; he lets this hue of Asuras flow off from him,

Throws off his covering, seeks his father's meeting−place, and thus makes for himself the bright robe he assumes.
3 Onward he flows, from both the hands, pressed out with stones: excited by the prayer, the water makes him wild.
He frolics and draws near, completes his work with song, and bathes in streams to satisfy the worshipper.
4 They pour out meath around the Master of the house, Celestial Strengthener of the mountain that gives might;

In whom, through his great powers, oblation−eating cows in their uplifted udder mix their choicest milk.
5 They, the ten sisters, on the lap of Aditi, have sent him forward like a car from both the arms.
He wanders and comes near the Cow's mysterious place, even the place which his inventions have produced.
6 Like as a falcon to his home, so speeds the God to his own golden wisely−tashioned place to rest.
With song they urge the darling to the sacred grass: the Holy One goes like a courser to the Gods.
7 From far away, from heaven, the redhued noted Sage, Steer of the triple height, hath sung unto the kine.

With thousand guidings he, leading this way and that, shines, as a singer, splendidly through many a morn.
8 His covering assumes a radiant hue; where'er he comes into the fight he drives the foe afar.
The Winner of the Floods, with food he seeks the host of heaven, he comes to praises glorified with milk.
9 Like a bull roaming round the herds he bellows: he hath assumed the brilliancy of Surya.
Down to the earth hath looked the heavenly Falcon: Soma with wisdom views all living creatures.

HYMN LXXII. Soma Pavamana.

1. THEY cleanse the Gold−hued: like a red Steed is he yoked, and Soma in the jar is mingled with the milk.
He sendeth out his voice, and many loving friends of him the highly lauded hasten with their songs.
2 The many sages utter words in unison, while into Indra's throat they pour the Soma juice,
When, with the ten that dwell together closely joined, the men whose hands are skilful cleanse the lovely meath.
3 He goes upon his way, unresting, to the cows, over the roaring sound which Sarya's Daughter loves.
The Falcon brought it to him for his own delight: now with the twofold kindred sisters is his home.
4 Washed by the men, stone−pressed, dear on the holy grass, faithful to seasons, Lord of cattle from of old,
Most liberal, completing sacrifice for men, O Indra, pure bright Soma, Indu, flows for thee.
5 O Indra, urged by arms of men and poured in streams, Soma flows on for thee after.his Godlike kind.
Plans thou fulfillest, gatherest thoughts for sacrifice: in the bowls sits the Gold−hued like a roosting bird.
6 Sages well−skilled in work, intelligent, drain out the stalk that roars, the Sage, the Everlasting One.
The milk, the hymns unite them with him in the place of sacrifice, his seat who is produced anew.
7 Earth's central point, sustainer of the mighty heavens, distilled into the streams, into the waters' wave,
As Indra's thunderbolt, Steer with farspreading wealth, Soma is flowing on to make the heart rejoice.
8 Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou Most Wise.
Let us not lack rich treasure reaching to our home, and may we clothe ourselves in manifold bright wealth.
9 Hither, O Indu, unto us a hundred gifts of steeds, a thousand gifts of cattle and of gold,

Measure thou forth, yea, splendid ample strengthening food do thou, O Pavamana, heed this laud of ours.

HYMN LXXIII. Soma Pavamana.

1. THEY from the spouting drop have sounded at the rim: naves speed together to the place of sacrifice.
That Asura hath formed, to seize, three lofty heights. The ships of truth have borne the pious man across.
2 The strong Steers, gathering, have duly stirred themselves,and over the stream's wave the friends sent forth the song.
Engendering the hymn, with flowing streams of meath, Indra's dear body have they caused to wax in strength.
3 With sanctifying gear they sit around the song: their ancient Father guards their holy work from harm.
Varuna hath o'erspread the mighty sea of air. Sages had power to hold him in sustaining floods.
4 Sweet−tongued, exhaustless, they have sent their voices down togetlier, in heaven's vault that pours a thousand streams.
His wildly−restless warders never close an eye: in every place are found the bonds that bind man last.
5 O'er Sire and Mother they have roared in unison bright with the verse of praise, burning up riteless men,

Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates.

6 Those which, as guides of song and counsellors of speed, were manifested from their ancient dwelling place,−
From these the eyeless and the deaf have turned aside: the wicked travel not the pathway of the Law.
7 What time the filter with a thousand streams is stretched, the thoughtful sages purify their song therein.
Bright−coloured are their spies, vigorous, void of guile, excellent, fair to see, beholders of mankind.
8 Guardian of Law, most wise, he may not be deceived: three Purifiers hath he set within his heart.
With wisdom he beholds all creatures that exist: he drives into the pit the hated ritelíess ones.
9 The thread of sacrifice spun in the cleansing sieve, on Varuna's tongue−tip, by supernatural might,−
This, by their striving, have the prudent ones attained: he who hath not this power shall sink into the pit.

HYMN LXXIV. Soma Pavamana

1. BORN like a youngling he hath clamoured in the wood, when he, the Red, the Strong, would win the light of heaven.
He comes with heavenly seed that makes the water swell: him for wide−spreading shelter we implore with prayer.
2 A far−extended pillar that supports the sky the Soma−stalk, filled full, moves itself every way.
He shall bring both these great worlds while the rite proceeds: the Sage holds these who move! together and all food.
3 Wide space hath he who follows Aditi's right path, and mighty, well−made food, meath blent with Soma juice;
He who from hence commands the rain, Steer of the kine, Leader of floods, who helps us hence, who clai

ms
our laud.
4 Butter and milk are drawn from animated cloud; thence Amrta is produced, centre of sacrifice.
Hini the Most Bounteous Ones, ever united, love; him as ouir Friend the Men who make all swell rain do wn.
5 The Soma−stalk hath roared, following with the wave: he swells with sap for man the skin which Gods enjoy.
Upon the lap of Aditi he lays the germ, by means whereof we gain children and progeny.
6 In the third region which distils a thousand streams, may the Exhaustless Ones descend with procreant power.
The kindred Four have been sent downward from the heavens: dropping with oil they bring Amrta and sa cred
gifts.
7 Soma assumes white colour when he strives to gain: the bounteous Asura knows full many a precious b oon.
Down the steep slope, through song, he comes to sacrifice, and he will burst the water−holding cask of heaven,
8 Yea, to the shining milk−anointed beaker, as to his goal, hath stepped the conquering Courser.
Pious−souled men have sent their giffi of cattle unto Kaksivan of the hundred winters.
9 Soma, thy juice when thou art blended with the streams, flows, Pavamana, through the long wool of the sheep.
So, cleansed by sages. O best giver of delight, grow sweet for Indra, Pavamana! for his drink.

HYMN LXXV. Soma Pavamana.

1. GRACIOUSLY−MINDED he is flowing on his way to win dear names o'er which the Youthful One gr ows
great.
The Mighty and Far−seeing One hath mounted now the mighty Surya's car which moves to every side.
2 The Speaker, unassailable Master of this hymn, the Tongue of sacrifice pours forth the pleasant meath.
Within the lustrous region of the heavens the Son makes the third secret name of Mother and of Sire.

3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
The milky streams of sacrifice have sung to him: he of the triple height shines brightly through the morns.

4 Pressed by the stones, with hymns, and graciously inclined, illuminating both the Parents, Heaven and Earth,
He flows in ordered season onward through the flee, a current of sweet juice still swelling day by day.
5 Flow onward, Soma, flow to bring prosperity: cleansed by the men, invest thee with the milky draught.
What gladdening drinks thou hast, foaming, exceeding strong, even with these incite Indra to give us weal th.

HYMN LXXVI. Soma Pavamana.

1. ON flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with sh outs
of joy.

The Gold−hued, started like a courser by brave men, impetuously winneth splendour in the streams.
2 He takes his weapons, like a hero, in his hands, fain to win light, car−borne, in forays for the kine.
Indu, while stimulating India's might, is urged forward and balmed by sages skilful in their task.
3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.
Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us, as 'twere through song.
4 Onward he flows, the King of all that sees the light: the Rsis' Lord hath raised the song of sacrifice;
Even he who is adorned with Surya's arrowy beam, Father of hymns, whose wisdom is beyond our reach.
5 Like as a bull to herds, thou flowest to the pail, bellowing as a steer upon the water's lap.
So, best of Cheerers, thou for Indra flowest on that we, with thy protection, may o'ercome in fight.

HYMN LXXVII. Soma Pavamana.

1. MORE beauteous than the beautiful, as Indra's bolt, this Soma, rich in sweets, hath clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him like milch−kine, lowing, with their milk.
2 On flows that Ancient One whom, hitherward, from heaven, sped through the region of the air, the Falcon snatched.
He, quivering with alarm and terrified in heart before bow−armed Krsanu, holdeth fast the sweet.
3 May those first freshest drops of Soma juice effused flow on, their way to bring us mighty strength in kine.
Beauteous as serpents, worthy to be looked upon, they whom each sacred gift and all our prayers have pleased.
4 May that much−lauded Indu, with a heart inclined to us, well−knowing, fight against our enemies.
He who hath brought the germ beside the Strong One's seat moves onward to the widely−opcned stall of kine.
5 The active potent juice of heaven is flowing on, great Varuna whom the forward man can ne'er deceive.
Mitra, the Holy, hath been pressed for troubled times, neighing like an impatient horse amid the herd,

HYMN LXXVIII. Soma Pavamana.

1. RAISING his voice the King hath flowed upon his way: invested with the waters he would win the kine.
The fleece retains his solid parts as though impure, and bright and cleansed he seeks the special place of Gods.
2 Thou, Soma, art effused for Indra by the men, balmed in the wood as wave, Sage, Viewer of mankind.
Full many are the paths whereon thou mayest go: a thousand bay steeds hast thou resting in the bowls.
3 Apsarases who dwell in waters of the sea, sitting within, have flowed to Soma wise of heart.
They urge the Master of the house upon his way, and to the Eternal Pavamana pray for bliss.

4 Soma flows on for u's as winner of the kine, winner of thousands, cars, water, and light, and gold;
He whom the Gods have made a gladdening draught to drink, the drop most sweet to taste, weal−bringing, red of hue.
5 Soma, as Pavamana thou, our faithful Friend, making for us these real treasures, flowest on.

Slay thou the enemy both near and,far away: grant us security and ample pasturage.

HYMN LXXIX. Soma Pavamana.

1. SPONTANEOUS let our drops of Soma juice flow on, pressed, golden−hued, among the Gods of lofty heaven.
Perish among us they who give no gifts of food! perish the godless! May our prayers obtain success.
2 Forward to us the drops, distilling meath, shall flow, like riches for whose sake we urge the horses on.
Beyond the crafty hindering of all mortal men may we continually bear precious wealth away.
3 Yea, yerily, foe of hate shown to himself is he, yea, verity, destroyer too of other hate.
As thirst subdueth in the desert, conquer thou, O Soma Pavarnana, men of evil thoughts.
4 Near kin to thee is he, raised loftiest in the heavens: upon the earth's high ridge thy scions have grown f orth.
The press−stones chew and crunch thee on the ox's hide: sages have milked thee with their hands into the streams.
5 So do they hurry on thy strong and beauteous juice, O Indu, as the first ingredient of the draught.
Bring low, thou Pavamana, every single foe, and be thy might shown forth as sweet and gladdening drink.

HYMN LXXX. Soma Pavamana.

1. ON flows the stream of Soma who beholds mankind: by everlasting Law he calls the Gods from heave n.
He lightens with the roaring of Br aspati: h the lakes have not contained the pourings of juice.
2 Thou, powerful Soma, thou to whom the cows have −lowed, ascendest bright with sheen, thine iron−fashioned home.
Thou, lengthening our princes' life and high renown, flowest for Indra as his might to gladdening drink.
3 Best giver of delight, he flows to Indra's throat, robing himself in might, Auspicious One, for fame.
He spreads himself abroad to meet all things that be: the vigorous Tawny Steed flows sporting on his way .
4 The men, the ten swift fingers, milk thee out for Gods, even thee most rich in meath, with thousand flo wing streams.
Soma who winnest thousands, driven by the men, expressed with stones, bring, as thou flowest, all the Go ds.
5 Deft−handed men with stones, the ten swift fingers, drain thee into waters, thee, the Steer enriched with sweets.
Thou, Soma, gladdening Indra, and the Heavenly Host, flowest as Pavamana like a river's wave.

HYMN LXXXI. Soma Pavamana.

1. ONWARD to Indra's throat move, beauteously adorned, the waves of Soma as he purifies himself,
When they, brought forward with the lovely curd of kine, effused, have cheered the Hero to bestow his gif ts.
2 Hither hath Soma flowed unto the beakers, like a chariot−horse, a stallion swift upon his way.
Thus, knowing both the generations, he obtains the rights and dues of Gods from yonder and from hence.

3 While thou art cleansed, O Soma, scatter wealth on us; Indu, bestow great bounty as a liberal Prince.
Giver of life, with wisdom help to opulence; strew not our home possessions far away from us.
4 Hither let Pusan Pavamana come to us, Varuna, Mitra, bountiful, of one accord,
The Maruts, Asvins, Vayu, and Brhaspati, Savitar, Tvastar, tractable Sarasvati.

5 Both Heaven and Earth, the all−invigorating Pair, Vidhatar, Aditi, and Aryaman the God,
Bhaga who blesses men, the spacious Firmament,−let all the Gods in Pavamana take delig
ht.

HYMN LXXXII. Soma Pavamana.

1. 1. EVEN as a King hath Soma, red and tawny Bull, been pressed: the Wondrous One hath bellow
ed to the
kine.
While purified he passes through the filtering fleece to seat him hawk−like on the place that drops with oi
l.

2. 2. To glory goest thou, Sage with disposing skill, like a groomed steed thou rusbest forward to the
prize.
O Soma, be thou gracious, driving off distress: thou goest, clothed in butter, to a robe of state.
3 Parjanya is the Father of the Mighty Bird: on mountains, in earth's centre hath he made his home.
The waters too have flowed, the Sisters, to the kine: he meets the pressing−stones at the beloved rite.
4 Thou givest pleasure as a wife delights her lord. Listen, O Child of Pajri, for to thee I speak.
Amid the holy songs go on that we may live: in time of trouble, Soma, watch thou free from blame.
5 As to the men of old thou camest, Indu unharmed, to strengthen, winning hundreds, thousands,
So now for new felicity flow onward: the waters follow as thy law ordaineth.

HYMN LXXXIII. Soma Pavamana.

1. SPREAD is thy cleansing filter, Brahmanaspati: as Prince, thou enterest its limbs from every side.
The raw, whose mass hath not been heated gains not this: they only which are dressed, which bear, attain t
o
it.
2 High in the seat of heaven is spread the Scorcher's sieve: its threads are standing separate, glittering wit
h
light.
The Swift Ones favour him who purifieth this: with consciousness they stand upon the height of heaven.
3 The foremost spotted Steer hath made the Mornings shine, and yearning after strength sustains all things
that be.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ
,
4 Gandharva verily protects his dwellingplace; Wondrous, he guards the generations of the Gods.
Lord of the snare, he takes the foeman with the snare: those who are most devout have gained a share of
meath.
5 Rich in oblations! robed in cloud, thou corapassest oblation, sacrifice, the mighty seat of Gods.

King, on thy chariot−sieve thou goest up to war, and with a thousand weapons winnest lofty fame.

HYMN LXXXIV. Soma Pavamana.

1. FLOW, cheering Gods, most active, winner of the flood, for Indra, and for Vayu, and for Varuna.
Bestow on us to−day wide room with happiness, and in tbine ample dwelling laud the Host of Heaven.
2 He who hath come anear to creatures that have life, Immortal Soma flows onward to all of them.
Effecting, for our aid, both union and release, Indu, like Surya, follows closely after Dawn.
3 He who is poured with milk, he who within the plants hastes bringing treasure for the happiness of God s,
He, poured forth in a stream flows with the lightning's flash, Soma who gladdens Indra and the Host of Heaven.
4 Winner of thousands, he, this Soma, flows along, raising a vigorous voice that wakens with the dawn.
Indu with winds drives on the ocean of the air, he sinks within the jars, he rests in Indra's heart.
5 The kine with milk dress him who makes the milk increase, Soma, amid the songs, who finds the light o f
heaven.

Winner of wealth, the effectual juice is flowing on, Singer and Sage by wisdom, dear as heaven itself.

HYMN LXXXV. Soma Pavamana.

I. FLOW on to Indra, Soma, carefully effused: let sickness stay afar together with the fiends.
Let not the double−tongued delight them with thy juice. here be thy flowing drops laden with opulence.
2 O Pavamana, urge us forward in the fight thou art the vigour of the Gods, the well−loved drink.
Smite thou our enemies who raise the shout of joy: Indra, drink Soma juice, and drive away our foes.
3 Unharmed, best Cheerer, thou, O Indu, flowest on: thou, even thou thyself, art Indra's noblest food.
Full many a wise man lifts to thee the song of praise, and hails thee with a kiss as Sovran of this world.
4 Wondrous, with hundred streams, hymned in a thousand songs, Indu pours out for Indra his delightrul meath.
Winning us land and waters, flow thou hitherward: Rainer of bounties, Soma, make broad way for us.
5 Roaring within the beaker thou art balmed with milk: thou passest through the fleecy filter all at once.
Carefully cleansed and decked like a prizewinning steed, O Soma, thou hast flowed down within Indra's throat.
6 Flow onward sweet of flavour for the Heavenly Race, for Indra sweet, whose name is easily invoked:
Flow sweet for Mitra, Varuna, and Vayu, rich in meath, inviolable for Brhaspati.
7 Ten rapid fingers deck the Courser in the jar: with hymns the holy singers send their voices forth.
The filtering juices hasten to their eulogy, the drops that gladden find their way to Indra's heart.
8 While thou art purified pour on us hero strength, great, far−extended shelter, spacious pasturage.
Let no oppression master this our holy work: may we, O Indu, gain all opulence through thee.
9 The Steer who sees afar hath risen above the sky: the Sage hath caused the lights of heaven to give their shine.
The. King is passing through the filter with a roar: they drain the milk of heaven from him who looks on men.
10 High in the vault of heaven, unceasing, honey−tongued, the Loving Ones drain out the mountain−haun

ting
Steer,−
The drop that hath grown great in waters, in the lake meath−rich, in the stream's wave and in the cleansin
g
sieve.
11 The Loving Ones besought with many voices the Eagle who had flown away to heaven.
Hymns kiss the Youngling worthy of laudation, resting on earth, the Bird of golden colour.
12 High to heaven's vault hath the Gandharva risen, beholding all his varied forms and figures.
His ray hath shone abroad with gleaming splendour: pure, he hath lighted both the worlds, the Parents.

HYMN LXXXVI. Soma Pavamana.

1. THY gladdening draughts, O Pavamana, urged by song flow swiftly of themselves like sons of fleet−fo
ot
mares.
The drops of Soma juice, those eagles of the heavens, most cheering, rich in meath, rest in the reservoir.
2 As rapid chariot−steeds, so turned in several ways have thine exhilarating juices darted forth,
Soma−drops rich in meath, waves, to the Thunder−armed, to Indra, like milch−kine who seek their calf w
ith
milk.
3 Like a steed urged to battle, finder of the light; speed onward to the cloud−born reservoir of heaven,
A Steer that o'er the woolly surface seeks the sieve, Soma while purified for Indra's nourishment.
4 Fleet as swift steeds, thy drops, divine, thought−swift, have been, O Pavamana, poured with milk into th
e
vat.
The Rsis have poured in continuous Soma drops, ordainers who adorn thee, Friend whom Rsis love.
5 O thou who seest all things, Sovran as thou art and passing strong, thy rays encompass all abodes.

Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King
.
6 The beams of Pavamana, sent from earth and heaven, his ensigns who is ever steadfast, travel round.
When on the sieve the Golden−hued is cleansed, he rests within the vats as one who seats him in his place
.
7 Served with fair rites he flows, ensign of sacrifice: Soma advances to the special place of Gods.
He speeds with thousand currents to the reservoir, and passes through the filter bellowing as a bull.
8 The Sovran dips him in the seain and the streams, and set in rivers with the waters' wave moves on.
High heaven's Sustainer at the central point of earth, raised on the fleecy surface Pavamana stands.
9 He on whose high decree the heavens and earth depend nath roared and thundered like the summit of th
e
sky.
Soma flows on obtaining Indra's friendly love, and, as they purify him, settles in the jars.
10 He, light of sacrifice distils delicious meath, most wealthy, Father and begetter of the Gods.
He, gladdening, best of Cheerers, juice!hat Indra loves, enriches with mysterious treasure earth and heave
n.
11 The vigorous and far−seeing one, the Lord of heaven, flows, shouting to the beaker, with his thousand
streams.
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.

12 In forefront of the rivers Pavamana speeds, in forefront of the hymn, foremost among the kine.
He shares the mighty booty in the van of war: the well−armed Steer is purified by worshippers.
13 This heedful Pavamana, like a bird sent forth, hath with his wave flowed onward to the fleecy sieve.
O Indra, through thy wisdom, b thy thought, O Sage, Soma flows bright and pure between the earth and heaven.
14 He, clad in mail that reaches heaven, the Holy One, filling the firmament stationed amid the worlds,
Knowing. the realm of light, hath come to us in rain: he summons to himself his own primeval Sire.
15 He who was first of all to penetrate his form bestowed upon his race wide shelter and defence.
From that high station which he hath in loftiest heaven he comes victorious to all encounters here.
16 Indu hath started for Indra's special place and slights not as a Friend the promise of his Friend.
Soma speeds onward like a youth to youtlitial maids, and gains the beaker by a course of bundred paths.
17 Your songs, exhilarating, tuneful, uttering praise, are come into the placns where the people meet.
Worshippers have exalted Soma with their hymns, and milch kine have come near to meet him with their milk.
18 O Soma, Indu, while they cleanse thee, pour on us accumulateds Plentiful, nutritious food,
Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and
Meath.
19 Far−seeing Soma flows, the Steer, the Lord of hymns, the Furtherer of day, of morning, and of heaven.

Mixt with the streams he caused the beakers to resound, and with the singers' aid they entered Indra's heart.
20 On, with the prudent singers, flows the ancient Sage and guided by the men hath roared about the vats.

Producing Trita's name, may he pour forth the meath, that Vayu and that Indra may become his Friends.
21 He, being purified, hath made the Mornings shine: this, even this is he who gave the rivers room.
He made the Three Times Seven pour out the milky flow: Soma, the Cheerer, yields whate'er the heart finds
sweet.
22 Flow, onward, Soma, in thine own celestial forms, flow, Indu, poured within the beaker and the sieve.
Sinking into the throat of Indra with a roar, led by the men thou madest Surya mount to heaven.
23 Pressed out with stones thou flowest onward to the sieve, O Indu, entering the depths of Indra's throat.
Far−sighted Soma, now thou lookest on mankind: thou didst unbar the cowstall for the Angirases.
24 In thee, O Soma, while thou purifitedst thee, high−thoughted sages, seeking favour, have rejoiced.
Down from the heavens the Falcon brought thee hitherward, even thee, O Indu, thee whom all our hymns adorn.
25 Seven Milch−kine glorify the Tawny−coloured One while with his wave in wool he purifies himself.
The living men, the mighty, have impelled the Sage into the waters' lap, the place of sacrifice.
26 Indu, attaining purity, plunges through the foe, making Ilis ways all easy for the pious man.
Making the kine his mantle, he, the lovely Sage, runs like a sporting courser onward through the fleece.
27 The ceaseless watery fountains with their hundred streams sing, as they hasten near, to him the

Golden−hued
Him, clad in robes of milk, swift fingers beautify on the third height and in the luminous realm of heaven.

28 These are thy generations of celestial seed thou art the Sovran Lord of all the world of life.
This universe, O Pavamana, owns thy sway; thou, Indu, art the first establisher of Law.
29 Thou art the sea, O Sage who bringest alf to light: under thy Law are these five regions of the world.

Tlou reachest out beyond the earth, beyond the heavens: thine are the lights, O Pavamana, thine the Sun.
30 Thou in the filter, Soma Pavamana, art purified to support the region for the Gods.
The chief, the longing ones have sought to hold thee fast, and all these living creatures have been turned t
o
thee.
31 Onward the Singer travels o'er the fleecy sieve. the Tawny Steer hath bellowed in the wooden vats.
Hymns have been sung aloud in resonant harmony, and holy songs kiss him, the Child who claims our pra
ise.
32 He hath assumed the rays of Surya for his robe, spinning, as he knows bow, the triply−twisted thread.
He, guiding to the newest rules of Holy Law, comes as the Women's Consort to the special place.
33 On flows the King of rivers and the Lord of heaven: he follows with a shout the paths of Holy Law.
The Golden−hued is poured forth, with his hundred streams, Wealth−bringer, lifting up his voice while
purified.
34 Fain to be cleansed, thou, Pavamana, pourest out, like wondrous Surya, through the fleece, an ample se
a.
Purified with the hands, pressed by the men with stones, thou speedest on to mighty booty−bringing war.
35 Thou, Pavamana, sendest food and power in streams. thou sittest in the beakers as a hawk on trees,
For Indra poured as cheering juice to make him glad, as nearest and farseeing bearer−up of heaven.
36 The Sisters Seven, the Mothers, stand around the Babe, the noble, new−born Infant, skilled in holy son
g,
Gandharva of the floods, divine, beholding men, Soma, that he may reign as King of all the world.
37 As Sovran Lord thereof thou Passest through these worlds, O Indu, harnessing thy tawny well−winged
Mares.
May they pour forth for thee milk and oil rich in sweets: O Soma, let the folk abide in thy decree.
38 O Soma, thou beholdest men from every side: O Pavamana, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be.
39 Winner of gold and goods and cattle flow thou on, set as impregner, Indu, mid the worlds of life.
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with the song.
40 The wave of flowing meath hath wakened up desires: the Steer enrobed in milk plunges into the stream
s.
Borne on his chariot−sieve the King hath risen to war, and with a thousand rays hath won him high renow
n.
41 Dear to all life, he sends triumphant praises forth, abundant, bringing offspring, each succeeding day.
From Indra crave for us, Indu, when thou art quaffed, the blessing that gives children, wealth that harbour
s
steeds.
42 When days begin, the strong juice, lovely, golden−hued, is recognized by wisdom more and more each
day,
He, stirring both the Races, goes between the two, the bearer of the word of men and word of Gods.
43 They balm him, balm him over balm him thoroughly, caress the mighty strength and balm it with the
meath.
They seize the flying Steer at the stream's breathing−place: cleansing with gold they grasp the Animal her
ein.
44 Sing forth to Pavamana skilled in holy song: the juice is flowing onward like a mighty stream.
He.glideth like a serpent from his ancient skin, and like a playful horse the Tawny Steer hath run.
45 Dweller in floods, King, foremost, he displays his might, set among living things as measurer of days.
Distilling oil he flows, fair, billowy, golden−hued, borne on a car of light, sharing one hom−e with wealth
.

46 Loosed is the heavens! support, the uplifted cheering juice: the triply−mingled draught flows round int
o
the worlds.
The holy hymns caress the stalk that claims our praise, when singers have approached his beauteous robe with song.
47 Thy strearns that flow forth rapidly collected run over the fine fleece of the sheep as thou art cleansed.
When, Indu, thou art. balmed with milk within the bowl, thou sinkest in the jars, O Soma, when expressed
.
48 Winner of' power, flow, Soma, worthy of our laud: run onward to the fleece as well−beloved meath.

Destroy, O Indu, all voracious Raksasas. With brave sons in the assembly let our speech be bold.

HYMN LXXXVII. Soma Pavamana.

1. 1. RUN onward to the reservoir and seat thee: cleansed by the men speed forward to the battle.
Making thee beauteous like an able courser, forth to the sacred grass with reins they lead thee.
2 Indu, the well−armed God, is flowing onward, who quells the curse and guards from treacherous onslau
ght,
Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.

2. 3. Rsi and Sage, the Champion of the people, cleft and sagacious, Usana in wisdom,
He hath discovered even their hidden nature, the Cows' concealed and most mysterious title.
4 This thine own Soma rich in meath, O Indra, Steer for the Steer, hath flowed into the filter.
The strong Free−giver, winning hundreds, thousands, hath reached the holy grass that never fails him.
5 These Somas are for wealth of countless cattle, renown therefor, and mighty strength immortal.
These have been sent forth, urified by strainers, like steeds who rusg to battle fain for glory.
6 He, while he cleanses him, invoked of many, hath flowed to give the people all enjoyment.
Thou whom the Falcon brought, bring, dainty viands, bestir thyself and send us wealth and booty.
7 This Soma, pressed into the cleansing filter, hath run as 'twere a host let loose, the Courser;
Like a strong bull who whets his horns kpen−pointed, like a brave warrior in the fray for cattle.
8 He issued forth from out the loftiest mountain, and found kine hidden somewhere in a stable.
Soma's stream clears itself for thee, O Indra, like lightning thundering through the clouds of heaven,
9 Cleansing thyselr, and borne along with Indra, Soma, thou goest round the herd of cattle.
May thy praise help us, Mighty One, prompt Giver, to the full ample food which thou bestowest.

HYMN LXXXVIII. Soma Pavamana.

1. FOR thee this Soma is effused, O Indra: drink of this juice; for thee the stream is flowing−
Soma, which thou thyself hast made and chosen, even Indu, for thy special drink to cheer thee.
2 Like a capacious car hath it been harnessed, the Mighty; to acquire abundant treasures.
Then in the sacrifice they celebrated all triumphs won by Nahus −n the battle.
3 Like Vayu with his team, moving at pleasure, most gracious when invoked like both Nasatyas,
Thou art thyself like the Wealth−Giver, Soma! who grants all boons, like song−inspiring Pusan.
4 Like Indra who hath done great deeds, thou, Soma, art slayer of the Vrtras, Fort−destroyer.
Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu.

5 Like Agni loosed amid the forest, fiercely he winneth splendour in the running waters.
Like one who fights, the roaring of the mighty, thus Soma Pavamana sends his current.
6 These Somas passing through the fleecy filter, like rain descending from the clouds of heaven,
Have been effused and poured into the beakers, swiftly like rivers running lowly seaward.
7 Flow onward like the potent band of Maruts, like that Celestial Host whom none revileth.
Quickly be gracious unto us like waters, like sacrifice victorious, thousand−fashioned.
8 Thine are King Varuna's eternal statutes, lofty and deep, O Soma, is thy glory.
All−pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.

HYMN LXXXIX. Soma Pavamana.

1. 1. THIS Chariot−horse hath moved along the pathways, and Pavamana flowed like rain from heaven. With us hath Soma with a thousand currents sunk in the wood, upon his Mother's bosom.
2. 2. King, he hath clothed him in the robe of rivers, mounted the straightest−going ship of Order.

Sped by the Hawk the drop hath waxed in waters: the father drains it, drains the Father's offspring.
3 They come to him, red, tawny, Lord of Heaven, the watchful Guardian of the meath, the Lion.
First, Hero in the fight, he seeks the cattle, and with his eye the Steer is our protector.
4 They harness to the broad−wheeled car the mighty Courser whose back bears meath, unwearied, awful.
The twins, the sisters brighten him, and strengthen−these children of one damethe vigorous Racer.
5 Four pouring out the holy oil attend him, sitting together in the same container.
To him they flow, when purified, with homage, and still, from every side, are first about him.
6 He is the buttress of the heavens, supporter of earth, and in his hand are all the people.
Be the team's Lord a well to thee the singer: cleansed is the sweet plant's stalk for deed of glory.
7 Fighting, uninjured come where Gods are feasted; Soma, as Vitra−slayer flow for Indra.
Vouchsafe us ample riches very splendid may we be masters of heroic vigour.

HYMN XC. Soma Pavamana,

1. URGED On, the Father of the Earth and Heaven hath gone forth like a car to gather booty,
Going to Indra, sharpening his weapons, and in his hand containing every treasure.
2 To him the tones of sacred song have sounded, Steer of the triple height, the Life−bestower.
Dwelling in wood as Varuna in rivers, lavishing treasure he distributes blessings
3 Great Conqueror, warnor−girt, Lord of all heroes, flow on thy way as he who winneth riches;
With sharpened. arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen.
4 Giving security, Lord of wide dominion, send us both earth and heaven with all their fulness.
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant vigour.
5 O Soma, gladden Varuna and Mitra; cheer, Indu Pavamana! Indra, Visnu.
Cheer thou the Gods, the Company of Maruts: Indu, cheer mighty Indra to rejoicing.
6 Thus like a wise and potent King flow onward, destroying with thy vigour all misfortunes.
For our well−spoken hymn give life, O Indu. Do ye preserve us evermore with blessings.

HYMN XCI. Soma Pavamana.

1. As for a chariot−race, the skilful Speaker, Chief, Sage, Inventor, hath, with song, been started. The sisters ten upon the fleecy summit drive on the Car−horse to the resting places. 2 The drop of Soma, pressed

by wise Nahusyas, becomes the banquet of the Heavenly People− Indu, by hands of mortal men made bea uteous, immortal, with the sheep and cows and waters. 3 Steer roaring unto Steer, this Pavamana, this juic e runs to the white milk of the milch−cow. Through thousand fine hairs goes the tuneful Singer, like Sura by his fair and open pathways. 4 Break down the, strong seats even of the demons: cleansing thee, Indu, r obd thyself in vigour. Rend with thy swift bolt, coming from above them, those who are near and those w ho yet are distant. 5 Prepare the forward paths in ancient manner for the new bymn, thou Giver of all boun ties. Those which are high and hard for foes to conquer may we gain from thee, Active! Food−bestower! 6 So purifying thee vouchsafe us waters, heaven's light, and cows, offipring and many children. Give us h ealth, ample land, and lights, O Soma, and grant us long to look upon the sunshine.

HYMN XCII. Soma Pavamana.

1. THE gold−hued juice, poured out upon the filter, is started like a car sent forth to conquer. He hath gai ned song and vigour while they cleansed him, and hath rejoiced the Gods with entertainments. 2 He who beholdeth man hath reached the filter: bearing his name, the Sage hath sought his dwelling.
The Rsis came to him, seven holy singers, when in the bowls he settled as Invoker.
3 Shared by all Gods, mobt wise, propitious, Soma goes, while they cleanse him, to his constant station.
Let him rejoice in all his lofty wisdom to the Five Tribes the Sage attains with labour.
4 In thy mysterious place, O Pavamana Soma, are all the Gods, the Thrice−Eleven.
Ten on the fleecy height, themselves, self−prompted, and seven fresh rivers, brighten and adorn thee.
5 Now let this be the truth of Pavamana, there where all singers gather them together,
That he hath given us room and made the daylight, hath holpen Manu and repelled the Dasyu.
6 As the priest seeks the station rich in cattle, like a true King who goes to great assemblies,
Soma hath sought the beakers while they cleansed him, and like a wild bull, in the wood hath settled.

HYMN XCIII. Soma Pavamana.

1. TEN sisters, pouring out the rain together, swift−moving thinkers of the sage, adorn him.
Hither hath run the gold−hued Child of Surya and reached the vat like a fleet vigorous courser.
2 Even as a youngling crying to his mothers, the bounteous Steer hath flowed along to waters.
As youth to damsel, so with milk he hastens on to the. chose meeting−place, the beaker.
3 Yea, swollen is the udder of the milch−cow: thither in streams goes very sapient Indu.
The kine make ready, as with new−washed treasures, the Head and Chief with milk within the vessels.
4 With all the Gods, O Indu Pavamana, while thou art roaring send us wealth in horses.
Hither upon her car come willing Plenty, inclined to us, to give us of her treasures.
5 Now unto us mete riches, while they cleansethee, all−glorious, swelling wealth, with store of heroes.
Long be his life who worships, thee, O Indu. May he, enriched with prayer, come soon and early.

HYMN XCIV. Soma Pavamana.

1. WHEN beauties strive for him as for a charger, then strive the songs like soldiers for the sunlight.
Acting the Sage, he flows enrobed in waters and song as 'twere a stall that kine may prosper.
2 The worlds expand to hirn who from aforetime found light to spread the law of life eternal.
The swelling songs, like kine within the stable, in deep devotion call aloud on Indu.

3 When the sage bears his holy wisdom round him, like a car visiting all worlds, the Hero,
Becoming fame, mid Gods, unto the mortal, wealth to the skilled, worth praise mid the Ever−present,
4 For glory born be hath come forth to glory: he giveth life and glory to the singers.
They, clothed in glory, have become immortal. He, measured in his course, makes frays successful.
5 Stream to us food and vigour, kine and horses: give us broad lights and fill thGods with rapture.
All ther are easy things for thee to master thou, Pavamana Soma, quellest foemen.

HYMN XCV Soma Pavamana.

1. Loud neighs the Tawny Steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he takes the milk for raiment: then shall he, through his powers, engender praise−songs.
2 As one who rows drives on his boat, he, Gold−hued, sends forth his voice, loosed on the path of Order.
As God, the secret names of Gods he utters, to be declared on sacred grass more widely.
3 Hastening onward like the waves of waters, our holy hymns are pressing nigh to Soma.
To him they come with lowly adoration, and, longing, enter him who longs to meet them.
4 They drain the stalk, the Steer who dwells on mountains, even as a Bull who decks him on the upland.
Hymns follow and attend him as he bellows: Trita bears Varuna aloft in ocean.
5 Sending thy voice out as Director, loosen the Invoker's thought, O Indu, as they cleanse thee.

While thou and Indra rule for our advantage, may we be masters of heroic vigour.

HYMN XCVI. Soma Pavamana

1. IN forefront of the cars forth goes the Hero, the Leader, winning spoil: his host rejoices.
Soma endues his robes of lasting colours, and blesses, for his friends, their calls on Indra.
2 Men decked with gold adorn his golden tendril, incessantly with steed−impelling homage.
The Friend of Indra mounts his car well−knowing, he comes thereon to meet the prayer we offer.
3 O God, for service of the Gods flow onward, for food sublime, as Indra's drink, O Soma.
Making the floods, bedewing earth and heaven, come from the vast, comfort us while we cleanse thee
4 Flow for prosperity and constant Vigour, flow on for happiness and high perfection.
This is the wish of these friends assembled: this is my wish, O Soma Pavamana.
5 Father of holy hymns, Soma flows onward the Father of the earth, Father of heaven:
Father of Agni, Surya's generator, the Father who begat Indra and Visnu.
6 Brahman of Gods, the Leader of the poets, Rsi of sages, Bull of savage creatures,
Falcon amid the vultures, Axe of forests, over the cleansing sieve goes Soma singing.
7 He, Soma Pavamana, like a river, hath stirred the wave of voice, our songs and praises.
Beholding these inferior powers in cattle, he rests among them as a Steer well−knowing.
8 As Gladdener, Warrior never harmed in battle, with thousand genial streams, pour strength and vigour.
As thoughtful Pavamana, urge O Indu, speeding the kine, the plant's wave on to Indra.
9 Dear, grateful to the Gods, on to the beaker moves Soma, sweet to Indra, to delight him.
With hundred powers, with thousand currents, Indu, like a strong car−horse, goes to the assembly.
10 Born in old time as finder−out of treasures, drained with the stone, decking himself in waters,
Warding off curses, King of all existence, he shall find way for prayer the while they cleanse him.
11 For our sage fathers, Soma Pavamana, of old performed, by thee, their sacred duties.
Fighting unvanquished, open the enclosures: enrich us with large gifts of steeds and heroes.

12 As thou didst flow for Manu Life–bestowing, Foe–queller, Comforter, rich in oblations,
Even thus flow onward now conferring riches: combine with Indra, and bring forth thy weapons.
13 Flow onward, Soma, rich in sweets and holy,. enrobed in waters on the fleecy summit.
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra.
14 Pour, hundred–streamed, winner of thousands, mighty at the Gods' banquet, Pour the rain of heaven,
While thou with rivers roarest in the beaker, and blent with milk prolongest our existence.
15 Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,
Like fresh milk poured by Aditi, like passage in ample room, or like a docile car–horse.
16 Cleansed by the pressers, armed with noble weapons, stream to us the fair secret name thou bearest.
Pour booty, like a horse, for love of glory God, Soma, send us kine, and send us Vayu.
17 They deck him at his birth, the lovely Infant, the Maruts with their troop adorn the Car–horse.
By songs a Poet and a Sage by wisdom, Soma joes singing through the cleansing filter.
18 Light–winner, Rsi–mindcd, Rsi–maker, hymned in a thousand hymns, Leader of sages,
A Steer who strives to gain his third form, Soma is, like Viraj, resplendent as a Singer.
19 Hawk seated in the bowls, Bird wide–extended, the Banner seeking kine and wielding weapons,
Following close the sea, the wave of waters, the great Bull tells his fourth form and declares it.
20 Like a fair youth who decorates his body, a courser rushing to the gain of riches,
A steer to herds, so, flowing to the pitcher, he with a roar hath passed into the beakers.
21 Flow on with might as Pavamana, Indu flow loudly roaring through the fleecy filter.
Enter the beakers sporting, as they cleanse thee, and let thy gladdening juice make Indra joyful.
22 His streams have been effused in all their fulness, and he hath entered, balmed with milk, the goblets.
Singing his psalm, well–skilled in song, a Chanter, be comes as 'twere to his friend's sister roaring.
23 Chasing our foes thou comest, Pavamana Indu, besting, as lover to his darling.

As a bird flies and settles in the forest, thus Soma settles, purified, in goblets.
24 With full stream and abundant milk, O Soma, thy beams come, like a woman, as they cleanse thee.
He, gold–hued, rich in boons, brought to the waters, hath roared within the goblet of the pious.

HYMN XCVII. Soma Pavamana

1. MADE pure by this man's urgent zeal and impulse the God hath to the Gods his juice imparted.
He goes, effused and singing, to the filter, like priest to measured seats supplied with cattle.
2 Robed in fair raiment meet to wear in battle, a mighty Sage pronouncing invocations.
Roll onward to the beakers as they cleanse thee, far–seeing at the feast of Gods, and watchful.
3 Dear, he is brightened on the fleecy summit, a Prince among us, nobler than the noble.
Roar out as thou art purified, run forward. Do ye preserve us evermore with blessings.
4 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches.
Let him flow, sweetly–flavoured, through the filter, and let our pious one rest in the pitcher.
5 Winning the friendship of the Deities, Indu flows in a thousand streams to make them joyful.
Praised by the men after the ancient statute, he hath come nigh, for our great bliss, to Indra.
6 Flow, Gold–hued, cleansing thee, to enrich the singer: let thy juice go to Indra to support him.
Come nigh, together with the Gods, for bounty. Do ye preserve us evermore with blessings.
7 The God declares the Deities' generations, like Usana, proclaiming lofty wisdom.
With brilliant kin, far–ruling, sanctifying, the Boar advances, singing, to the places.
8 The Swans, the Vrsaganas from anear us have brought their restless spirit to our dwelling.
Friends come to Pavamana meet for praises, and sound in concert their resistless music.
9 He follows the Wide–strider's rapid movement: cows low, as 'twere, to him who sports at pleasure.

He with the sharpened horns brings forth abundance: the Silvery shines by night, by day the Golden.
10 Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, to make him joyful.
He quells malignities and slays the demons, the King of mighty power who brings us comfort.
11 Then in a stream he flows, milked out with press–stones, mingled with sweetness, through the fleecy filter–
Indu rejoicing in the love of Indra, the God who gladdens, for the God's enjoyment.
12 As he is purified he pours out treasures, a God bedewing Gods with his own juices.
Indu hath, wearing qualities by seasons, on the raised fleece engaged, the ten swift fingers.
13 The Red Bull bellowing to the kine advances, causing the heavens and earth to roar and tbunder.
Well is he beard like Indra's shout in battle: letting this voice be known he hastens hither.
14 Swelling with milk, abounding in sweet flavours, urging the meath–rich plant thou goest onward.
Raising a shout thou flowest as they cleanse thee, when thou, O Soma, art effused for Indra.
15 So flow thou on inspiriting, for rapture, aiming deatb–shafts at him who stays the waters,
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma.
16 Pleased with us, Indu, send us as thou flowest good easy paths in ample space and comforts.
Dispelling, as 'twere with a club, misfortunes, run o'er the height, run o'er the fleecy summit.
17 Pour on us rain celestial, quickly streaming, refreshing, fraught with health and ready bounty.
Flow, Indu, send these Winds thy lower kinsmen, setting them free like locks of hair unbraided.
18 Part, like a knotted tangle, while they cleanse thee, O Soma, righteous and unrighteous conduct.
Neigh like a tawny courser who is loosened, come like a youth, O God, a house–possessor.
19 For the God's service, for delight, O Indu, run o'er the height, run o'ver the fleecy summit.
With thousand streams, inviolate, sweet–scented, flow on for gain of strength that conquers heroes.
20 Without a car, without a rein to guide them, unyoked, like coursers started in the contest,
These brilliant drops of Soma juice run forward. Do ye, O Deities, come nigh to drink them.
21 So for our banquet of the Gods, O Indu, pour down the rain of heaven into the vessels.
May Soma grant us riches sought with longing, mighty, exceeding strong, with store of heroes.

22 What time the loving spirit's word had formed him Chief of all food, by statute of the Highest,
Then loudly lowing came the cows to Indu, the chosen, well–loved Master in the beaker.
23 The Sage, Celestial, liberal, raining bounties, pours as he flows the Genuine for the Truthful.
The King shall be effectual strength's upholder: he by the ten bright reins is mostly guided.
24 He who beholds mankind, made pure with filters, the King supreme of Deities and mortals,
From days of old is Treasure–Lord of riches: he, Indu, cherishes fair well–kept Order.
25 Haste, like a steed, to vittory for glory, to Indra's and to Vayu's entertainment.
Give us food ample, thousandfold: be, Soma, the finder–out of riches when they cleanse thee.
26 Effused by us let God–delighting Somas bring as they flow a home with noble heroes.
Rich in all boons like priests acquiring favour, the worshippers of heaven, the best of Cheerers.
27 So, God, for service of the Gods flow onward, flow, drink of Gods, for ample food, O Soma.
For we go forth to war against the mighty make heaven and earth well stablished by thy cleansing.
28 Thou, yoked by strong men, neighest like a courser, swifter than thought is, like an awful lion.
By paths directed hitherward, the straightest, send thou us happiness, Indu, while they cleanse thee.
29 Sprung from the Gods, a hundred streams, a thousand, have been effused: sages prepare and purge the m.
Bring us from heaven the means of winnning, Indu; thou art–forerunnner of abundant riches.
30 The streams of days, were poured as 'twere from heaven: the wise King doth not treat his friend unkind ly.
Like a son following his father's wishes, grant to this family success and safety.
31 Now are thy streams poured forth with all their sweetness, when, purified. thou goest through the filter

.
The race of kine is thy gift, Pavarridna: when born thou madest Surya rich with brightness.
32 Bright, bellowing aiong the path of Order, thou shinest as the form of life eternal.
Thou flowest on as gladdening drink for Indra, sending thy voice out with the hymns of sages.
33 Pouring out streams at the Gods' feast with service, thou, Soma, lookest down, a heavenly Eagle.
Enter the Soma−holding beaker, Indu, and with a roar approach the ray of Sarya.
34 Three are the voices that the Courser utters: he speaks the thought of prayer, the law of Order.
To the Cow's Master come the Cows inquiring: the hymns with eager longing come to Soma.
35 To Soma come the Cows, the Milch−kine longing, to Soma sages with their hvmns inquiring.
Soma, effused, is purified and blended our hymns and Trstup songs unite in Soma.
36 Thus, Soma, as we pour thee into vessels, while thou art purified flow for our welfare.
Pass into Indra with a mighty roaring make the voice swell, and generate abundance.
37 Singer of true songs, ever−watchful, Soma hath settled in the ladles when they cleanse him.
Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful−handed.
38 Cleansed near the Sun as 'twere he as Creator hath filled full heaven and earth, and hath disclosed the m.
He by whose dear help men gain all their wishes shall yield the precious meed as to a victor.
39 He, being cleansed, the Strengthener and Increaser, Soma the Bounteous, helped us with his lustre,
Wherewith our sires of old who knew the footsteps found light and stole the cattle from the mountain.
40 In the first vault of heaven loud roared the Ocean, King of all being, generating creatures.
Steer, in the filter, on the fleecy summit, Soma, the Drop effused, hath waxen mighty.
41 Soma the Steer, in that as Child of Waters he chose the Gods, performed that great achievement.
He, Pavamana, granted strength to Indra; he, Indu, generated light in Surya.
42 Make Vayu glad,, for furtherance and bounty: cheer Varuna and Mitra, as they cleanse thee.
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma.
43 Flow onward righteous slayer of the wicked, driving away our enemies and sickness,
Blending thy milk with milk which cows afford us. We are thy friends, thou art the Friend of Indra.
44 Pour us a fount of meath, a spring of treasure; send us a hero son and happy fortune.
Be sweet to India when they cleanse thee, Indu, and pour down riches on us from the ocean.
45 Strong Soma, pressed, like an impetuous courser, hath flowed in stream as a flood speeding downward .
Cleansed, he hath settled in his wooden dwelling: Indu hath flowed with milk and with the waters.
46 Strong, wise, for thee who longest for his coming this Soma here flows to the bowls, O Indra.
He, chariot−borne, sun−bright, and truly potent, was poured forth like the longing of the pious.
47 He, purified with ancient vital vigour, pervading all his Daughter's forms and figures,

Finding his threefold refuge in the waters, goes singing, as a priest, to the assemblies.
48 Now, chariot−borne, flow unto us, God Soma, as thou art purified flow to the saucers,
Sweetest in waters, rich in meath, and holy, as Savitar the God is, truthfulminded.
49 To feast him, flow mid song and hymn, to Vayu, flow purified to Varuna and Mitra.
Flow to the song−inspiring car−borne Hero, to mighty Indra, him who wields the thunder.
50 Pour on us garments that shall clothe us meetly, send, purified, miIch−kine, abundant yielders.
God Soma, send us chariot−drawing horses that they may bring us treasures bright and golden.
51 Send to us in a stream celestial riches, send us, when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Rsihood in Jamadagni's manner.
52 Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu.
Here, too, the Ruddy, wind−swift, full of wisdom, Shall give a son to him who cometh quickly.
53 Flow on for us with this purification to the famed ford of thee whose due is glory.

May the Foe−queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures.
54 Eagerly do we pray for those two exploits, at the blue lake and Prsana, wrought in battle.
He sent our enemies to sleep and slew thern, and turned away the foolish and unfriendly.
55 Thou comest unto three extended filters, and hasteriest through each one as they cleanse thee.
Thou art the giver of the gift, a Bhaga, a Maghavan for liberal lords, O Indu.
56 This Soma here, the Wise, the All−obtainer, flows on his way as King of all existence.
Driving the drops at our assemblies, Indu completely traverses the fleecy filter.
57 The Great Inviolate are kissing Indu, and singing in his place like eager sages.
The wise men send him forth with ten swift fingers, and balm his form with essence of the waters.
58 Soma, may we, with thee as Pavamana, pile up together all our spoil in battle.
This boon vouchsafe us Varuna and Mitra, and Aditi and Sindhu, Earth and Heaven.

HYMN XCVIII. Soma Pavamana

1. STREAM on us riches that are sought by many, best at winning strength
Riches, O Indu, thousandfold, glorious, conquering the great.
2 Effused, he hath, as on a car, invested him in fleecy mail:
Onward hath Indu flowed in streams, impelled, surrounded by the wood.
3 Effused, this Indu hath flowed on, distilling rapture, to the fleece:
He goes erect, as seeking kine in stream, with light, to sacrifice.
4 For thou thyself, O Indu, God, to every mortal worshipper
Attractest riches thousandfold, made manifest in hundred forms.
5 Good Vrtra−slayer, may we be still nearest to this wealth of thine
Which many crave, nearest to food and happiness, Resistless One!
6 Whom, bright with native splendour, crushed between the pair of pressingstones−
The wavy Friend whom Indra loves−the twice−five sisters dip and bathe,
7 Him with the fleece they purify, brown, golden−hued, beloved of all,
Who with exhilarating juice goes forth to all the Deities.
8 Through longing for this sap of yours ye drink what brings ability,
Even him who, dear as heaven's own light, gives to our princes high renown.
9 Indu at holy rites produced you, Heaven and Earth, the Friends of men,
Hill−haunting God the Goddesses. They bruised him where the roar was loud.
10 For Vrtra−slaying Indra, thou, Soma, art poured that he may drink,
Poured for the guerdon−giving man, poured for the God who sitteth there.
11 These ancient Somas, at the break of day, have flowed into the sieve,
Snorting away at early morn these foolish evil−hearted ones.
12 Friends, may the princes, ye and we, obtain this Most Resplendent One.

Gain him who hath the smell of strength, win him whose home is very strength.

HYMN XCIX. Soma Pavamana.

1. THEY for the Bold and Lovely One ply manly vigour like a bow: joyous, in front of songs they weave bright raiment for the Lord Divine.
2 And he, made beautiful by night, dips forward into strengthening food',

What time the sacrificer's thoughts speed on his way the Golden−hued.
3 We cleanse this gladdening drink of his the juice which Indra chiefly drinks−−−
That which kine took into their mouths, of old, and princes take it now.
4 To him, while purifying, they have raised the ancient psalm of praise:
And sacred songs which bear the names of Gods have supplicated him.
5 They purify him as he drops, courageous, in the fleecy sieve.
Him they instruct as messenger to bear the sage's morning prayer.
6 Soma, best Cheerer, takes his seat, the while they cleanse him in the bowls.
He as it were impregns the cow, and babbles on, the Lord of Song.
7 He is effused and beautified, a God for Gods, by skilful men.
He penetrates the mighty floods collecting all he knows therein.
8 Pressed, Indu, guided by the men, thou art led to the cleaning sieve.
Thou, yielding Indra highest joy, takest thy seat within the bowls.

HYMN C. Soma Pavamana.

I. THE Guileless Ones are singing praise to Indra's well beloved Friend,
As, in the morning of its life, the mothers lick the new−born calf.
2 O Indu, while they cleanse thee bring, O Soma, doubly−waxing wealth
Thou in the worshipper's abode causest all treasures to increase.
3 Set free the. song which mind hath yoked, even as thunder frees the rain:
All treasures of the earth and heaven, O Soma, thou dost multiply.
4 Thy stream when thou art pressed runs on like some victorious warrior's steed
Hastening onward through the fleece like a fierce horse who wins the prize.
5 Flow on, Sage Soma, with thy stream to give us mental power and strength,
Effused for Indra, for his drink, for Mitra and for Varuna.
6 Flow to the filter with thy stream, effused, best winner, thou, of spoil,
O Soma, as most rich in sweets for Indra, Visnu, and the Gods.
7 The mothers, void of guiles, caress thee Golden−coloured, in the sieve,
As cows, O Pavamana, lick the new−born calf, as Law commands.
8 Thou, Pavamana, movest on with wondrous rays to great renown.
Striving within the votary's house thou drivest all the glooms away.
9 Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, Pavamana hast assumed thy coat of mail in majesty.

HYMN CI. Soma Pavamana

1. FOR first possession of your juice, for the exhilarating drink, Drive ye away the dog, my friends, drive ye the long−tongued dog away.
2 He who with purifying stream, effused, comes flowing hitherward,

Indu, is like an able steed.
3 The men with all−pervading song send unassailable Soma forth,
By pressing−stones, to sacrifice.
4 The Somas, very rich in sweets, for which the sieve is destined, flow,
Effused, the source of Indra's joy: may your strong juices reach the Gods.
5 Indu flows on for Indra's sake: thus have the Deities declared.

The Lord of Speech exerts himself, Ruler of all, because of might.
6 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, Lord of opulence, the Friend of Indra, day by day.
7 As Pusan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of the multitude, hath looked upon the earth and heaven.
8 The dear cows lowed in joyful mood together to the gladdening drink.
The drops as they were purified, the Soma juices, made then paths.
9 O Pavamana, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence.
10 For us the Soma juices flow, the drops best furtherers of our weal,
Effused as friends without a spot, benevolent, finders of the light.
11 Effused by means of pressing−stones, upon the ox−hide visible,
They, treasure−finders, have announced food unto us from every side.
12 Tlese Soma juices, skilled in song, purified, blent with milk and curd,
When moving and when firmly laid in oil, resemble lovely Suns.
13 Let not the power of men restrain the voice of the outpouring juice:
As Bhrgu's sons chased Makha, so drive ye the greedy hound away.
14 The Friend hath wrapped him in his robe, as in his parents arms, a son.
He went, as lover to a dame, to take his station suitor−like.
15 That Hero who produces strength, he who hath propped both worlds apart,
Gold−hued, hath wrapped him in the sieve, to settle, priest−like, in his place.
16 Soma upon the ox's skin through the sheep's wool flows purified.
Bellowing out, the Tawny Steer goes on to Indra's special place.

HYMN CIL Soma Pavamana.

1. THE Child, when blended with the streams, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
2 The place, near the two pressing−stones of Trita, hath he occupied,
Secret and dear through seven lights of sacrifice.
3 Urge to three courses, on the heights of Trita, riches in a stream.
He who is passing wise measures his courses out.
4 Even at his birth the Mothers Seven taught him, for glory, like a sage,
So that he, firm and sure, hath set his mind on wealth.
5 Under his sway, of one accord, are all the guileless Deities:
Warriors to be envied, they, when they are pleased.
6 The Babe whom they who strengthen Law have generated fair to see,
Much longed for at the sacrifice, most liberal Sage,−
7 To him, united, of themselves, come the young Parents of the rite,
When they adorn him, duly weaving sacrifice.
8 With wisdom and with radiant eyes unbar to us the stall of heaven,
Speeding at solemn rite the plan of Holy Law.

HYMN CIII. Soma Pavamana.

1. To Soma who is purified as ordering Priest the song is raised: Bring meed, as 'twere, to one who makes thee glad with hymns.

2 Blended with milk and curds he flows on through the long wool of the sheep.
The Gold–hued, purified, makes him three seats for rest.
3 On through the long wool of the sheep to the meath–dropping vat he flows:
The Rsis' sevenfold quire hath sung aloud to him.
4 Shared by all Gods, Infallible, the Leader of our holy hymns,
Golden–hued Soma, being cleansed, hath reached the bowls.
5 After thy Godlike qualities, associate with Indra, go,
As a Priest purified by priests, Immortal One.
6 Like a car–horse who shows his strength, a God effused for Deities.
The penetrating Pavamana flows along.

HYMN CIV. Soma Pavamana.

1. SIT down, O friends, and sing aloud to him who purifies himself: Deck him for glory, like a child, with holy rites.
2 Unite him bringing household wealth, even as a calf, with mother kine,
Him who hath double strength, the God, delighting juice.
3 Purify him who gives us power, that he, most Blessed One, may be
A banquet for the Troop, Mitra, and Varuna.
4 Voices have sung aloud to thee as finderout of wealth for us:
We clothe the hue thou wearest with a robe of milk.
5 Thou, Indu, art the food of Gods, O Sovran of all gladdening drinks:
As Friend for friend, be thou best finder of success.
6 Drive utterly away from us each demon, each voracious fiend,
The godless and the false: keep sorrow far away.

HYMN CV. Soma Pavamana

1. SING; ye aloud, O friends, to him who makes him pure for gladdening drink:
They shall make sweet the Child with sacrifice and laud.
2 Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns, the God–delighting juice.
3 Effectual means of power is he, he is a banquet for the Troop,
He who hath been effused, most rich in meath, for Gods.
4 Flow to us, Indu, passing, strong, effused, with wealth of kine and steeds:
I will spread forth above the milk thy radiant hue.
5 Lord of the tawny, Indu thou who art the God's most special food,
As Friend to friend, for splendour be thou good to men.
6 Drive utterly, far away from us each godless, each voracious foe.
O Indu, overcome and drive the false afar.

HYMN CVI. Soma Pavamana.

1. To Indra, to the Mighty Steer, may these gold–coloured juices go, Drops rapidly produced, that find the light of heaven.
2 Effused, this juice victorious flows for Indra, for his maintenance.

Soma bethinks him of the Conqueror, as he knows.
3 May Indra in his raptures gain from him the grasp that gathers spoil,
And, winning waters, wield the steerstrong thunderbolt.
4 Flow vigilant for Indra, thou Soma, yea, Indu, run thou on:
Bring hither splendid strength that finds the light of heaven.
5 Do thou, all−beautiful, purify for Indra's sake the mighty juice,
Path−maker thou, far seeing, with a thousand ways.
6 Best finder of prosperity for us, most rich in sweets for Gods,
Proceed thou loudly roaring on a thousand paths.
7 O Indu, with thy streams, in might, flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy place.
8 Thy drops that swim in water have exalted Indra to delight:
The Gods have drunk thee up for immortality.
9 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in hoods, and finding light.
10 Soma, while filtered, with his wave flows through the long wool of the sheep,
Shouting while purified before the voice of song.
11 With songs they send the Mighty forth, sporting in wood, above the fleece:
Our psalms have glorified him of the triple height.
12 Into the jars hath he been loosed, like an impetuous steed for war,
And lifting up his voice, while filtered, glided on.
13 Gold−hued and lovely in his course, througb tangles of the wool he flows,
And pours heroic fame upon the worshippers.
14 Flow thus, a faithful votary: the streams of meath have been effused.
Thou comest to the filter, singing, from each side.

HYMN CVII. Soma Pavamana.

I., HENCE sprinkle forth the juice effused,. Soma, the best of sacred gifts,
Who, friend of man, hath run amid the water−streams. He hath pressed Soma out with stones.
2 Now, being purified, flow hither through the fleece inviolate and most odorous.
We ladden thee in waters when thou art effused, blending thee still with juice and milk.
3 Pressed out for all to see, delighting Gods, Indu, Far−sighted One, is mental power.
4 Cleansing thee, Soma, in thy stream, thou flowest in a watery robe:
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
5 Milking the heavenly udder for dear meath, he hath sat in the ancient gatheringplace.
Washed by the men, the Strong Farseeing One streams forth nutriti us food that all desire.
6 O Soma, while they cleanse thee, dear and watchful in the sheep's long wool,
Thou hast become a Singer most like Angiras: thou madest Surya mount to heaven.
7 Bountiful, best of furtherers, Soma floweth on, Rsi and Singer, keen of sight.
Thou hast become a Sage most welcome to the Gods: thou madest Surya mount to heaven.
8 Pressed out by pressers, Soma goes over the fleecy backs of sheep,
Goes, even as with a mare, in tawnycoloured stream, goes in exhilarating stream.
9 Down to the water−Soma, rich in kine hath flowed with cows, with cows that have been milked.

They have approached the mixing−vessel as a sea: the cheerer streams for the carouse.
10 Effused by stones, O Soma, and urged through the long wool of the sheep,

Thou, entering the saucers as a man the fort, gold−hued hast settled in the wood.
11 He beautifies himself through the sheep's long fine wool, like an impetuous steed in war,
Even Soma Pavamana who shall be the joy of sages and of holy bards.
12 O Soma,−for the feast of Gods, river−like he hath swelled with surge,
With the stalk's juice, exhilarating, resting not, into the vat that drops with meath.
13 Like a dear son who must be decked, the Lovely One hath clad him in a shining robe.
Men skilful at their work drive him forth, like a car, into the rivers from their bands.
14 The living drops of Soma juice pour, as they flow, the gladdening drink,
Intelligent drops above the basin of the sea, exhilarating, finding light.
15 May Pavamana, King and God, speed with his wave over the sea the lofty rite:
May he by Mitra's and by Varuna's decree flow furthering the lofty rite.
16 Far−seeing, lovely, guided by the men, the God whose home is in the sea−
17 Soma, the gladdening juice, flows pressed for Indra with his Marut host:
He hastens o'er the fleece with all his thousand streams: men make him bright and beautiful.
18 Purified in the bowl and gendering the hymn, wise Soma joys among the Gods.
Robed in the flood, the Mighty One hath clad himself with milk and settled in the vats.
19 O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou Tawny−hued; pass on beyond these barriers.
20 Close to thy bosom am I, Soma, day and night. O Tawny−hued, for friendship sake.
Surya himself refulgent with his glow have we o'ertaken in his course like birds.
21 Deft−handcd! thou when purified liftest thy voice amid the sea.
Thou, Pavamana, makest riches flow to us, yellow, abundant, much−desifed.
22 Making thee pure and bright in the sheep's long wool, tbou hast bellowed, steerlike, in the wood.
Thou flowest, Soma Pavamana, balmed with milk unto the special place of Gods.
23 Flow on to win us strength, flow on to lofty lore of every kind.
Thou, Soma, as Exhilarator wast the first to spread the sea abroad for Gods.
24 Flow to the realm of earth, flow to the realm of heaven, O Soma, in thy righteous ways.
Fair art thou whom the sages, O Far−seeing One, urge onward with their songs and hymns.
25 Over the cleansing sieve have flowed the Pavamanas in a stream,
Girt by the Maruts, gladdening, Steeds with Indra's stiength, for wisdom and for dainty food.
26 Urged onward by the pressers, clad in watery robes, Indu is speeding to the vat.
He gendering light, hath made the glad Cows low, while he takes them as his garb of state.

HYMN CVIII. Soma Pavamana.

1. FOR Indra, flow thou Soma on, as gladdening juice most sweet, intelligent,
Great, cheering, dwelling most in heaven.
2 Thou, of whom having drunk the Steer acts like a steer. drinking of this that finds the light,
He, Excellently Wise, is come to strengthening food, to spoil and wealth like Etasa.
3 For, verily, Pavamana, thou bast, splendidest, called all the generations of
The Gods to immortality.
4 By whom Dadhyac Navagva opens fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrta in the felicity of Gods.
5 Effused, he floweth in a stream, best rapture−giver, in the long wool of the sheep,
Sporting, as 'twere the waters' wave.
6 He who from out the rocky cavern took with might the redmrefulgent watery Cows,
Thou masterest the stable full of kine and steeds: burst it, brave Lord, like one in mail.

7 Press ye and pour him, like a steed, laudworthy, speeding through the region and the flood,
Who swims in water, roan in wood;
8 Increaser of the water, Steer with thousand streams, dear to the race of Deities;
Who born in Law hath waxen mighty by the Law, King, God, and lofty Ordinance.
9 Make splendid glory shine on us, thou Lord of strengthening food, God, as the Friend of Gods:
Unclose the fount of middle air.
10 Roll onward to the bowls, O Mighty One, effused, as Prince supporter of the tribes.
Pour on us rain from heaven, send us the waters' flow: incite our thoughts to win the spoil.
11 They have drained him the Steer of heaven, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.
12 The Mighty One was born Immortal, giving life, lightening darkness with his shine.
Wcll−praised by. sages he hath. by his wondrous power assumed the Threefold as his robe.
13 Effused is he who brings good things, who brings us bounteous gifts and sweet refreshing food,
Soma who brings us quiet homes:
14 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryarnan,
By whom we bring to us Mitra and Varuna and Indra for our great defence.
15 Soma, for Indra's drink do thou, led by the men, well−wcaponcd and most gladdening,
Flow on with greatest store of sweets.
16 Enter the Soma−holder, even Indra's heart, as rivers pass into the sea,
Acceptable to Mitra, Vayu, Varuna, the noblest Pillar of the heavens.

HYMN CIX. Soma Pavamana.

1. PLEASANT to Indra's Mitra's, Pusan's Bhaga's taste, sped onward, Soma, with thy flowing stream.
2 Let Indra drink, O Soma, of thy juice for wisdom, and all Deities for strength.
3 So flow thou on as bright celestial juice, flow to the vast, immortal dwelling−place.
4 Flow onward, Soma, as a mighty sea, as Father of the Gods to every form.
5 Flow on, O Soma, radiant for the Gods and Heaven and Earth and bless our progeny.
6 Thou, bright Juice, art Sustainer of the sky: flow, mighty, in accordance with true Law.
7 Soma, flow splendid with thy copious stream through the great fleece as in the olden time.
8 Bom, led by men, joyous, and purified, let the Light−finder make all blessings flow:
9 Indu, while cleansed, keeping the people safe, shall give us all possessions for our own.
10 Flow on for wisdom, Soma, and for power, as a strong courser bathed, to win the prize.
11 The pressers purify this juice of thine, the Soma, for delight, and lofty fame
12 They deck the Gold−hued Infant, newlyborn, even Soma, Indu, in the sieve for Gods.
13 Fair Indu hath flowed on for rapturous joy, Sage for good fortune in the waters' lap.
14 He bears the beauteous name of Indra, that wherewith he overcame all demon foes.
15 All Deities are wont to drink of him, pressed by the men and blent with milk and curds.
16 He hath flowed forth with thousand streams effused, flowed ihsough the filter and the sheep's long wo ol.
17 With endless genial flow the Strong hath run, purified by the waters, blent with milk.
18 Pressed out with stones, directed by the men, go fortli, O Soma, into Indra's throat.
19 The mighty Soma with a thousand streams is poured to Indra through the cleansing sieve.
20 Indu they balm with pleasant milky juice for Indra, for the Steer, for his delight.
21 Lightly, for sheen, they cleanse thee for the Gods, gold−coloured, wearing water as thy robe.
22 Indu to Indra streams, yea, downward streams, Strong, flowing to the floods, and mingling −there.

HYMN CX. Soma Pavamana.

1. O'ERPOWERING Vrtras, forward run to win great strength: Thou speedest to subdue like one exacting debts.
2 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight.
Thou, Pavamana, enterest into mighty deeds,
3 O Pavamana, thou didst generate the Sun, and spread the moisture out with power,
Hasting to us with plenty vivified with milk.
4 Thou didst produce him, Deathless God mid mortal men for maintenance of Law and lovely Amrta:
Thou evermore hast moved making strength flow to us.
5 All round about hast thou with glory pierced for us as 'twere a never−failing well for men to drink,
Borne on thy way in fragments from the presser's arms.
6 Then, beautifully radiant, certain Heavenly Ones, have sung to him their kinship as they looked thereon,

And Savitar the God opens as 'twere a stall.
7 Soma, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown:
So, Hero, urge us onward to heroic power.
8 They have drained forth from out the great depth of the sky the old primeval milk of heaven that claims the
laud:
They lifted up their voice to Indra athis birth.
9 As long as thou, O Pavamana, art above this earth and heaven and all existence in thy might,
Thou standest like a Bull the chief amid the herd.
10 In the sheep's wool hath Soma Pavamana flowed, while they cleanse him, like a playful infant,
Indu with hundred powers and hundred currents.
11 Holy and sweet, while purified, this Indu flows on, a wave of pleasant taste, to Indra,−
Strength−winner, Treasure−finder, Life. bestower.
12 So flow thou on, subduing our assailants, chasing the demons hard to beencountered,
Well−armed and conquering our foes, O Soma.

HYMN CXI. Soma Pavamana.

1. WITH this his golden splendour purifying him, he with his own allies subdues all enemies, as Sara with his
own allies. Cleansing himself with stream of juice he shines forth yellow−hued and red, when with the praisers he
encompasses all forms, with praisers having seven mouths. 2 That treasure of the Panis thou discoveredst; thou with thy mothers deckest thee in thine abode, with songs
of worship in thine home. As 'twere from far, the hymn is heard, where holy songs resound in joy. He with the ruddy−hued, threefold
hath won life−power, he, glittering, hath won life−power. 3 He moves intelligent, directed to the East. The very beauteous car rivals the beams of light, the beautiful
celestial car. Hymns, lauding manly valour, came, inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

HYMN CXII. Soma Pavamana.

1. WE all have various thoughts and plans, and diverse are the ways of men.
The Brahman seeks the worshipper, wright seeks the cracked, and leech the maimed. Flow, Indu, flow for

Indra's sake.
2 The smith with ripe and seasoned plants, with feathers of the birds of air,
With stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.
3 A bard am I, my dad's a leech, mammy lays corn upon the stones.
Striving for wealth, with varied plans, we follow our desires like kine. Flow, Indu, flow for Indra's sake.
4 The horse would draw an easy car, gay hosts attract the laugh and jest.
The male desires his mate's approach, the frog is eager for the flood, Flow, Indu, flow for Indra's sake.

HYMN CXIII. Soma Pavamana.

1. LET Vrtra−slaying Indra drink Soma by Saryanavan's side, Storing up vigour in his heart, prepared to d o heroic deeds. Flow, Indu, flow for Indra's sake.
2 Lord of the Quarters, flow thou on, boon Soma, from Arjika land,
Effused with ardour and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.
3 Hither hath Surya's Daughter brought the wild Steer whom Parjanya nursed.
Gandharvas have seized bold of him, and in the Soma laid the juice. Flow, Indu, flow for Indra's sake.
4 Splendid by Law! declaring Law, truthspeaking, truthful in thy works,
Enouncing faith, King Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.
5 Together flow the meeting streams of him the Great and truly Strong.
The juices of the juicy meet. Made pure by prayer, O Golden−hued, flow, Indu, flow for Indra's sake.
6 O Pavamana, where the priest, as he recites the rhythmic prayer,
Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.
7 O Pavarnana, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines. Flow, Indu, flow for Indra's sake.
8 Make me immortal in that realm where dwells the King, Vivasvan's Son,
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.
9 Make me immortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are full of light. Flow, Indu, flow for Indra's sake.

10 Make me immortal in that realm of eager wish and strong desire,
The region of the radiant Moon, where food and full delight are found. Flow, Indu, flow for Indra's sake:
11 Make me immortal in that realm where happiness and transports, where
Joys and felicities combine, and longing wishes are fulfilled. Flow, Indu, flow for Indra's sake.

HYMN CXIV. Soma Pavamana.

1. THE man who waIketh as the Laws of Indu Pavamana bid,− Men call him rich in children, him, O Som a, who hath met thy thought. Flow, Indu, flow for Indra's sake.

2 Kasyapa, Rsi, lifting up thy voice with hymn−composers' lauds,
Pav reverence to King Soma born the Sovran Ruler of the plants. Flow, Indu, flow for Indra's sake.
3 Seven regions have their several Suns; the ministering priests are seven;
Seven are the Aditya Deities,−with these, O Soma, guard thou us. Flow, Indu, flow for Indra's sake.
4 Guard us with this oblation which, King Soma, hath been dressed for thee.
Let not malignity conquer us, let nothing evil do us harm. Flow, Indu, flow for Indra's sake,

RIG VEDA − BOOK THE TENTH

HYMN I. Agni.

1. HIGH hath the Mighty risen before the dawning, and come to us with light from out the darkness.
Fair−shapen Agni with white−shining splendour hath filled at birth all human habitations.
2 Thou, being born, art Child of Earth and Heaven, parted among the plants in beauty, Agni!
The glooms of night thou, Brilliant Babe, subduest, and art come forth, loud roaring, from thy Mothers.
3 Here, being manifested, lofty Visnu, full wise, protects his own supremest station.
When they have offered in his mouth their sweet milk, to him with one accord they sing forth praises.
4 Thence bearing food the Mothers come to meet thee, with food for thee who givest food its increase.
These in their altered form again thou meetest. Thou art Invoking Priest in homes of mortals.
5 Priest of the holy rite, with car that glitters, refulgent Banner of each act of worship,
Sharinging every God through might and glory, even Agni Guest of men I summon hither.
6 So Agni stands on earth's most central station, invested in well−decorated garments.
Born, red of hue, where men pour out libations, O King, as great High Priest bring the Gods hither.
7 Over the earth and over heaven, O Agni, thou, Son, hast ever spread above thy Parents.
Come, Youthfullest! to those who long to meet thee, and hither bring the Gods, O Mighty Victor.

HYMN II. Agni.

1. GLADDEN the yearning Gods, O thou Most Youthful: bring them, O Lord of Seasons, knowing seaso
ns,
With all the Priests Celestial, O Agni. Best worshipper art thou of all Invokers.
2 Thine is the Herald's, thine the Cleanser's office, thinker art thou, wealth−giver, true to Order.
Let us with Svaha offer up oblations, and Agni, worthy God, pay the Gods worship.
3 To the Gods' pathway have we travelled, ready to execute what work we may accomplish.
Let Agni, for he knows, complete the worship. He is the Priest: let him fix rites and seasons.
4 When we most ignorant neglect the statutes of you, O Deities with whom is knowledge,
Wise Agni shall correct our faults and failings, skilled to assign each God his fitting season.
5 When, weak in mind, of feeble understanding, mortals bethink them not of sacrificing,
Then shall the prudent and discerning Agni worship the Gods, best worshipper, in season.
6 Because the Father hath produced thee, Leader of all our solemn rites, their brilliant Banner:
So win by worship pleasant homes abounding in heroes, and rich food to nourish all men.
7 Thou whom the Heaven and Earth, thou whom the Waters, and Tvastar, maker of fair things, created,
Well knowing, all along the Fathers' pathway, shine with resplendent light, enkindled, Agni.

HYMN III. Agni.

1. O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.
He shines, all−knowing, with his lotty splendour: chasing black Night he comes with white−rayed Morning.
2 Having o'ercome the glimmering Black with beauty, and bringing forth the dame the Great Sire's Daughter,
Holding aloft the radiant light of Surya, as messenger of heaven he shines with treasures.
3 Attendant on the Blessed Dame the Blessed hath come: the Lover followeth his Sister.
Agni, far−spreading with conspicuous lustre, hath compassed Night with whitelyshining garments.
4 His goings−forth kindle as 'twere high voices the goings of the auspicious Friend of Agni.

The rays, the bright beams of the strong−jawed, mighty, adorable Steer are visible as he cometh.
5 Whose radiant splendours flow, like sounds, about us, his who is lofty, brilliant, and effulgent, Who reaches heaven with best and brightest lustres, sportive and piercing even to the summit.
6 His powers, whose chariot fellies gleam and glitter have loudly roared while, as with teams, he hasted. He, the most Godlike, far−extending envoy, shines with flames ancient, resonant, whitely−shining.
7 So bring us ample wealth: seat thee as envoy of the two youthful Matrons, Earth and Heaven. Let Agni rapid with his rapid, horses, impetuous with impetuous Steeds, come hither.

HYMN IV. Agni.

1. To thee will send praise and bring oblation, as thou hast merited lauds when we invoked thee.
A fountain in the desert art thou, Agni, O Ancient King, to man who fain would worship,
2 Thou unto whom resort the gathered people, as the kine seek the warm stall, O Most Youthful.
Thou art the messenger of Gods and mortals, and goest glorious with thy light between them.
3 Making thee grow as 'twere some noble infant, thy Mother nurtures thee with sweet affection.
Over the desert slopes thou passest longing, and seekest, like some beast set free, thy fodder.
4 Foolish are we, O Wise and free from error: verily, Agni, thou dost know thy grandeur.
There lies the form: he moves and licks, and swallows, and, as House−Lord, kisses the Youthful Maiden.
5 He rises ever fresh in ancient fuel: smoke−bannered, gray, he makes the wood his dwelling.
No swimmer, Steer, he presses through the waters, and to his place accordant mortals bear him.
6 Like thieves who risk their lives and haunt the forest, the twain with their ten girdles have secured him.
This is a new hymn meant for thee, O Agni: yoke as it were thy car with parts that glitter.
7 Homage and prayer are thine, O Jatavedas, and this my song shall evermore exalt thee.
Agni, protect our children and descendants, and guard with ever−watcliful care our bodies.

HYMN V. Agni.

1. HE only is the Sea, holder of treasures: born many a time he views the hearts within us.
He hides him in the secret couple's bosom. The Bird dwells in the middle of the fountain.
2 Inhabiting one dwelling−place in common, strong Stallions and the Mares have come together.
The sages guard the seat of Holy Order, and keep the highest names concealed within them.
3 The Holy Pair, of wondrous power, have coupled: they formed the Infant, they who bred produced him.
The central point of all that moves and moves not, the while they wove the Sage's thread with insight

4 For tracks of Order and refreshing viands attend from ancient times the goodly Infant.
Wearing him as a mantle, Earth and Heaven grow strong by food of pleasant drink and fatness.
5 He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.
He, born of old, in middle air hath halted, and sought and found the covering robe of Pusan.
6 Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.
He standeth in the dwelling of the Highest, a Pillar, on sure ground where paths are parted.
7 Not Being, Being in the highest heaven, in Aditi's bosom and in Daksa's birthplace,
Is Agni, our first–born of Holy Order, the Milch–cow and the Bull in life's beginning.

HYMN VI Agni

1. THIS is that Agni, he by whose protection, favour, and help. the singer is successful; Who with
the noblest flames of glowing fuel comes forth encompassed with far–spreading lustre. 2 Agni, th
e Holy One, the everlasting, who shines far beaming with celestial splendours;
He who hath come unto his friends with friendship, like a fleet steed who never trips or stumbles.
3 He who is Lord of all divine oblation, shared by all living men at break of morning,
Agni to whom our offerings are devoted, in whom rests he whose car, through might, is scatheless.
4 Increasing by his strength. while lauds content him, with easy flight unto the Gods he travels.
Agni the cheerful Priest, best Sacrificer, balms with his tongue the Gods with whom he mingles.
5 With songs and adorations bring ye hither Agni who stirs himself at dawn like Indra,
Whom sages laud with hymns as Jatavedas of those who wield the sacrificial ladle.
6 In whom all goodly treasures meet together, even as steeds and riders for the booty.
Inclining hither bring us help, O Agni, even assistance most desired by Indra.
7 Yea, at thy birth, when thou hadst sat in glory, thou, Agni, wast the aim of invocations.
The Gods came near, obedient to thy sunimons, and thus attained their rank as chief Protectors.

HYMN VII. Agni.

1. O AGNI, shared by all men living bring us good luck for sacrifice from earth and heaven.
With us be thine intelligence, WonderWorker! Protect us, God, with thy far–reaching blessings.
2 These hymns brought forth for thee, O Agni, laud thee for bounteous gifts, with cattle and with horses.
Good Lord, when man from thee hath gained enjoyment, by hymns, O noblyborn, hath he obtained it.
3 Agni I deem my Kinsman and my Father, count him my Brother and my Friend for ever.
I honour as the face of lofty Agni in heaven the bright and holy light of Surya.
4 Effectual, Agni, are our prayers for profit. He whom, at home thou, Priest for ever, guardest
Is rich in food, drawn by red steeds, and holy: by day and night to him shall all be pleasant.
5 Men with their arms have generated Agni, helpful as some kind friend, adorned with splendours,
And stablished as Invoker mid the people the ancient Priest the sacrifice's lover.
6 Worship, thyself, O God, the Gods in heaven: what, void of knowledge, shall the fool avail thee?
As thou, O God, hast worshipped Gods by seasons, so, nobly–born! to thine own self pay worship.
7 Agni, be thou our Guardian and Protector bestow upon us life and vital vigour.
Accept, O Mighty One, the gifts we offer, and with unceasing care protect our bodies.

HYMN VIII. Agni.

1. AGNI advances with his lofty banner: the Bull is bellowing to the earth and heavens.

He hath attained the sky's supremest limits. the Steer hath waxen in the lap of waters.
2 The Bull, the youngling with the hump, hath frolicked, the strong and never−ceasing Calf hath bellowed
.
Bringing our offerings to the God's assembly, he moves as Chief in his own dwelling−places.
3 Him who hath grasped his Parents' head, they stablished at sacrifice a wave of heavenly lustre.
In his swift flight the red Dawns borne by horses refresh their bodies in the home of Order.
4 For, Vasu thou precedest every Morning, and still hast been the Twins' illuminator.
For sacrifice, seven places thou retainest while for thine own self thou engenderest Mitra.
5 Thou art the Eye and Guard of mighty Order, and Varuna when to sacrifice thou comest.
Thou art the Waters' Child O Jatavedas, envoy of him whose offering thou acceptest.
6 Thou art the Leader of the rite and region, to which with thine auspicious teams thou teadest,
Thy light−bestowing head to heaven thou liftest, making thy tongue the oblationbearer, Agni.
7 Through his wise insight Trita in the cavern, seeking as ever the Chief Sire's intention,
Carefully tended in his Parents' bosom, calling the weapons kin, goes forth to combat.
8 Well−skilled to use the weapons of his Father, Aptya, urged on by Indra, fought the battle.
Then Trita slew the foe seven−rayed, three−headed, and freed the cattle of the Son of Tvastar.
9 Lord of the brave, Indra cleft him in pieces who sought to gain much strength and deemed him mighty.

He smote his three heads from his body, seizing the cattle of the oniniform Son of Tvastar.

HYMN IX. Waters.

1. YE, Waters, are beneficent: so help ye us to energy That we may look on great delight.
2 Give us a portion of the sap, the most auspicious that ye have,
Like mothers in their longing love.
3 To you we gladly come for him to whose abode ye send us on;
And, Waters, give us procreant strength.
4 The Waters. be to us for drink, Goddesses for our aid and bliss:
Let them stream to us health and strength.
5 1 beg the Floods to give us balm, these Queens who rule o'er precious things,
And have supreme control of men.
6 Within the Waters−Soma thus hath told me−dwell all balms that heal,
And Agni, he who blesseth all.
7 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.
8 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.
9 The Waters I this day have sought, and to their moisture have we come:
O Agni, rich in milk, come thou, and with thy splendour cover me.

HYMN X.Yama Yami.

1. FAIN would I win my friend to kindly friendship. So may the Sage, come through the air's wide ocean,

Remembering the earth and days to follow, obtain a son, the issue of his father.

2 Thy friend loves not the friendship which considers her who is near in kindred as stranger.
Sons of the mighty Asura, the Heroes, supporters of the heavens, see far around them.
3 Yea, this the Immortals seek of thee with longing, progeny of the sole existing mortal.
Then let thy soul and mine be knit together, and as a loving husband take thy consort.
4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?
Gandharva in the floods, the Dame of Waters−such is our bond, such our most lofty kinship.
5 Even in the womb God Tvastar, Vivifier, shaping all forms, Creator, made us consorts.
None violates his holy ordinances: that we are his the heavens and earth acknowledge.
6 Who knows that earliest day whereof thou speakest? Who hatb beheld it? Who can here declare it?
Great is the Law of Varuna and Mitra. What, wanton! wilt thou say to men to tempt them?
7 I, Yami, am possessed by love of Yama, that I may rest on the same couch beside him.
I as a wife would yield me to my husband. Like car−wheels let us speed to meet each other.
8 They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.
Not me−go quickly, wanton, with another, and hasten like a chariot wheel to meet him.
9 May Surya's eye with days and nights endow him, and ever may his light spread out before him.
In heaven and earth the kindred Pair commingle. On Yam! be the unbrotherly act of Yama.
10 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.
Not me, O fair one,−seek another husband, and make thine arm a pillow for thy consort.
11 Is he a brother when no lord is left her? Is she a sister when Destruction cometh?
Forced by my love these many words I utter. Come near, and hold me in thy close embraces.
12 I will not fold mine arms about thy body: they call it sin when one comes near his sister.

Not me,−prepare thy pleasures with another: thy brother seeks not this from thee, O fair
one. 13 Alas! thou art indeed a weakling, Yama we find in thee no trace of heart or spirit
. As round the tree the woodbine clings, another will cling albout thee girt as with a girdl
e. 14 Embrace another, Yami; let another, even as the woodbine rings the tree, enfold the
e. Win thou his heart and let him win thy fancy, and he shall form with thee a blest allian
ce.

HYMN XI. Agni

1. THE Bull hath yielded for the Bull the milk of heaven: the Son of Aditi can never be deceived.
According to his wisdom Varuna knoweth all: may he, the Holy, hallow times for sacrifice.
2 Gandharvi spake: may she, the Lady of the flood, amid the river's roaring leave my heart untouched.
May Aditi accomplish all that we desire, and may our eldest Brother tell us this as Chief.
3 Yea, even this blessed Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,
Since they, as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Pri
est.
4 And the fleet Falcon brought for sacrifice from afar this flowing Drop most excellent and keen of sight,
Then when the Aryan tribes chose as Invoking Priest Agni the Wonder−Worker, and the hymn rose up.
5 Still art thou kind to him who feeds thee as with grass, and, skilled in sacrifice, offers thee holy gifts.
When thou, having received the sage's strengthening food with lauds, after long toil, cornest with many m
ore.
6 Urge thou thy Parents, as a lover ' to delight: the Lovely One desires and craves it from his heart.

The priest calls out, the sacrificer shows his skill, the Asura tries his strength, and with the hymn is stirred
.
7 Far−famed is he, the mortal man, O Agni, thou Son of Strength, who hath obtained thy favour.
He, gathering power, borne onward by his horses, makes his days lovely in his might and splendour.
8 When, Holy Agni, the divine assembly, the sacred synod mid the Gods, is gathered,
And when thou, Godlike One, dealest forth treasures, vouchsafe us, too, our portion of the riches.
9 Hear us, O Agni, in your common dwelling: harness thy rapid car of Amrta.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XII. Agni

1. HEAVEN and Earth, first by everlasting Order, speakers of truth, are near enough to hear us,
When the God, urging men to worship. sitteth as Priest, assuming all his vital vigour.
2 As God comprising Gods by Law Eternal, bear, as the Chief who knoweth, our oblation,
Smoke−bannered with the fuel, radiant, joyous, better to praise and worship, Priest for ever.
3 When the cow's nectar wins the God completely, men here below are heaven's sustainers.
All the Gods came to this thy heavenly Yajus which from the motley Pair milked oil and water.
4 1 praise your work that ye may make me prosper: hear, Heaven and Earth, Twain Worlds that drop with fatness.
While days and nights go to the world of spirits, here let the Parents with sweet meath refresh us
5 Hath the King siezed us? How have we offended against his holy ordinance? Who knoweth?
For even Mitra mid the Gods is angry there are both song and strength for those who come not.
6 'Tis hard to understand the Immortal's nature, where she who is akin becomes astranger.
Guard ceaselessly, great Agni, him who ponders Yama's name, easy to be comprehended.
7 They in the synod where the Gods rejoice them, where they are seated in Vivasvan's dwelling,
Have given the Moon his beams, the Sun his splendour−the Two unweariedly maintain their brightness.
8 The counsel which the Gods meet to consider, their secret plan,−of that we have no knowledge.
There let God Savitar, Aditi, and Mitra proclaim to Varuna that we are sinless.
9 Hear us, O Agni, in your comninn dwell ing: harness thy rapid car, the car of Amrta.

Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XIII Havirdhanas.

1. I YOKE with prayer your ancient inspiration: may the laud rise as on the prince's pathway.
All Sons of Immortality shall hear it, all the possessors of celestial natures.
2 When speeding ye came nigh us like twin sisters, religious−hearted votaries brought you forward.
Take your place, ye who know your proper station: be near, be very near unto our Soma.
3 Five paces have I risen from Earth. I follow her who hath four feet with devout observance.
This by the Sacred Syllable have I measured: I purify in the central place of Order,
4 He, for God's sake, chose death to be his portion. He chose not, for men's good, a life eternal
They sacrificed Brhaspati the Rsi. Yama delivered up his own dear body.
5 The Seven flow to the Youth on whom the Maruts wait: the Sons unto the Father brought the sacrifice.
Both these are his, as his they are the Lords of both: both toil; belonging unto both they prosper well.

HYMN XIV. Yama.

1. HONOUR the King with thine oblations, Yama, Vivasvan's Son, who gathers men together,
Who travelled to the lofty heights above us, who searcbes out and shows the path to many.
2 Yama first found for us a place to dwell in: this pasture never can be taken from
Us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.
3 Mitali prospers there with Kavyas, Yama with Angiras' sons, Brhaspati with Rkvans:
Exalters of the Gods, by Gods exalted, some joy in praise and some in our oblation.
4 Come, seat thee on this bed of grass, O Yama, in company with Angirases and Fathers.
Let texts recited by the sages bring thee O King, let this oblation make thee joyful.
5 Come, Yama, with the Angirases the Holy, rejoice thee here with children of Virupa.
To sit on sacred grass at this our worship, I call Vivasvan, too, thy Father hither.
6 Our Fathers are Angirases, Navagvas, Atharvans, Bhrgus who deserve the Soma.
May these, the Holy, look on us with favour, may we enjoy their gracious loving−kindness.
7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
'Mere shalt thou look on both the Kings enjoying their sacred food, God Varuna and Yama.
8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.
Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.
9 Go hence, depart ye, fly in all directions: this place for him the Fathers have provided.
Yama bestows on him a place to rest in adorned with days and beams of light and waters.
10 Run and outspeed the two dogs, Sarama's offspring, brindled, four−eyed, upon thy happy pathway.
Draw nigh then to the gracious−minded Fathers where they rejoice in company with Yama.
11 And those two dogs of thine, Yama, the watchers, four−eyed, who look on men and guard the pathway
,−
Entrust this man, O King, to their protection, and with prosperity and health endow him.
12 Dark−hued, insatiate, with distended nostrils, Yama's two envoys roam among the People;
May they restore to us a fair existence here and to−day, that we may see the sunlight.
13 To Yama pour the Soma, bring to Yama consecrated gifts:
To Yama sacrifice prepared and heralded by Agni goes.
14 Offer to Yama holy gifts enriched with butter, and draw near:
So may he grant that we may live long days of life among the Gods.
15 Offer to Yama, to the King, oblation very rich in meath:
Bow down before the Rsis of the ancient times, who made this path in days of old.

16 Into the six Expanses flies the Great One in Trkadru
kas. The Gayatri, the Trstup, all metres in Yama are co
ntained.

HYMN XV. Fathers.

1. MAY they ascend, the lowest, highest, midmost, the Fathers who deserve a share of Soma−
May they who have attained the life of spirits, gentle and righteous, aid us when we call them.
2 Now let us pay this homage to the Fathers, to those who passed of old and those who followed,
Those who have rested in the earthly region, and those who dwell among the Mighty Races.
3 1 have attained the gracious−minded Fathers, I have gained son and progeny from Visnu.

They who enjoy pressed juices with oblation seated on sacred grass, come oftenest hither.
4 Fathers who sit on sacred grass, come, help us: these offerings have we made for you; accept them.
So come to us with most auspicious favour, and give us health and strength without a trouble.
5 May they, the Fathers, worthy of the Soma, invited to their favourite oblations.
Laid on the sacred grass, come nigh and listen: may they be gracious unto us and bless us.
6 Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.
Punish us not for any sin, O Fathers, which we through human frailty have committed.
7 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.
Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.
8 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma banquet,−
With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.
9 Come to us, Agni, with the gracioug Fathers who dwell in glowing light, the very Kavyas,
Who thirsted mid the Gods, who hasten hither, oblation winners, theme of singers' praises.
10 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God−adorers,
Eaters and drinkers of oblations, truthful, who travel with the Deities and Indra.
11 Fathers whom Agni's flames have tasted, come ye nigh: ye kindly leaders, take ye each your proper place.
Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.
12 Thou, Agni Jatavedas, when entreated, didst bear the offerings which thou madest fragrant,
And give them to the Fathers who did cat them with Svadha. Eat, thou God, the gifts we bring thee.
13 Thou, Jatavedas, knowest well the number of Fathers who are here and who are absent,
Of Fathers whom we know and whom we know not: accept the sacrifice wellprepared with portions.
14 They who, consumed by fire or not cremated, joy in their offering in the midst of heaven,−
Grant them, O Sovran Lord, the world of spirits and their own body, as thy pleasure wills it.

HYMN XVI. Agni.

1. Burn him not up, nor quite consume him, Agni: let not his body or his skin be scattered.
O Jatavedas, when thou hast matured him, then send him on his way unto the Fathers.
2 When thou hast made him ready, Jatavedas, then do thou give him over to the Fathers.
When he attains unto the life that waits him, he shall become the Deities' controller.
3 The Sun receive thine eye, tne Wind thy spirit; go, as thy merit is, to earth or heaven.
Go, if it be thy lot, unto the waters; go, make thine home in plants with all thy members.
4 Thy portion is the goat: with heat consume him: let thy fierce flame, thy glowing splendour, burn him
With thine auspicious forms, o Jatavedas, bear this man to the region of the pious.
5 Again, O Agni, to the Fathers send him who, offered in thee, goes with our oblations.
Wearing new life let him increase his offspring: let him rejoin a body, Jatavedas.
6 What wound soe'er the dark bird hath inflicted, the emmet, or the serpent, or the jackal,
May Agni who devoureth all things heal it and Soma who hath passed into the Brahmans.

7 Shield thee with flesh against the flames of Agni, encompass thee about with fat and marrow,
So will the Bold One, eager to attack thee with fierce glow fail to girdle and consume thee.
8 Forbear, O Agni, to upset this ladle: the Gods and they who merit Soma love it.
This ladle, this which serves the Gods to drink from, in this the Immortal Deities rejoice them.
9 1 send afar flesh eating Agni, bearing off stains may he depart to Yama's subjects.
But let this other Jatavedas carry oblation to the Gods, for he is skilful.
10 I choose as God for Father−worship Agni, flesh−eater, who hath past within your dwelling,

While looking on this other Jatavedas. Let him light flames in the supreme assembly.
11 With offerings meet let Agni bring the Fathers who support the Law.
Let him announce oblations paid to Fathers and to Deities.
12 Right gladly would we set thee down, right gladly make thee burn and glow.
Gladly bring yearning Fathers nigh to cat the food of sacrifice.
13 Cool, Agni, and again refresh the spot which thou hast scorched and burnt.
Here let the water−lily grow, and tender grass and leafy herb.
14 O full of coolness, thou cool Plant, full of fresh moisture, freshening Herb,
Come hither with the female frog: fill with delight this Agni here.

HYMN XVII. Various Deities.

1. TVASTAR prepares the bridal of his Daughter: all the world hears the tidings and assembles.
But Yama's Mother, Spouse of great Vivasvan, vanished as she was carried to her dwelling.
2 From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvan.
Saranyu brought to him the Asvin brothers, and then deserted both twinned pairs of children.
3 Guard of the world, whose cattle ne'er are injured, may Pusan bear thee hence, for he hath knowledge.
May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.
4 May Ayu, giver of all life, protect thee, and bear thee forward on the distant pathway.
Thither let Savitar the God transport thee, where dwell the pious who have passed−before thee.
5 Pusan knows all these realms: may he conduct us by ways that are most free from fear and danger.
Giver of blessings, glowing, all−heroic, may he, thewise and watchful, go before us.
6 Pusan was born to move on distant pathways, on the road far from earth and far from heaven.
To both most wonted places of assembly he travels and returns with perfect knowledge.
7 The pious call Sarasvati, they worship Sarasvati while sacrifice proceedeth.
The pious called Sarasvati aforetime. Sarasvati send bliss to him who giveth.
8 Sarasvati, who camest with the Fathers, with them rejoicing thee in our oblations,
Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.
9 Thou, called on as Sarasvati by Fathers who come right forward to our solemn service,
Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.
10 The Mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us:
For, Goddesses, they bear off all defilement: I, rise up from them purified and brightened.
11 Through days of earliest date the Drop descended on this place and on that which was before it.
I offer up, throughout the seven oblations, the Drop which still to one same place is moving.
12 The Drop that falls, thy stalk which arms have shaken, which from the bosom of the press hath fallen,
Or from the Adhvaryu's purifying filter, I offer thee with heart and cry of Vasat!
13 That fallen Drop of thine, the stalk which from the ladle fell away,
This present God Brhaspati shall pour it forth to make us rich.
14 The plants of earth are rich in milk, and rich in milk is this my speech;
And rich in milk the essence of the Waters: make me pure therewith.

HYMN XVIII. Various Deities.

1. Go hence, O Death, pursue thy special pathway apart from that which Gods are wont to travel.
To thee I say it who hast eyes and hearest: Touch not our offspring, injure not our heroes.
2 As ye have come effacing Mrtyu's footstep, to further times prolonging your existence,
May ye be rich in children and possessions. cleansed, purified, and meet for sacrificing.

3 Divided from the dead are these, the living: now be our calling on the Gods successful.
We have gone forth for dancing and for laughter, tofurther times prolonging our existence.
4 Here I erect this rampart for the living; let none of these, none other, reach this limit.
May they survive a hundred lengthened autumns, and may they bury Death beneath this mountain.
5 As the days follow days in close succession, as with the seasons duly come the seasons,
As each successor fails not his foregoer, so form the lives of these, O great Ordainer.
6 Live your full lives ap! find old age delightful, all of you striving one behind the other.
May Tvastar, maker of fair things, be gracious and lengthen out the days of your existence.
7 Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.
Decked with fair jewels, tearless, free from sorrow, first let the dames go up to where he lieth.
8 Rise, come unto the world of life, O woman: come, he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.
9 From his dead hand I take the bow be carried, that it may be our power and might and glory.
There art thou, there; and here with noble heroes may we o'ercome all hosts that fight against us.
10 Betake thee to the Iap of Earth the Mother, of Earth far−spreading, very kind and gracious.
Young Dame, wool−soft unto the guerdongiver, may she preserve tbee from Destruction's bosom.
11 Heave thyself, Earth, nor press thee downward heavily: afford him easy access, gently tending him.
Cover him, as a mother wraps her skirt about her child, O Earth.
12 Now let the heaving earth be free from motion: yea,− let a thousand clods remain above him.
Be they to him a home distilling fatness, here let them ever be his place of refuge.
13 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.
Here let the Fathers keep this pillar firm for thee, and there let Yama make thee an abiding−place.
14 Even as an arrow's feathers, they have set me on a fitting day.
The fit word have I caught and held as 'twere a courser with the rein.

HYMN XIX. Waters or Cows.

1. TURN, go not farther on your way: visit us, O ye Wealthy Ones. Agni and Soma, ye who bring riches a gain, secure us wealth.
2 Make these return to us again, bring them beside us once again.
May. Indra give them back to us, and Agni drive them hither−ward.
3 Let them return to us again: under this herdsman let them feed.
Do thou, O Agni, keep them here, and let the wealth we have remain.
4 1 call upon their herdsman, him who knoweth well their coming nigh,
Their parting and their home−return, and watcheth their approach and rest.
5 Yea, let the herdsman, too, return, who marketh well their driving−forth;
Marketh their wandering away, their turning back and coming home.
6 Home−leader, lead them home to us; Indra, restore to us our kine:
We will rejoice in them alive.
7 1 offer you on every side butter and milk and strengthening food.
May all the Holy Deities pour down on us a flood of wealth.
8 O thou Home−leader, lead them home, restore them thou who bringest home.
Four are the quarters of the earth; from these bring back to us our kine,

HYMN XX. Agni.

1. SEND unto us a good and happy mind. 2 1 worship Agni, Youthfullest of Gods, resistless, Friend of la

ws;
Under whose guard and heavenly light the Spotted seek the Mother's breast:
3 Whom with their mouth they magnify, bannered with flame and homed in light.
He glitters with his row of teeth.
4 Kind, Furtherer of men, he comes, when he hath reached the ends of heaven,
Sage, giving splendour to the clouds.
5 To taste man's offerings, he, the Strong, hath risen erect at sacrifice:
Fixing his dwelling he proceeds.
6 Here are oblation, worship, rest: rapidly comes his furtherance.
To sword−armed Agni come the Gods.
7 With service for chief bliss I seek the Lord of Sacrifice, Agni, whom
They call the Living, Son of Cloud.
8 Blest evermore be all the men who come from us, who magnify
Agni with sacrificial gifts.
9 The path he treads is black and white and red, and striped, and brown, crimson, and glorious.
His sire begat him bright with hues of gold.
10 Thus with his thoughts, O Son of Strength, O Agni, hath Vimada, accordant with the Immortals,
Offered thee hymns, soliciting thy favour. Thou hast brought all food, strength, a prosperous dwelling.

HYMN XXI. Agni.

1. WITH offerings of our own we choose thee, Agni, as Invoking Priest, For sacrifice with trimmed grass, −at your glad carouse−piercing and brightly shining. Thou art waxing great.
2 The wealthy ones adorn thee, they who bring us horses as their gift:
The sprinkling ladle, Agni,−at your glad carouse −and glowing offering taste thee. Thou art waxing great.

3 The holy statutes rest by thee, as 'twere with ladles that o'erflow.
Black and white−gleaming colours,−at your glad carouse−all glories thou assurnest. Thou art waxing grea t.
4 O Agni, what thou deemest wealth, Victorious and Immortal One!
Bring thou to give us vigour,−at your glad carouse −splendid at sacrifices. Thou art waxing great.
5 Skilled in all lore is Agni, he whom erst Atharvan brought to life.
He was Vivasvan's envoy, at your glad carouse−the weIl−loved friend of Yama, Thou art waxing great.
6 At sacrifices they adore thee, Agni, when the rite proceeds.
All fair and lovely treasures−at your glad carouse−thou givest him who offers. Thou art waxing great.
7 Men, Agni, have established thee as welcome Priest at holy rites,
Thee whose face shines with butter,−at your glad carouse−bright, with eyes most observant. Thou art wax ing
great.
8 Wide and aloft thou spreadest thee, O Agni, with tby brilliant flame.
A Bull art thou when bellowing,−at your glad carouse−thou dost impregn the Sisters. Thou art waxing gre at.

HYMN XXII. Indra.

1. WHERE is famed Indra heard of? With what folk is he renowned to−day as Mitra is,− Who in the hom e of Rsis and in secret is extolled with song?

2 Even here is Indra famed, and among us this day the glorious Thunderer is praised,
He who like Mitra mid the folk hath won complete and full renown.
3 He who is Sovran Lord of great and perfect strength, exerter of heroic might,
Who bears the fearless thunder as a father bears his darling son.
4 Harnessing to thy car, as God, two blustering Steeds Of the Wind−God, O Thunderer,
That speed along the shining path, thou making ways art glorified.
5 Even to these dark Steeds of Wind thou of thyself hast come to ride,
Of which no driver may be found, none, be he God or mortal man.
6 When ye approach, men ask you, thee and Usana: Why come ye to our dwelling−place?
Why are ye come to mortal man from distant realms of eapth and heaven?
7 O Indra, thou shalt speak us fair: our holy prayer is offered up.
We pray to thee for help as thou didst strike the monster Susna dead.
8 Around us is the Dasyu, riteless, void of sense, inhuman, keeping alien laws.
Baffle, thou Slayer of the foe, the weapon which this Dasa wields.
9 Hero with Heroes, thou art ours: yea, strong are they whom thou dost help.
In many a place are thy full gifts, and men, like vassals, sing thy praise.
10 Urge thou these heroes on to slay the enemy, brave Thunderer! in the fight with swords.
Even when hid among the tribes of Sages numerous as stars.
11 Swift come those gifts of thine whose hand is prompt to rend and burn, O Hero Thunder−armed:
As thou with thy Companions didst destroy the whole of SuSnia's brood.
12 Let not thine excellent assistance come to us, O Hero Indra, profitless.
May we, may we enjoy the bliss of these thy favours, Thunderer!
13 May those soft impulses of thine, O Indra, be fruitful and innocent to us.
May we know these whose treasures are like those of milch−kine, Thunderer!
14 That Earth, through power of knowing things that may be known, handless and footless yet might thriv
e,
Thou slewest, turning to the right, gu;na for every living man.
15 Drink, drink the Soma, Hero Indra; be not withheld as thou art good, O Treasure−giver.
Preserve the singers and our liberal princes, and make us wealthy with abundant riches.

HYMN XXIII. Indra.

1. INDRA, whose right hand wields the bolt, we worship, driver of Bay Steeds seeking sundered courses.
Shaking his beard with might he hath arisen, casting his weapons forth and dealing bounties.
2 The treasure which his Bay Steeds found at sacrifice,−this wealth made opulent Indra slayer of the foe.
Rbhu, Rbhuksan, Vaja−he is Lord of Might. The Dasa's very name I utterly destroy.
3 When, with the Princes, Maghavari, famed of old, comes nigh the thunderbolt of gold, and the Controlle
r's
car
Which his two Tawny Coursers draw, then Indra is the Sovran Lord of power whose glory spreads afar.
4 With him too is this rain of his that comes like herds: Indra throws drops of moisture on his yellow bear
d.
When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as wind disturbs the wo
od.
5 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger;
Who with his voice slew many thousand wicked ones who spake in varied manners with contemptuous cr
ies.

6 Indra, the Vimadas have formed for thee a laud, copious, unparalleled, for thee Most Bountiful.
We know the good we gain from him the Mighty One when we attract him as a herdsman calls the kine.
7 Ne'er may this bond of friendship be dissevered, the Rsi Vimada's and thine, O Indra.
We know thou carest for us as a brother with us, O God, be thine auspicious friendship.

HYMN XXIV. Indra. Asvins.

1. O INDRA, drink this Soma, pressed out in the mortar, full of sweets. Send down to us great riches,—at your glad carouse—in thousands, O Most healthy. Thou art waxing great.
2 To thee with sacrifices, with oblations, and with lauds we come.
Lord of all strength and power, grant—at your glad carouse—the best choiceworthy treasure. Thou art waxi ng
great.
3 Thou who art Lord of precious boons, inciter even of the churl.
Guardian of singers, Indra,—at your glad carouse—save us from woe and hatred. Thou art waxing great.
4 Strong, Lords of Magic power, ye Twain churned the united worlds apart,
When ye, implored by Vimada, Nasatyas, forced apart the pair.
5 When the united pair were rent asunder all the Gods complained.
The Gods to the Nasatyas cried, Bring these together once again.
6 Sweet be my going forth, and rich in sweets be my approach to home.
So, through your Deity, both Gods, enrich us with all pleasantness.

HYMN XXV. Soma.

1. SEND us a good and happy mind, send energy and mental power. Then—at your glad carouse—let men j oy in thy love, Sweet juice! as kine in pasture. Thou. art waxing great.
2 rn all thy forms, O Soma, rest thy powers that influence the heart.
So also these my longings—at your glad carouse—spread themselves seeking riches. Thou art waxing great.

3 Even if, O Soma, I neglect thy laws through my simplicity,
Be gracious—at your glad carouse—as sire to son. Preserve us even from slaughter. T'hou. art waxing great.

4 Our songs in concert go to thee as streams of water to the wells.
Soma, that we may live, grant—at your glad carouse—full powers of mind, like beakers. Thou art waxing g reat.
5 O Soma, through thy might who art skilful and strong, these longing men,
These sages, have thrown open—at your glad carouse—the stall of kine and horses. Thou art waxing great
6 Our herds thou guardest, Soma, and the moving world spread far and wide.
Thou fittest them for living,—at your glad carouse—looking upon all beings. Thou art waxing great.
7 On all sides, Soma, be to us a Guardian ne'er to be deceived.
King, drive away our foemen—at your glad carouse:—let not the wicked rule us. Thou art waxing great.
8 Be watchful, Soma, passing wise, to give us store of vital strength.
More skilled than man to guide us,—at your glad carouse—save us from harm and sorrow. Thou art waxing great.
9 Chief slayer of our foemen, thou, Indu, art Indra's gracious Friend,
When warriors invoke him—at your glad carouse —in fight, to win them offspring. Thou art waxing great.
10 Victorious is this gladdening drink: to Indra dear it grows in strength.

This−at your glad carouse −enhanced the mighty hymn of the great sage Kaksivan. Thou art waxing great.

11 This to the sage who offers gifts brings power that comes from wealth in kine.
This, better than the seven, hath−at your glad carouse−furthered the blind, the cripple. Thou art waxing great.

HYMN XXVI. Pusan.

1. FORWARD upon their way proceed the ready teams, the lovely songs. Further them glorious Pusan with yoked chariot, and the Mighty Twain! 2 With sacred hymns let this man here, this singer, win the God to whom Belong this majesty and might. He hath observed our eulogies.
3 Pusan the Strong hath knowledge of sweet praises even as Indu hath. He dews our corn with moisture, he bedews the pasture of our kine. 4 We will bethink ourselves of thee, O Pusan, O thou God, as One. Who brings fulfilment of our hymns, and stirs the singer and the sage. 5 joint−sharer of each sacrifice, the driver of the chariot steeds; The Rsi who is good to man, the singer's Friend and faithful Guard. 6 One who is Lord of Suca, Lord of Suca caring for herself: Weaving the raiment of the sheep and making raiment beautiful. 7 The mighty Lord of spoil and wealth, Strong Friend of all prosperity; He with light movement shakes his beard, lovely and ne'er to be deceived. 8 O Pusan, may those goats of thine turn hitherward thy chariot−pole. Friend of all suppliants; art thou, born in old time, and arm and sure. 9 May the majestic Pusan speed our chariot with his power and might. May he increase our store of wealth and listen to this call of ours.

HYMN XXVII. Indra.

1. THIS, singer, is my firm determination, to aid the worshipper who pours the Soma.
I slay the man who brings no milkoblation, unrighteous, powerful, the truth's perverter.
2 Then Will I, when I lead my friends to battle against the radiant persons of the godless,
Prepare for thee at home a vigorous bullock, and pour for thee the fifteen−fold strong juices.
3 I know not him who sayeth and declareth that he hath slain the godless in the battle.
Soon as they see the furious combat raging, men speak forth praises of my vigorous horses.
4 While yet my deeds of might were unrecorded, all passed for Maghavans though I existed.
The potent one who dwelt in peace I conquered, grasped by the foot and slew him on the mountain.
5 None hinder me in mine heroic exploits, no, not the mountains when I will and purpose.
Even the deaf will tremble at my roaring, and every day will dust be agitated.
6 To see the Indraless oblation−drinkers, mean offerers, o'ertaken by destruction!
Then shall the fellies of my car pass over those who have blamed my joyous Friend and scorned him.
7 Thou wast, thou grewest to full vital vigour: an earlier saw, a later one shall see thee.
Two canopies, as 'twere, are round about him who reacheth to the limit of this region.
8 The freed kine eat the barley of the pious. 1 saw them as they wandered with the herdsman.
The calling of the pious rang around them. What portion will these kine afford their owner?
9 When we who cat the grass of men are gathered I am with barley−eaters in the corn−land.
There shall the captor yoke the yokeless bullock, and he who hath been yoked seek one to loose him.
10 There wilt thou hold as true my spoken purpose, to bring together quadrupeds. and bipeds.

I will divide, without a fight, his riches who warreth here, against the Bull, with women.
11 When a man's daughter hath been ever eyeless, who, knowing, will be wroth with her for blindness?
Which of the two will loose on him his anger−the man who leads her home or he who woos her?
12 How many a maid is pleasing to the suitor who fain would marry for her splendid riches?
If the girl be both good and fair of feature, she finds, herself, a friend among the people.
13 His feet have grasped: he eats the man who meets him. Around his head he sets the head for shelter.
Sitting anear and right above he smites us, and follows earth that lies spread out beneath him.
14 High, leafless, shadowless, and swift is Heaven: the Mother stands, the Youngling, loosed, is feeding.
Loud hath she lowed, licking Another's offspring. In what world hath the Cow laid down her udder?
15 Seven heroes from the nether part ascended, and from the upper part came eight together.
Nine from behind came armed with winnowing−baskets: ten from the front pressed o'er the rock's high ridges.
16 One of the ten, the tawny, shared in common, they send to execute their final purpose.

The Mother carries on her breast the Infant of noble form and soothes it while it knows not.
17 The Heroes dressed with fire the fatted wether: the dice were thrown by way of sport and gaming.
Two reach the plain amid the heavenly waters, hallowing and with means of purifying.
18 Crying aloud they ran in all directions: One half of them will cook, and not the other.
To me hath Savitar, this God, declared it: He will perform, whose food is wood and butter.
19 I saw a troop advancing from the distance moved, not by wheels but their own God−like nature.
The Friendly One seeks human generations, destroying, still new bands of evil beings.
20 These my two Bulls, even Pramara's, are harnessed: drive them not far; here let them often linger.
The waters even shall aid him to his object, and the all−cleansing Sun who is above us.
21 This is the thunderbolt which often whirleth down from the lofty misty realm of Surya.
Beyond this realm there is another glory so through old age they pass and feel no sorrow.
22 Bound fast to,every tree the cow is lowing, and thence the man−consuming birds are flying,
Then all this world, though pressing juice for Indra and strengthening the Rsi, is affrighted.
23 In the Gods' mansion stood the first−created, and from their separation came the later.
Three warm the Earth while holding stores of water, and Two of these convey the murmuring moisture.
24 This is thy life: and do thou mark and know it. As such, hide not thyself in time of battle.
He manifests the light and hides the vapour: his foot is never free from robes that veil it.

HYMN XXVIII. Indra. Vasukra.

1. Now all my other friends are here assembled: my Sire−in−law alone hath not come hither.
So might he eat the grain and drink the Soma, and, satisfied, return unto; his dwelling.
2 Loud belloweth the Bull whose horns are sharpened: upon the height above earth's breadth he standeth.
That man I guard and save in all his troubles who fills my flanks when he hath shed the Soma.
3 Men with the stone press out for thee, O Indra, strong, gladdening Soma, and thereof thou drinkest.
Bulls they dress for thee, and of these thou eatest when, Maghavan, with food thou art invited.
4 Resolve for me, O singer, this my riddle: The rivers send their swelling water backward:
The fox steals up to the approaching lion: the jackal drives the wild−boar from the brushwood.
5 How shall I solve this riddle, I, the simple, declare the thought of thee the Wise and Mighty?
Tell us, well knowing, as befits the season: Whitherward is thy prosperous car advancing?
6 Thus do they magnify me, me the mighty higher than even high heaven is my car−pole.
I all at once demolish many thousands: my Sire begot me with no foe to match me.
7 Yea, and the Gods have known me also, Indra, as mighty, fierce and strong in every exploit.

Exulting with the bolt I slaughtered Vrtra, and for the offerer oped with might the cow−stall.
8 The Deities approached, they carried axes; splitting the wood they came with their attendants.
They laid good timber in the fire−receivers, and burnt the grass up where they found it growing.
9 The hare hath swallowed up the opposing razor: I sundered with a clod the distant mountain.
The great will I make subject to the little: the calf shall wax in strength and cat the bullock.
10 There hath the strong−winged eagle left his talon, as a snared lion leaves the trap that caught him.
Even the wild steer in his thirst is captured: the leather strap still holds his foot entangled.
11 So may the leather strap their foot entangle who fatten on the viands of the Brahman.
They all devour the bulls set free to wander, while they themselves destroy their bodies' vigour.
12 They were well occupied with holy duties who sped in person with their lauds to Soma.
Speaking like man, mete to us wealth and booty: in heaven thou hast the name and fame of Hero.

HYMN XXIX. Indra.

1. As sits the young bird on the tree rejoicing, ye, swift Pair, have been roused by clear laudation,
Whose Herald−Priest through many days is Indra, earth's Guardian, Friend of men, the best of Heroes.
2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero!
Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.
3 What was the gladdening draught that pleased thee, Indra? Speed through our doors to songs, for thou ar
t
mighty.
Why comest thou to me, what gift attracts thee? Fain would I bring thee food most meet to offer.
4 Indra, what fame hath one like thee mid heroes? With what plan wilt thou act? Why hast thou sought us
?
As a true Friend, Wide−Strider! to sustain us, since food absorbs the thought of each among us.
5 Speed happily those, as Surya ends his journey, who meet his wish as bridegrooms meet their spouses;
Men who present, O Indra strong by nature, with food the many songs that tell thy praises.
6 Thine are two measures, Indra, wide−wellmeted, heaven for thy majesty, earth for thy wisdom.
Here for thy choice are Somas mixed with butter: may the sweet meath be pleasant for thy drinking.
7 They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.
O'er earth's expanse hath he grown great by wisdom, the Friend of man, and by heroic exploits.
8 Indra hath conquered in his wars, the Mighty: men strive in multitudes to win his friendship.
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour.

HYMN XXX. Waters.

1. As 'twere with swift exertion of the spirit, let the priest speed to the celestial Waters,
The glorious food of Varuna and Mitra. To him who spreadeth far this laud I offer.
2 Adhvaryus, he ye ready with oblations,, and come with longing to the longing Waters,
Down on which looks the. purple−tinted Eagle. Pour ye that flowing wave this day, deft−handed.
3 Go to the reservoir, O ye Adhvaryus worship the Waters' Child with your oblations.
A consecrated wave he now will give you, so press for him the Soma rich in sweetness.
4 He who shines bright in floods, unfed with fuel, whom sages worship at their sacrifices:
Give waters rich in sweets, Child of the Waters, even those which gave heroic might to Indra:
5 Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels.
Go thou unto those Waters, O Adhvaryu, and purify with herbs what thou infusest.
6 So maidens bow before the youthful gallant who comes with love to them who yearn to meet him.

In heart accordant and in wish one−minded are the Adhvaryus and the heavenly Waters.
7 He who made room for you when fast imprisoned, who freed you from the mighty imprecation,−
Even to that Indra send the meath−rich current, the wave that gratifies the Gods, O Waters.
8 Send forth to him the meath−rich wave, O Rivers, which is your offspring and a well of sweetness,
Oil−balmed, to be implored at sacrifices. Ye wealthy Waters, hear mine invocation.
9 Send forth the rapture−giving wave, O Rivers, which Indra drinks, which sets the Twain in motion;
The well that springeth from the clouds, desirous, that wandereth triple−formed, distilling transport.
10 These winding Streams which with their double current, like cattle−raiders, seek the lower pastures,−
Waters which dwell together, thrive together, Queens, Mothers of the world, these, Rsi, honour.
11 Send forth our sacrifice with holy worship send forth the hymn and prayer for gain of riches.
For need of sacrifice disclose the udder. Give gracious hearing to our call, O Waters.
12 For, wealthy Waters, ye control all treasures: ye bring auspicious intellect and Amrta.
Ye are the Queens of independent riches Sarasvati give full life to the singer!
13 When I behold the Waters coming hither, carrying with them milk and mcath and butter,
Bearing the well−pressed Soma juice to Indra, they harmonize in spirit with Adhvaryus.
14 Rich, they are come with wealth for living beings, O friends, Adhvaryus, seat them in their places.

Seat them on holy grass, ye Soma−bringers in harmony with the Offspring of the Waters.
15 Now to this grass are come the longing Waters: the Pious Ones are seated at our worsh
ip. Adbvaryus, press the Soma juice for Indra so will the service of the Gods be easy.

HYMN XXXI. Visvedevas.

1. MAY benediction of the Gods approach us, holy, to aid us with all rapid succours.
Therewith may we be happily befriended, and pass triumphant over all our troubles.
2 A man should think on wealth and strive to win it by adoration on the path of Order,
Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit.
3 The hymn is formed, poured are the allotted portions: as to a ford friends come unto the Wondrous.
We have obtained the power of case and comfort, we haVe become acquainted, with Immortals.
4 Pleased be the Eternal Lord who loves the household with this man whom God Savitar created.
May Bhaga Aryaman grace him with cattle: may he appear to him, and be, delightful.
5 Like the Dawns' dwelling−place be this assembly, where in their might men rich in food have gathered.
Striving to share the praises of this singer. To us come strengthening and effectual riches!
6 This Bull's most gracious far−extended favour existed first of all in full abundance.
By his support they are maintained in common who in the Asura's mansion dwell together.
7 What was the tree, what wood, in sooth, produced it, from which they fashioned forth the Earth and Heaven?
These Twain stand fast and wax not old for ever: these have sung praise to many a day and morning.
8 Not only here is this: more is beyond us. He is the Bull, the Heaven's and Earth's supporter.
With power divine he makes his skin a filter, when the Bay Coursers bear him on as Surya.
9 He passes o'er the broad earth like a Stega: he penetrates the world as Wind the mist−cloud.
He, balmed with oil, near Varuna and Mitra, like Agni in the wood, hath shot forth splendour.
10 When suddenly called the cow that erst was barren, she, self−protected, ended all her troubles.
Earth, when the first son sprang from sire and mother, cast up the gami, that which men were seeking.
11 To Nrsad's son they gave the name of Kainva, and he the brown−hued courser won the treasure.

For him dark−coloured streamed the shining udder: none made it swell for him. Thus Order willed it.

HYMN XXXII. Indra.

1. FORTH speed the Pair to bring the meditating God, benevolent with boons sent in return for boons.
May Indra graciously accept both gifts from us, when he hath knowledge of the flowing Soma juice.
2 Thou wanderest far, O Indra, through the spheres of light and realms of earth, the region, thou whom many
praise!
Let those who often bring their solemn rites conquer the noisy babblers who present no gifts.
3 More beautiful than beauty must this seem to me, when the son duly careth for his parents' line.
The wife attracts the husband: with a shout of joy the man's auspicious marriage is performed aright.
4 This beauteous place of meeting have I looked upon, where, like milch−cows, the kine order the marriage
train;
Where the Herd's Mother counts as first and best of all, and round her are the seven−toned people of the choir.
5 The Pious One hath reached your place before the rest: One only moves victorious with the Rudras' band.
To these your helpers pour our meath, Immortal Gods, with whom your song of praise hath power to win their gifts.
6 He who maintains the Laws of God informed me that thou wast lying hidden in the waters.
Indra, who knoweth well, beheld and showed thee. By him instructed am I come, O Agni.

7 The stranger asks the way of him who knows it: taught by the skilful guide he travels onward.
This is, in truth, the blessing of instruction: he finds the path that leads directly forward.
8 Even now he breathed: these days hath he remembered. Concealed, he sucked the bosom of his Mother.
Yet in his youth old age hath come upon him: he hath grown gracious, good, and free from anger.
9 O Kalasa, all these blessings will we bring them, O Kurusravana, who give rich presents.
May he, O wealthy princes, and this Soma which I am bearing in my heart, reward you.

HYMN XXXIII. Various Deities.

1. THE urgings of the people have impelled me, and by,the nearest way I bring you Pusan.
The Universal Gods have brought me safely. The cry was heard, Behold, Dubsasu cometh!
2 The ribs that compass me give pain and trouble me like rival wives.
Indigence, nakedness, exhaustion press me sore: my mind is fluttering like a bird's.
3 As rats eat weavers' threads, cares are consuming me, thy singer, gatakratu, me.
Have mercy on us once, O Indra, Bounteous Lord: be thou a Father unto us.
4 I the priests' Rsi chose as prince most liberal Kurusravana,
The son of Trasadasyu's son,
5 Whose three bays harnessed to the car bear me straight onward: I will laud
The giver of a thousand meeds,
6 The sire of Upamasravas, even him whose words were passing sweet,
As a fair field is to its lord.
7 Mark, Upamasravas, his son, mark, grandson of Mitratithi:
I am thy father's eulogist.

8 If I controlled Immortal Gods, yea, even were I Lord of men,
My liberal prince were living still.
9 None lives, even had he hundred lives, beyond the statute of the Gods
So am I parted from my friend.

HYMN XXXIV. Dice, Etc.

1. SPRUNG from tall trees on windy heights, these rollers transport me as they turn upon the table.
Dearer to me the die that never slumbers than the deep draught of Mujavan's own Soma.
2 She never vexed me nor was angry with me, but to my friends and me was ever gracious.
For the die's sake, whose single point is final, mine own devoted wife I alienated.
3 My wife holds me aloof, her mother hates me: the wretched man finds none to give him comfort.
As of a costly horse grown old and feeble, I find not any profit of the gamester.
4 Others caress the wife of him whose riches the die hath coveted, that rapid courser:
Of him speak father, mother, brothers saying, We know him not: bind him and take him with you.
5 When I resolve to play with these no longer, my friends depart from me and leave me lonely.
When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.
6 The gamester seeks the gambling−house, and wonders, his body all afire, Shall I be lucky?
Still do the dice extend his eager longing, staking his gains against his adversary.
7 Dice, verily, are armed with goads and driving−hooks, deceiving and tormenting, causing grievous woe.

They give frail gifts and then destroy the man who wins, thickly anointed with the player's fairest good.
8 Merrily sports their troop, the three−and−fifty, like Savitar the God whose ways are faithful.
They bend not even to the mighty's anger: the King himself pays homage and reveres them.
9 Downward they roll, and then spring quickly upward, and, handless, force the man with hands to serve them.

Cast on the board, like lumps of magic charcoal, though cold themselves they bum the heart to ashes.
10 The gambler's wife is left forlorn and wretched: the mother mourns the son who wanders homeless.
In constant fear, in debt, and seeking riches, he goes by night unto the home of others.
11 Sad is the gambler when he sees a matron, another's wife, and his well−ordered dwelling.
He yokes the brown steeds in the early morning, and when the fire is cold sinks down an outcast.
12 To the great captain of your mighty army, who hath become the host's imperial leader,
To him I show my ten extended fingers: I speak the truth. No wealth am I withholding.
13 Play not with dice: no, cultivate thy corn−land. Enjoy the gain, and deem that wealth sufficient.
There are thy cattle there thy wife, O gambler. So this good Savitar himself hath told me.
14 Make me your friend: show us some little mercy. Assail us not with your terrific fierceness.
Appeased be your malignity and anger, and let the brown dice snare some other captive.

HYMN XXXV. Visvedevas.

1. THESE fires associate with Indra are awake, bringing their light when first the Dawn begins to shine.
May Heaven and Earth, great Pair, observe our holy work. We claim for us this day the favour of the God s.
2 Yea, for ourselves we claim the grace of Heaven and Earth, of Saryanavan, of the Hills and Mother Streams.
For innocence we pray to Surya and to Dawn. So may the flowing Soma bring us bliss to−day.

3 May the great Twain, the Mothers, Heaven and Earth, this day preserve us free from sin for peace and happiness.
May Morning sending forth her light drive sin afar. We pray to kindled Agni for felicity.
4 May this first Dawn bring us the host of gracious Gods: rich, may it richly shine for us who strive for wealth.
The wrath of the malignant may we keep afar. We pray to kindled Agni for feilicity.
5 Dawns, who come forward with the bright beams of the Sun, and at your earliest flushing bring to us th e
light,
Shine ye on us to−day auspicious, for renown. We pray to kindled Agni for felicity.
6 Free from all sickness may the Mornings come to us, and let our fires mount upward with a lofty blaze.
The Asvin Pair have harnessed their swift−moving car. We pray to kindled Agni for felicity.
7 Send us to−day a portion choice and excellent, O Savitar, for thou art he who dealeth wealth.
I cry to Dhisana, Mother of opulence. We pray to kindled Agni for felicity.
8 Further me this declaring of Eternal Law, the Law of Gods, as we mortals acknowledge it!
The Sun goes up beholding all the rays of morn. We pray to kindled Agni for felicity.
9 This day we pray with innocence in strewing grass, adjusting pressing−stones, and perfecting the hymn.

Thou in the Adityas' keeping movest restlessly. We pray to kindled Agni for felicity.
10 To our great holy grass I bid the Gods at morn to banquet, and will seat them as the seven priests,−
Varuna, Indra, Mitra, Bhaga for our gain. We pray to kindled Agni for felicity.
11 Come hither, O Adityas, for our perfect weal: accordant help our sacrifice that we may thrive.
Pusan, Brhaspati, Bhaga, both Asvins, and enkindled Agni we implore for happiness.
12 Adityas, Gods, vouchsafe that this our home may be praise−worthy, prosperous, our heroes' sure defen ce,
For cattle, for our sons, for progeny, for life. We pray to kindled Agni for felicity.
13 This day may all the Maruts, all he near us with aid: may all our fires be well enkindled.
May all Gods come to us with gracious favour. May spoil and wealth he ours, and all possessions.
14 He whom ye aid, O Deities, in battle, whom ye protect and rescue from affliction,
Who fears no danger at your milk−libation, −such may we be to feast the Gods, ye Mighty.

HYMN XXXVI. Visvedevas.

1. THERE are the Dawn and Night, the grand and beauteous Pair, Earth, Heaven, and Varuna, Mitra, and Aryaman.
Indra I call, the Maruts, Mountains, and the Floods, Adityas, Heaven and Earth, the Waters, and the Sky.
2 May Dyaus and Prthivi, wise, true to Holy Law, keep us in safety from distress and injury.
Let not malignant Nirrti rule over us. We crave to−day this gracious favour of the Gods.
3 Mother of Mitra and of opulent Varuna, may Aditi preserve us safe from all distress.
May we obtain the light of heaven without a foe. We crave this gracious favour of the Gods to−day.
4 May ringing press−stones keep the Raksasas afar, ill dream, and Nirrti, and each voracious fiend.
May the Adityas and the Maruts shelter us. We crave this gracious favour of the Gods to−day.
5 Full flow libations; on our grass let Indra sit; Brhaspati the singer laud with Sama hymns!
Wise be our hearts' imaginings that we may live. We crave this gracious favour of the Gods to−day.
6 Ye Asvins, make our sacrifice ascend to heaven, and animate the rite that it may send us bliss,
Offered with holy oil, with forward−speeding rein. We crave the gracious favour of the Gods to−day.
7 Hither I call the band of Maruts, swift to hear, great, purifying, bringing bliss, to he our Friends.

May we increase our wealth to glorify our name. We crave this graciousfavour of the Gods to−day.
8 We bring the Stay of Life, who makes the waters swell, swift−hearing, Friend of Gods, who waits on sacrifice.
May we control that Power, Soma whose rays are bright. We crave this gracious favour of the Gods to−day.
9 Alive ourselves, with living sons, devoid of guilt, may we win this with winners by fair means to win.
Let the prayer−haters bear our sin to every side. We crave this gracious favour of the Gods to−day.
10 Hear us, O ye who claim the worship of mankind, and give us, O ye Gods, the gift for which we pray,
Victorious wisdom, fame with heroes and with wealth. We crave to−day this gracious favour of the Gods.

11 We crave the gracious favour of the Gods to−day, great favour of great Gods, sublime and free from foes,
That we may gain rich treasure sprung from hero sons. We crave this gracious favour of the Gods to−day.

12 In great enkindled Agni's keeping, and, for bliss, free from all sin before Mitra and Varuna.
May we share Savitar's best animating help. We crave this gracious favour of the Gods to−day.
13 All ye, the Gods whom Savitar the Father of truth, and Varuna and Mitra govern,
Give us prosperity with hero children, and opulence in kine and various treasure.
14 Savitar, Savitar from cast and westward, Savitar, Savitar from north and southward,
Savitar send us perfect health and comfort, Savitar let our days of life be lengthened!

HYMN XXXVII. Surya.

1. Do homage unto Varuna's and Mitra's Eye: offer this solemn worship to the Mighty God,
Who seeth far away, the Ensign, born of Gods. Sing praises unto Surya, to the Son of Dyaus.
2 May this my truthful speech guard me on every side wherever heaven and earth and days are spread abroad.
All else that is in motion finds a place of rest: the waters ever flow and ever mounts the Sun.
3 No godless man from time remotest draws thee down when thou art driving forth with winged dappled Steeds.
One lustre waits upon thee moving to the cast, and, Surya, thou arisest with a different light.
4 O Surya, with the light whereby thou scatterest gloom, and with thy ray impellest every moving thing,
Keep far from us all feeble, worthless sacrifice, and drive away disease and every evil dream.
5 Sent forth thou guardest well the Universe's law, and in thy wonted way arisest free from wrath.
When Surya, we address our prayers to thee to−day, may the Gods favour this our purpose and desire.
6 This invocation, these our words may Heaven and Earth, and Indra and the Waters and the Maruts hear.
Ne'er may we suffer want in presence of the Sun, and, living happy lives, may we attain old age.
7 Cheerful in spirit, evermore, and keen of sight, with store of children, free from sickness and from sin,

Long−living, may we look, O Surya, upon thee uprising day by day, thou great as Mitra is!
8 Surya, may we live long and look upon thee still, thee, O Far−seeing One, bringing the glorious light,
The radiant God, the spring of joy to every eye, as thou art mounting up o'er the high shining flood.
9 Thou by whose lustre all the world of life comes forth, and by thy beams again returns unto its rest,
O Surya with the golden hair, ascend for us day after day, still bringing purer innocence.
10 Bless us with shine, bless us with perfect daylight, bless us with cold, with fervent heat and lustre.
Bestow on us, O Surya, varied riches, to bless us in our home and when we travel.
11 Gods, to our living creatures of both kinds vouchsafe protection, both to bipeds and to quadrupeds,

That they may drink and eat invigorating food. So grant us health and strength and perfect innocence.
12 If by some grievous sin we have provoked the Gods, O Deities, with the tongue or thoughtlessness of heart,
That guilt, O Vasus, lay upon the Evil One, on him who ever leads us into deep distress.

HYMN XXXVIII. Indra.

1. O INDRA, in this battle great and glorious, in this loud din of war help us to victory,
Where in the strife for kine among bold ring−decked men arrows fly all around and heroes are subdued.
2 At home disclose to us opulence rich in food, streaming with milk, O Indra, meet to be renowned.
Sakra, may we be thine, the friendly Conqueror's: even as we desire, O Vasu, so do thou.
3 The godless man, much−lauded Indra, whether he be Dasa or be Arya, who would war with us,−
Easy to conquer he for thee, with us, these foes: with thee may we subdue them in the clash of fight.
4 Him who must be invoked by many and by few, who standeth nigh with comfort in the war of men,
Indra, famed Hero, winner in the deadly strife, let us bring hitherward to−day to favour us.
5 For, Indra, I have heard thee called Self. capturer, One, Steer! who never yields, who urges even the churl.
Release thyself from Kutsa and come hither. How shall one like thee sit still bound that he may not move?

HYMN XXXIX. Asvins.

1. As 'twere the name of father, easy to invoke, we all assembled here invoke this Car of yours,
Asvins, your swiftly−rolling circumambient Car which he who worships must invoke at eve and dawn.
2 Awake all pleasant strains and let the hymns flow forth: raise up abundant fulness: this is our desire.
Asvins, bestow on us a glorious heritage, and give our princes treasure fair as Soma is.
3 Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.
Men call you too, Nasatyas, healers of the blind, the thin and feeble, and the man with broken bones.
4 Ye made Cyavana, weak and worn with length of days, young again, like a car, that he had power to move.
Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.
5 We will declare among the folk your ancient deeds heroic; yea, ye were Physicians bringing health.
You, you who must be lauded, will we bring for aid, so that this foe of ours, O Asvins, may believe.
6 Listen to me, O Asvins; I have cried to you. Give me−your aid as sire and mother aid their son.
Poor, without kin or friend or ties of blood am I. Save me before it be too late, from this my curse.
7 Ye, mounted on your chariot brought to Vimada the comely maid of Purumitra as a bride.
Ye, came unto the calling of the weakling's dame, and granted noble offspring to the happy wife.
8 Ye gave a ain the vigour of his youthful life to tge sage Kali when old age was coming nigh.
Ye rescued Vandana and raised him from the pit, and in a moment gave Vispala power to move.
9 Ye Asvins Twain, endowed with manly strength, brought forth Reblia when hidden in the cave and well−nigh dead,
Freed Saptavadliri, and for Atri caused the pit heated with fire to be a pleasant resting−place.
10 On Pedu ye bestowed, Asvins, a courser white, mighty with nine−and−ninety varied gifts of strength,

A horse to be renowned, who bore his friend at speed, joy−giving, Bhaga−like to be invoked of men.
11 From no side, ye Two Kings whom none may check or stay, doth grief, distress, or danger come u on the

man
Whom, Asvins swift to hear, borne on your glowing path, ye with your Consort make the foremost in the race.
12 Come on that Chariot which the Rbhus wrought for you, the Chariot, Asvins, that is speedier than thou ght,
At harnessing whereof Heaven's Daughter springs to birth, and from Vivasvan come auspicious Night and Day.
13 Come, Conquerors of the sundered mountain, to our home, Asvins who made the cow stream milk for Sayu's sake,
Ye who delivered even from the wolf's deep throat and set again at liberty the swallowed quail.
14 We have prepared this laud for you, O Asvins, and, like the Bhrgus, as a car have framed it,
Have decked it as a maid to meet the bridegroom, and brought it as a son, our stay for ever.

HYMN XL. Asvins.

1. YOUR radiant Chariot─whither goes it on its way?─who decks it for you, Heroes, for its happy course,
Starting at daybreak, visiting each morning every house, borne hitherward through prayer unto the sacrific e?
2 Where are ye, Asvins, in the evening, where at morn? Where is your haltingplace, where rest ye for the night?
Who brings you homeward, as the widow bedward draws her husband's brother, as the bride attracts the groom?
3 Early ye sing forth praise as with a herald's voice, and, meet for worship, go each morning to the house.
Whom do ye ever bring to ruin? Unto whose libations come ye, Heroes, like two Sons of Kings?
4 Even as hunters follow two wild elephants, we with oblations call you down at morn and eve.
To folk who pay you offierings at appointed times, Chiefs, Lords of splendour, ye bring food to strengthe n
them.
5 To you, O Asvins, came the daughter of a King, Ghosa, and said, O Heroes, this I beg of you:
Be near me in the day, he near me in the night: help me to gain a car─borne chieftain rich in steeds.
6 O Asvins, ye are wise: as Kutsa comes to men, bring your car nigh the folk of him who sings your prais e.
The bee, O Asvins, bears your honey in her mouth, as the maid carries it purified in her hand.
7 To Bhujyu and to Vasa ye come near with help, O Asvins, to Sinjara and to Usana.
Your worshipper secures your friendship for himself. Through your protection I desire felicity.
8 Krsa and Sayu ye protect, ye Asvins Twain: ye Two assist the widow and the worshipper;
And ye throw open, Asvins, unto those who win the cattle─stall that thunders with its serenfold mouth.
9 The Woman hath brought forth, the Infant hath appeared, the plants of wondrous beauty straightway ha ve
sprung up.
To him the rivers run as down a deep descent, and he this day becomes their master and their lord.
10 They mourn the living, cry aloud, at sacrifice: the men have set their thoughts upon a distant cast.
A lovely thing for fathers who have gathered here,─a joy to husbands,─are the wives their arms shall clasp

11 Of this we have no knowledge. Tall it forth to us, now the youth rests within the chambers of the bride.

Fain would we reach the dwelling of the vigorous Steer who loves the kine, O Asvins: this is our desire.

12 Your favouring grace hath come, ye Lords of ample wealth: Asvins, our longings are stored up within your hearts.
Ye, Lords of splendour, have become our twofold guard: may we as welcome friends reach Aryaman's abode.
13 Even so, rejoicing in the dwelling−place of man, give hero sons and riches to the eloquent.
Make a ford, Lords of splendour, where men well may drink: remove the spiteful tree−stump standing in the path.
14 O Asvins, Wonder−Workers, Lords of lustre, where and with what folk do ye delight yourselves to−day?

Who hath detained them with him? Whither are they gone? Unto what sage's or what worshipper's abode?

HYMN XLI. Asvins.

1. THAT general Car of yours, invoked by many a man, that comes to our libations, three−wheeled, meet for lauds,
That circumambient Car, worthy of sacrifice, we call with our pure hymns at earliest flush of dawn.
2 Ye, O Nasatyas, mount that early−harnessed Car, that travels early, laden with its freight of balm,
Wherewith ye, Heroes, visit clans who sacrifice, even the poor man's worship where the priest attends.
3 If to the deft Adhvaryu with the meath in hand, or to the Kindler firm in strength, the household friend,
Or to the sage's poured libations ye approach, come thence, O Asvins, now to drink the offered meath.

HYMN XLII. Indra.

1. EVEN as an archer shoots afar his arrow, offer the laud to him with meet adornment.
Quell with your voice the wicked's voice, O sages. Singer, make Indra rest beside the Soma.
2 Draw thy Friend to thee like a cow at milking: O Singer, wake up Indra as a lover.
Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.
3 Why, Maghavan, do they call thee Bounteous; Giver? Quicken me: thou, I hear, art he who quickens.
Sakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.
4 Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.
Him who brings gifts the Hero makes his comrade: with him who pours no juice he seeks not friendship.
5 Whoso with plenteous food for him expresses strong Somas as much quickly−coming treasure,
For him he overthrows in early morning his swift well−weaponed foes, and slays the tyrant.
6 He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes,−
Before him even afar the foe must tremble: low before him must bow all human glories.
7 With thy fierce bolt, O God invoked of many, drive to a distance from afar the foeman.
O Indra, give us wealth in corn and cattle, and make thy singer's prayer gain strength and riches.
8 Indra, the swallower of strong libations rich in the boons they bring, the potent Somas,
He, Maghavan, will not restrict his bounty he brings much wealth unto the Soma−presser.
9 Yea, by superior play he wins advantage, when he, a gambler, piles his gains in season.
Celestial−natured, he o'erwhelms with riches the devotee who keeps not back his treasure.

10 O Much−invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners!
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIII. Indra.

1. IN perfect unison all yearning hymns of mine that find the light of heaven have sung forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
2 Directed unto thee my spirit never strays, for I have set my hopes on thee, O Much−invoked!
Sit, Wonderful! as King upon the sacred grass, and let thy drinking−place be by the Soma juice.
3 From indigence and hunger Indra turns away: Maghavan hath dominion over precious wealth.
These the Seven Rivers flowing on their downward path increase the vital vigour of the potent Steer.
4 As on the fair−leafed tree rest birds, to Indra flow the gladdening Soma juices that the bowls contain.
Their face that glows with splendour through their mighty power hath found the shine of heaven for man, the

Aryas' light.
5 As in the game a gambler piles his winnings, so Maghavan, sweeping all together, gained the Sun
This mighty deed of thine none other could achieve, none, Maghavan, before thee, none in recent time.
6 Maghavan came by turns to all the tribes of men: the Steer took notice of the people's songs of praise.
The man in whose libations Sakra hath delight by means of potent Somas vanquisheth his foes.
7 When Soma streams together unto Indra flow like waters to the river, rivulets to the lake,
In place of sacrifice sages exalt his might, as the rain swells the corn by moisture sent from heaven.
8 He rushes through the region like a furious Bull, he who hath made these floods the dames of worthy lords.
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.
9 Let the keen axe come forth together with the light: here be,.as erst, the teeming cow of sacrifice.
Let the Red God shine bright with his refulgent ray, and let the Lord of heroes glow like heaven's clear sheen.
10 O Much−invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIV. Indra.

1. MAY Sovran Indra come to the carousal, he who by Holy Law is strong and active,
The overcomer of all conquering forces with his great steer−like power that hath no limit.
2 Firm−seated is thy car, thy Steeds are docile; thy hand, O King, holds, firmly grasped, the thunder.
On thy fair path, O Lord of men, come quickly: we will increase thy powers when thou hast drunken.
3 Let strong and mighty Steeds who bear this Mighty Indra, the Lord of men, whose arm wields thunder,
Bring unto us, as sharers of our banquet, the Steer of conquering might, of real vigour.
4 So like a Bull thou rushest to the Lord who loves the trough, the Sage, the prop of vigour, in the vat,
Prepare thine energies, collect them in thyself: be for our profit as the Master of the wise.

5 May precious treasures come to us−so will I pray. Come to the votary's gift offered with beauteous laud.

Thou art the Lord, as such sit on this holy grass: thy vessels are inviolate as Law commands.
6 Far went our earlist invocation of the Gods, and won us glories that can never be surpassed.
They who could not ascend the ship of sacrifice, sink down in desolation, trembling with alarm.
7 So be the others, evil−hearted, far away, whose horses, difficult to harness, have been yoked.
Here in advance men stand anear to offer gifts, by whom full many a work that brings reward is done.
8 He firmly fixed the plains and mountains as they shook. Dyaus thundered forth and made the air's mid−region quake.
He stays apart the two confronting bowls; he sings lauds in the potent Soma's joy when he hath drunk.
9 I bear this deftly−fashioned goad of thine, wherewith thou, Maghavan, shalt break the strikers with the hoof.
At this libation mayst thou be well satisfied. Partake the juice, partake the worship, Maghavan.
10 O Much−invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
11 Brhaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLV. Agni.

1. FIRST Agni sprang to life from out of Heaven: the second time from us came Jatave das. Thirdly the Manly−souled was in the waters. The pious lauds and kindles him the Eternal.
2 Agni, we know thy three powers in three stations, we know thy forms in many a place divided.
We know what name supreme thou hast in secret: we know the source from which thou hast proceeded.
3 The Manly−souled lit thee in sea and waters, man's Viewer lit thee in the breast of heaven,
There as thou stoodest in the third high region the Steers increased thee in the water's bosom.
4 Agni roared out, like Dyaus what time he thunders: he licked the ground about the plants he flickered.
At once, when born, he looked around enkindled, and lightened heaven and earth within with splendour.
5 The spring of glories and support of riches, rouser of thoughts and guardian of the Soma,
Good Son of Strength, a King amid the waters, in forefront of the Dawns he shines enkindled.
6 Germ of the world, ensign of all creation, be sprang to life and filled the earth and heavens.
Even the firm rock he cleft when passing over, when the Five Tribes brought sacrifice to Agni.
7 So among mortals was Immortal Agni stablished as holy wise and willing envoy.
He waves the red smoke that he lifts above him, striving to reach the heavens with radiant lustre.
8 Like gold to look on, far he shone refulgent, beaming imperishable life for glory,
Agni by vital powers became immortal when his prolific Father Dyaus begat him.
9 Whoso this day, O God whose flames are lovely, prepares a cake, O Agni, mixt with butter,
Lead thou and further him to higher fortune, to bliss bestowed by Gods, O thou Most Youthful.
10 Endow him, Agni, with a share of glory, at every song of praise sung forth enrich him.
Dear let him be to Surya, dear to Agni, preeminent with son and children's children.
11 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing.
Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.
12 Agni, the Friend of men, the Soma's keeper, Vaisvanara, hath been lauded by the Rsis.
We will invoke benignant Earth and Heaven: ye Deities, give us wealth with hero children.

HYMN XLVI. Agni.

1. STABLISHED for thee, to lend thee vital forces, Giver of wealth, Guard of his servant's body.
The Great Priest, born, who knows the clouds, Abider with men, is seated in the lap of waters.
2 Worshipping, seeking him with adoration like some lost creature followed by its footprints,
Wise Bhrgus, yearning in their hearts, pursued him, and found him lurking where the floods are gathered.
3 On the Cow's forehead, with laborious searching, Trita, the offspring of Vibhiavas, found him.
Born in our houses, Youthful, joy−bestower, he now becomes the central point of brightness.
4 Yearning, with homage, they have set and made him blithe Priest among mankind, oblation−bearer,
Leader of rites and Purifier, envoy of men, as sacrifice that still advances.
5 The foolish brought the ne'er−bewildered forward, great, Victor, Song−inspirer, Fort−destroyer.
Leading the Youth gold−bearded, like a courser gleaming with wealth, they turned their hymn to profit.
6 Holding his station firmly in the houses, Trita sat down within his home surrounded
Thence, as Law bids, departs the Tribes' Companion having collected men with no compulsion.
7 His are the fires, eternal, purifying, that make the houses move, whose smoke is shining,
White, waxing in their strength, for ever stirring, and sitting in the wood; like winds are Somas.
8 The tongue of Agni bears away the praisesong, and, through his care for Earth, her operations.
Him, bright and radiant, living men have stablished as their blithe Priest, the Chief of Sacrificers.
9 That Agni, him whom Heaven and Earth engendered, the Waters. Tvastar, and with might, the Bhrgus,
Him Matarisvan and the Gods have fashioned holy for man and first to be entreated.
10 Agni, whom Gods have made oblationbearer, and much−desiring men regard as holy,
Give life to him who lauds thee when he worships, and then shall glorious men in troops adore thee.

HYMN XLVII. Indra Vaikuntha.

1. THY right hand have we grasped in ours, O Indra, longing for treasure, Treasure−Lord of treasures!
Because we know thee, Hero, Lord of cattle: vouchsafe us mighty and resplendent riches.
2 Wealth, fully armed, good guard and kind protector, sprung from four seas, the prop and stay of treasure s,
Fraught with great bounties, meet for praise and glory; vouchsafe us mighty and resplendent riches.
3 Wealth, with good Brahmans, Indra! God−attended, high, wide, and deep, arid based on broad foundati ons,
Strong, with famed Rsis, conquering our foemen: vouchsafe us mighty and resplendent riches.
4 Victorious, winning strength, with hero sages, confirmed in power, most useful, wealth−attracting,
True, Indra! crushing forts and slaying Dasyus: vouchsafe us mighty and resplendent riches.
5 Wealthy in heroes and in cars and horses, strength hundredfold and thousandfold, O Indra,
With manly sages, happy troops, Iight−winning: vouchsafe us mighty and resplentdent riches.
6 To Saptagu the sage, the holy−minded, to him, Brhaspati, the song approaches,
Angiras' Son who must be met with homage: vouchsafe us mighty and reslendent riches.
7 My lauds, like envoys, craving loving−kindness, go forth to Indra with their strong entreaty,
Moving his heart and uttered by my spirit: vouchsafe us mighty and resplendent riches.
8 Grant us the boon for which I pray, O Indra, a spacious home unmatched among the people.
To this may Heaven and Earth accord approval: vouchsafe us mighty and resplendent riches.

HYMN XLVIII. Indra Vaikuntha.

1. I WAS the first possessor of all precious gear: the wealth of every man I win and gather up.

On me as on a Father living creatures call; I deal enjoyment to tho. man who offers gifts.
2 I, Indra, am Atharvan's stay and firm support: I brought forth kine to Trita from the Dragon's grasp.
I stripped the Dasyus of their manly might, and gave the cattle−stalls to Matarigvan and Dadhyac.
3 For me hath Tvastar forged the iron thunderbolt: in me the Gods have centred intellectual power.
My sheen is like the Sun's insufferably bright: men honour me as Lord for past and future deeds.
4 I won myself these herdi of cattle, steeds and kine, and gold in ample store, with my destructive bolt.
I give full many a thousand to the worshipper, what time the Somas and the lauds have made me glad.
5 Indra am I none ever wins my wealth from me never at any time am I a thrall to death.
Pressing the Soma, ask riches from me alone: ye, Purus, in my friendship shall not suffer harm.
6 These, breathing loud in fury, two and two, who caused Indra to bring his bolt of thunder to the fray,
The challengers, I struck with deadly weapon down: firm stand what words the God speaks to his worshippers.
This One by stronger might I conquered singly; yea, also two: shall three prevail against me?
Like many sheaves upon the floor I thrash them. How can my foes, the Indraless, revile me?
8 Against the Gungus I made Atithigva strong, and kept him mid the folk like Vrtra−conquering strength,
When I won glory in the great foe−slaying fight, in battle where Karanja fell, and Parnaya.
9 With food for mine enjoyment Sapya Nami came: he joined me as a friend of old in search of kine.
As I bestowed on him an arrow for the fight I made him worthy of the song apd hymn of praise.
10 One of the two hath Soma, seen within it; the Herdsman with the bone shows forth the other.
He, fain to fight the Bull whose horns were sharpened, stood fettered in the demon's ample region.
11 I, as a God, ne'er violate the statutes of Gods, of Vasus, Rudriyas, Adityas.
These Gods have formed me for auspicious vigour, unconquered and invincible for ever.

HYMN XLIX.Indra Vaikuntha.

1. I HAVE enriched the singer with surpassing wealth; I have allowed the holy hymn to strengthen me.
I, furtherer of him who offers sacrifice, have conquered in each fight the men who worship not.
2 The People of the heavens, the waters, and the earth have stablished me among the Gods with Indra's na me.
I took unto myself the two swift vigorous Bays that speed on divers paths, and the fierce bolt for strength.

3 With deadly blows I smote Atka for Kavi's sake; I guarded Kutsa well with these saving helps.
As Susna's slayer I brandished the dart of death: I gave not up the Aryan name to Dasyu foes.
4 Smadibha, Tugra, and the Vetasus I gave as prey to Kutsa, father−like, to succour him.
I was a worthy King to rule the worshipper, when I gave Tuji dear inviolable gifts.
5 I gave up Mrgaya to Srutarvan as his prey because he ever followed me and kept my laws.
For Ayu's sake I caused Veta to bend and bow, and into Savya's hand delivered Padgrbhi.
6 1, I crushed Navavastva of the lofty car, the Dasa, as the Vrtra−slayer kills the fiends;
When straightway on the region's farthest edge I brought the God who makes the lights to broaden and increase.
7 I travel round about borne onward in my might by the fleet−footed dappled Horses of the Sun.
When man's libation calls me to the robe of state I soon repel the powerful Dasyu with my blows.
8 Stronger am I than Nabus, I who slew the seven: I glorified with might Yadu and Turvaga.
I brought another low, with strength I bent his strength: I let the mighty nine−and−ninety wax in power.
9 Bull over all the streams that flow along the earth, I took the Seven Rivers as mine own domain.
I, gifted with great wisdom, spread the floods abroad: by war I found for man the way to high success.
10 I set within these cows the white milk which no God, not even Tvastar's self, had there deposited,−

Much−longed−for, in the breasts, the udders of the kine, the savoury sweets of meath, the milk and Soma juice.
11 Even thus hath Indra Maghavan, truly bounteous, sped Gods and men with mighty operation.
The pious glorify all these thine exploits, Lord of Bay Coursers, Strong, and Selfresplendent.

HYMN L. Indra Vaikuntha.

1. I LAUD your Mighty One who joyeth in the juice, him who is shared by all men, who created all;
Indra, whose conquering strength is powerful in war, whose fame and manly vigour Heaven and Earth rev ere.
2 He with his friend is active, lauded, good to man, Indra who must be glorified by one like me.
Hero, Lord of the brave, all cars are thy delight, warring with Vrtra, or for waters, or for spoil.
3 Who are the men whom thou wilt further, Indra, who strive to win thy bliss allied with riches?
Who urged thee forward to exert thy power divine, to valour, in the war for waters on their fields?
4 Thou, Indra, through the holy prayer art mighty, worthy of sacrifice at all libations.
In every fight thou castest heroes on the ground: thou art the noblest song, O Lord of all the folk.
5 Help now, as Highest, those who toil at sacrifice: well do the people know thy great protecting might.
Thou shalt be Everlasing, Giver of success yea, on all these libations thou bestowest strength.
6 All these libations thou makest effectual, of which thou art thyself supporter, Son of Power.
Therefore thy vessel is to be esteemed the best, sacrifice, holy text, prayer, and exalted speech.
7 They who with flowing Soma pray to thee, O Sage, to pour on them thy gifts of opulence and wealth,
May they come forward, through their spirit, on the path of bliss, in the wild joy of Soma juice effused.

HYMN LI. Agni. Gods.

1. LARGE was that covering, and firm of texture, folded wherein thou enteredst the waters. One Deity alo ne, O Jatavedas Agni, saw all thy forms in sundry places.
2 What God hath seen me? Who of all their number clearly beheld my forms in many places?
Where lie, then, all the sacred logs of Agni that lead him God−ward, Varuna and Mitra?
3 In many places, Agni Jatavedas, we sought thee hidden in the plants and waters.
Then Yama marked thee, God of wondrous splendour! effulgent from thy tenfold secret dwelling,
4 I fled in fear from sacrificial worship, Varuna, lest the Gods should thus engage me.
Thus were my forms laid down in many places. This, as my goal, I Agni saw before me.
5 Come; man is pious and would fain do worship, he waits prepared: in gloom thou, Agni, dwellest.
Make pathways leading God−ward clear and easy, and bear oblations with a kindly spirit.
6 This goal mine elder brothers erst selected, as he who drives a car the way to travel.
So,Varuna, I fled afar through terror, as flies the wild−bull from an archer's bowstring.
7 We give thee life unwasting, Jatavedas, so that, employed, thou never shalt be injured.
So, nobly born! shalt thou with kindly spirit bear to the Gods their share of men's oblations.
8 Grant me the first oblations and the latter, entire, my forceful shares of holy presents,
The soul of plants, the fatness of the waters, and let there be long life, ye Gods, to Agni.
9 Thine be the first oblations and the latter, entire, thy forceful shares of holy presents.
Let all this sacrifice be thine, O Agni, and let the world's four regions how before thee.

HYMN LII. Gods.

1. INSTRUCT me, all ye Gods, how I, elected your Priest, must seat me here, and how address you.
Instruct me how to deal to each his portion, and by what ' path to bring you man's oblation.
2 I sit as Priest most skilled in sacrificing: the Maruts and all Deities impel me.
Asvins, each day yours is the Adhvaryu's duty: Brahman and wood are here: 'tis yours to offer.
3 Who is the Priest? Is he the Priest of Yama? On whom is thrust this God−appointed honour?
He springs to life each month, each day that passes; so Gods have made him their oblation−bearer.
4 The Gods have made me bearer of oblations, who slipped away and passed through many troubles.
Wise Agni shall ordain for us the worship, whether five−wayed, threefold, or seven−threaded.
5 So will I win you strength and life for ever. O Gods, that I may give you room and freedom.
To Indra's arms would I consign the thunder; in all these battles shall he then be victor.
6 The Deities three hundred and thirty−nine, have served and honoured Agni,
Strewn sacred grass, anointed him with butter, and seated him as Priest, the Gods' Invoker.

HYMN LIII. Agni Saucika Gods.

1. HE hath arrived, he whom we sought with longing, who skilled in sacrifice well knows its courses.
Let him discharge his sacrificial duties: let him sit down as Friend who was before
Us.
2 Best Priest, he hath been won by being seated, for he hath looked on the well−ordered viands.
Come, let usworship Gods who must be worshipped, and pouring oil, laud those who should be lauded.
3 Now hath he made the feast of Gods effective: now have we found the secret tongue of worship.
Now hath he come, sweet, robed in vital vigour, and made our calling on the Gods effective.
4 This prelude of my speech I now will utter, whereby we Gods may quell our Asura foemen.
Eaters of strengthening food who merit worship, O ye Five Tribes, be pleased with mine oblation.
5 May the Five Tribes be pleased with mine oblation, and the Cow's Sons and all who merit worship.
From earthly trouble may the earth protect us, and air's mid realm from woe that comes from heaven.
6 Spinning the thread, follow the region's splendid light: guard thou the path ways well which wisdom hat
h
prepared.
Weave ye the knotless labour of the bards who sing: be Manu thou, and bring the Heavenly People forth.

7 Lovers of Soma, bind the chariot traces fast: set ye the reins in order and embellish them.
Bring hitherward the car with seats where eight may sit, whereon the Gods have brought the treasure that we
love.
8 Here flows Asmanvati: hold fast each other, keep yourselves up, and pass, my friends, the river.
There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious.
9 Tvastar, most deft of workmen, knew each magic art, bringing most blessed bowls that hold the drink of Gods.
His axe, wrought of good metal, he is sharpening now, wherewith the radiant Brahmanaspati will cut.
10 Now, O ye Sapient Ones, make ye the axes sharp wherewith ye fashion bowls to hold the Amrta.
Knowing the secret places make ye ready that whereby the Gods have gotten immortality.
11 Ye with a secret tongue and dark intention laid the maiden deep within, the calf within the mouth.
They evermore are near us with their gracious help: successful is the song that strives for victory.

HYMN LIV. Indra.

1. I SING thy fame that, Maghavan, through thy Greatness the heavens and earth invoked thee in their terr or,
Thou, aiding Gods, didst quell the power of Dasas, what time thou holpest many a race, O Indra.
2 When thou wast roaming, waxen strong in body, telling thy might, Indra, among the people,
All that men called thy battles was illusion: no foe hast thou to−day, nor erst hast found one.
3 Who are the Rsis, then, who comprehended before our time the bounds of all thy greatness?
For from thy body thou hast generated at the same time the Mother and the Father.
4 Thou, Mighty Steer, hast four supremest natures, Asura natures that may ne'er be injured.
All these, O Maghavan, thou surely knowest, wherewith thou hast performed thy great achievements.
5 Thou hast all treasures in thy sole possession, treasures made manifest and treasures hidden.
Defer not thou, O Maghavan, my longing: thou, art Director, Indra, thou art Giver.
6 To him who set the light in things of splendour, and with all sweetness blent essential sweetness,
To Indra hath this welcome hymn that strengthens been uttered by the votary Brhaduktha.

HYMN LV. Indra.

1. FAR is that secret name by which, in terror, the worlds invoked thee and thou gavest vigour
The earth and heaven thou settest near each other, and Maghavan, madest bright thy Brother's Children.
2 Great is that secret name and far−extending, whereby thou madest all that is and shall be.
The Five Tribes whom he loveth well have entered the light he loveth that was made aforetime.
3 He filled the heaven and earth and all between them, Gods five times sevenfold in their proper seasons.
With four−and−thirty lights he looks around him, lights of one colour though their ways are divers.
4 As first among the lights, O Dawn, thou shonest, whereby thou broughtest forth the Stay of Increase,
Great art thou, matchless is thine Asura nature, who, high above, art kin to those beneath thee.
5 The old hath waked the young Moon from his slumber who runs his circling course with many round hi m.
Behold the Gods' high wisdom in its greatness: he who died yesterday to−day is living.
6 Strong is the Red Bird in his strength, great Hero, who from of old hath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.
7 Through these the Thunderer gained strong manly vigour, through whom he waxed in power to smite d own
Vrtra,−
Who through the might of Indra's operation came forth as Gods in course of Law and Order.
8 All−strong, performing works with his companion, All−marking, rapid Victor, Curse−averter,
The Hero, waxing, after draughts of Soma, blew far from heaven the Dasyus with his weapon.

HYMN LVI. Visvedevas.

1. HERE is one light for thee, another yonder: enter the third and he therewith united.
Uniting with a body be thou welcome, dear to the Gods in their sublimest birthplace.
2 Bearing thy body, Vajin, may thy body afford us blessing and thyself protection.
Unswerving, stablish as it were in heaven thine own light as the mighty God's supporter.
3 Strong Steed art thou: go to the yearning Maidens with vigour, happily go to heaven and praises:
Fly happily to the Gods with easy passage, according to the first and faithful statutes.
4 Part of their grandeur have the Fathers also gained: the Gods have seated mental power in them as Gods

.
They have embraced within themselves all energies, which, issuing forth, again into their bodies pass.
5 They strode through all the region with victorious might, establishing the old immeasurable laws.
They compassed in their bodies all existing things, and streamed forth offipring in many successive forms
.
6 In two ways have the sons established in his place the Asura who finds the light, by the third act,
As fathers, they have set their heritage on earth, their offspring, as a thread continuously spun out.
7 As in a ship through billows, so through regions of air, with blessings, through toils and troubles
Hath Brhaduktha brought his seed with glory, and placed it here and in the realms beyond us.

HYMN LVIL Visvedevas.

1. LET us not, Indra, leave the path, the Soma–presser's sacrifice: Let no malignity dwell with us.
2 May we obtain, completely wrought, the thread spun out to reach the Gods,
That perfecteth the sacrifice.
3 We call the spirit hither with the Soma of our parted sires,
Yea, with the Fathers' holy hymns.
4 Thy spirit come to thee again for wisdom, energy, and lire,
That thou mayst long behold the sun!
5 O Fathers, may the Heavenly Folk give us our spirit once again,
That we may be with those who live.
6 O Soma with the spirit still within us, blest with progeny,
May we be busied in the law.

HYMN LVIII. Manas or Spirit.

1. THY spirit, that went far away to Yama to Vivasvan's Son, We cause to come to thee again that thou m
ayst live and sojourn here. 2 Thy spirit, that went far away, that passed away to earth and heaven, We cau
se to come to thee again that thou mayst live and sojourn here. 3 Thy spirit, that went far away, away to th
e four–cornered earth, We cause to come to thee again that thou mayst live and sojourn here. 4 Thy spirit,
that went far away to the four quarters of the world, We cause to come to thee again that thou mayst live
and sojourn here. 5 Thy spirit, that went far away, away unto the billowy sea, We cause to come to thee a
gain that thou mayst live and sojourn here. 6 Thy spirit, that went far away to beams of light that flash and
flow, We cause to come to tbee again that thou mayst live and sojourn here. 7 Thy spirit, that went far aw
ay, went to the waters and the plants, We cause to come to thee again that thou mayst live and sojourn her
e.
8 Thy spirit, that went far away, that visited the Sun and Dawn.
We cause to come to thee again that thou mayst live and sojourn here.
9 Thy spirit, that went far away, away to lofty mountain heights,
We cause to come to thee again that thou mayst live and sojourn here.
10 Thy spirit, that went far away into this All, that lives and moves,
We cause to come to thee again that thou mayst live and sojourn here.
11 Thy spirit, that went far away to distant realms beyond our ken,
We cause to come to thee again that thou mayst live and sojourn here.
12 Thy spirit, that went far away to all that is and is to be,
We cause to come to thee again that thou mayst live and sojourn heie.

HYMN LIX. Nirrti and Others.

1. His life hath been renewed and carried forward as two men, car−borne, by the skilful driver.
One falls, then seeks the goal with quickened vigour. Let Nirrti depart to distant places.
2 Here is the psalm for wealth, and food, in plenty: let us do many deeds to bring us glory.
All these our doings shall delight the singer. Let Nirrti depart to distant places.
3 May we o'ercome our foes with acts of valour, as heaven is over earth, hills over lowlands.
All these our deeds the singer hath considered. Let Nirrti depart to distant places.
4 Give us not up as prey to death, O Sorna still let us look upon the Sun arising.
Let our old age with passing days be kindly. Let Nirrti depart to distant places.
5 O Asuniti, keep the soul within us, and make the days we have to live yet longer.
Grant that we still may look upon the sunlight: strengthen thy body with the oil we bring thee.
6 Give us our sight again, O Asuniti, give us again our breath and our enjoyment.
Long may we look upon the Sun uprising; O Anumati, favour thou and bless us.
7 May Earth restore to us our vital spirit, may Heaven the Goddess and mid−air restore it.
May Soma give us once again our body, and Pusan show the Path of peace and comfort.
8 May both Worlds bless Subandhu, young Mothers of everlasting Law.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.
9 Health−giving medicines descend sent down from heaven in twos and threes,
Or wandering singly on the earth. May Heaven and Earth uproot and sweep iniquity and shame away: nor sin
nor sorrow trouble thee.
10 Drive forward thou the wagon−ox, O Indra, which brought Usinarani's wagon hither.
May Heaven and Earth uproot and sweep iniquity and shame away: nor sin nor sorrow trouble thee.

HYMN LX. Asamati and Others.−

1. BRINGING our homage we have come to one magnificent in look. Glorified of the mighty Gods
2 To Asamati, spring of gifts, lord of the brave, a radiant car,
The conqueror of Bhajeratha
3 Who, when the spear hath armed his hand, or even weaponless o'erthrows
Men strong as buffaloes in fight;
4 Him in whose service flourishes Iksvaku, rich and dazzling−bright.
As the Five Tribes that are in heaven.
5 Indra, support the princely power of Rathaprosthas matched by none,
Even as the Sun for all to see.
6 Thou for Agastya's sister's sons yokest thy pair of ruddy steeds.

Thou troddest niggards under foot, all those, O King, who brought no gifts.
7 This is the mother, this the sire, this one hath come to be thy life.
What brings thee forth is even this. Now come, Subandhu, get thee forth.
8 As with the leather thong they bind the chariot yoke to hold it fast,
So have I held thy spirit fast, held it for life and not for death, held it for thy security.
9 Even as this earth, the mighty earth, holds fast the monarchs of the wood.
So have I held thy spirit fast, held it for life and not for death, held it for thy security.
10 Subandlin's spirit I have brought from Yarna, from Vivasvan's Son,
Brought it for life and not for death, yea, brought it for security.
11 The wind blows downward from on high, downward the Sun−God sends his heat,

Downward the milch−cow pours her milk: so downward go thy pain and grief.
12 Felicitous is this mine hand, yet more felicitous is this.
This hand contains all healing balms, and this makes whole with gentle touch.

HYMN LXI. Visvedevas.

1. THE welcome speaker in the storm of battle uttered with might this prayer to win the Asvins,
When the most liberal God, for Paktha, rescued his parents, and assailed the seven Hotras.
2 Cyavana, purposing deceptive presents, with all ingredients, made the altar ready.
Most sweet−voiced Turvayana poured oblations like floods of widely fertilizing water.
3 To his oblations, swift as thought, ye hurried, and welcomed eagerly the prayers he offered.
With arrows in his hand the Very Mighty forced from him all obedience of a servant.
4 I call on you the Sons of Dyaus, the Asvins, that a dark cow to my red kine be added.
Enjoy my sacrifice, come to my viands contented, not deceiving expectation. '
10 Uttering praise to suit the rite Navagvas came speedily to win the damsel's friendship.
They who approached the twice−strong stable's keeper, meedless would milk the rocks that naught had shaken.
11 Swift was new friendship with the maid they quickly accepted it as genuine seed and bounty.
Milk which the cow Sabardugha had yielded was the bright heritage which to thee they offered.
12 When afterwards they woke− and missed the cattle, the speaker thus in joyful mood addressed them:
Matchless are singers throulgh the Vasu's nature; he bringeth them all food and all possessions.
13 His followers then who dwelt in sundry places came and desired too slay the son of Nrsad.
Resistless foe, be found the hidden treasure of Susna multiplied in numerous offipring.
14 Thou, called Effulgence, in whose threefold dwelling, as in the light of heaven, the Gods are sitting,
Thou who art called Agni or Jatavedas, Priest, hear us, guileless Priest of holy worship.
15 And, Indra, bring, that I may laud and serve them, those Two resplendent glorious Nasatyas,
Blithe, bounteous, man−like, to the sacrificer, honoured among our men with offered viands.
16 This King is praised and honoured as Ordainer: himself the bridge, the Sage speeds o'er the waters.
He hath stirred up Kaksivan, stirred up Agni, as the steed's swift wheel drives the felly onward.
17 Vaitarana, doubly kinsman, sacrificer, shall milk the cow who ne'er hath calved, Sabardhu,
When I encompass Varuna and Mitra with lauds, and Aryaman in safest shelter.
18 Their kin, the Prince in heaven, thy nearest kinsman, turning his thought to thee thus speaks in kindnes s:
This is our highest bond: I am his offspring. How many others came ere I succeeded?
19 Here is my kinship, here the place I dwell in: these are my Gods; I in full strength am present.
Twice−born am I, the first−born Son of Order: the Cow milked this when first she had her being.
20 So mid these tribes he rests, the friendly envoy, borne on two paths, refulgent Lord of fuel.
When, like a line, the Babe springs up erectly, his Mother straight hath borne him strong to bless us.
21 Then went the milch−kine forth to please the damsel, and for the good of every man that liveth.
Hear us, O wealthy Lord; begin our worship. Thou hast grown mighty through Asvaghna's virtues.

22 And take thou notice of us also, Indra, for ample riches, King whose arm wields thunder!
Protect our wealthy nobles, guard our princes unmenaced near thee, Lord of Tawny Coursers.
23 When he goes forth, ye Pair of Kings, for booty, speeding to war and praise to please the singer,−
I was the dearest sage of those about him,−let him lead these away and bring them safely.
24 Now for this noble man's support and comfort, singing with easy voice we thus implore thee:
Impetuous be his son and fleet his courser: and may I be his priest to win him glory.

25 If, for our strength, the priest with adoration to win your friendship made the laud accepted,
That laud shall be a branching road to virtue for every one to whom the songs are suited.
26 Glorified thus, with holy hymns and homage:−Of noble race, with Waters, God−attended
May he enrich us for our prayers and praises: now can the cow be milked; the path is open.
27 Be to us, then, ye Gods who merit worship, be ye of one accord our strong protection,
Who went on various ways and brought us vigour, ye who are undeceivable explorers.

HYMN LXII. Visvedevas, Etc.

1. YE, who, adorned with guerdon through the sacrifice, have won you Indra's friendship and eternal life,
Even to you be happiness, Angirases. Welcome the son of Manu, ye who are most wise.
2 The Fathers, who drave forth the wealth in cattle, have in the year's courses cleft Vala by Eternal Law:
A lengthened life be yours, O ye Angirases. Welcome the son of Manu, ye who are most wise.
3 Ye raised the Sun to heaven by everlasting Law, and spread broad earth, the Mother, out on every side.
Fair wealth of progeny be yours, Angirases. Welcome the son of Manu, ye who are most wise.
4 This kinsman in your dwellingplace speaks pleasant words: give car to this, ye Rsis, children of the God
s.
High Brahman dignity be yours, Angirases. Welcome the son of Manu, ye who are most wise.
5 Distinguished by their varied form, these Rsis have been deeply moved.
These are the sons of Angirases: from Agni have they sprung to life.
6 Distinguished by their varied form, they sprang from Agni, from the sky.
Navagva and Dasagva, noblest Angiras, he giveth bounty with the Gods.
7 With Indra for associate the priests have cleared the stable full of steeds and kine,
Giving to me a thousand with their eightmarked cars, they gained renown among the Gods.
8 May this man's sons be multiplied; like springing corn may Manu grow,
Who gives at once in bounteous gift a thousand kine, a hundred steeds.
9 No one attains to him, as though a man would grasp the heights of heaven.
Savarnya's sacrificial meed hath broadened like an ample flood.
10 Yadu and Turva, too, have given two Dasas, well−disposed, to serve,
Together with great store of kine.
11 Blest be the hamlet's chief, most liberal Manu, and may his bounty rival that of Surya.
May the God let Ssvarni's life be leng
thened, with whom, unwearied, we have lived and prospered.

HYMN LXIII. Visvedevas.

1. MAY they who would assume kinship from far away, Vivasvan's generations, dearly loved of men,
Even the Gods who sit upon the sacred grass of Nahusa's son Yayati, bless and comfort us.
2 For worthy of obeisance, Gods, are all your names, worthy of adoration and of sacrifice.
Ye who were born from waters, and from Aditi, and from the earth, do ye here listen to my call.
3 I will rejoice in these Adityas for my weal, for whom the Mother pours forth water rich in balm,
And Dyaus the Infinite, firm as a rock, sweet milk,−Gods active, strong through lauds, whose might the B
ull
upholds.

4 Looking on men, ne'er slumbering, they by their deserts attained as Gods to lofty immortality.
Borne on refulgent cars, sinless, with serpents' powers, they robe them, for our welfare, in the height of

heaven.
5 Great Kings who bless us, who have come to sacrifice, who, ne'er assailed, have set their mansion in the sky,−
These I invite with adoration and with hymns, mighty Adityas, Aditi, for happiness.
6 Who offereth to you the laud that ye accept, O ye All−Gods of Manu, many as ye are?
Who, Mighty Ones, will prepare for you the sacrifice to bear us over trouble to felicity?
7 Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul,
Vouchsafe us, ye Adityas, sheitcr free from fear, and make us good and easy paths to happiness.
8 Wise Deities, who have dominion o'er the world, ye thinkers over all that moves not and that moves,
Save us from uncommitted and committed sin, preserve us from all sin to−day for happiness.
9 In battles we invoke Indra still swift to hear, and all the holy Host of Heaven who banish grief,
Agni, Mitra, and Varuna that we may gain, Dyays, Bhaga, Maruts, Prthivi for happiness:
10 Mightily−saving Earth, incomparable Heaven the good guide Aditi who gives secure defence
The well−oared heavenly Ship that lets no waters in, free from defect, will we ascend for happiness.
11 Bless us, all Holy Ones, that we may have your help, guard and protect us from malignant injury.
With fruitful invocation may we call on you, Gods, who give ear to us for grace, for happiness.
12 Keep all disease afar and sordid sacrifice, keep off the wicked man's malicious enmity.
Keep far away from us all hatred, O ye Gods, and give us ample shelter for our happiness.
13 Untouched by any evil, every mortal thrives, and, following the Law, spreads in his progeny.
Whom ye with your good guidance, O Adityas, lead safely through all his pain and grief to happiness.
14 That which ye guard and grace in battle, O ye Gods, ye Maruts, where the prize is wealth, where heroes win,
That conquering Car, O Indra, that sets forth at dawn, that never breaks, may we ascend for happiness.
15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle, for the light;
Blessing upon the wombs that bring male children forth, and blessing, O ye Maruts, for the gain of wealth.
16 The noblest Svasti with abundant riches, who comes to what is good by distant pathway,−
May she at home and far away preserve us, and dwell with us under the Gods' protection
17 Thus hatb the thoughtful sage, the son of Plati, praised you, O Aditi and all Adityas,
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXIV. Visvedevas.

1. WHAT God, of those who hear, is he whose well−praised name we may record in this our sacrifice; and how?
Who will be gracious? Who of many give us bliss? Who out of all the Host will come to lend us aid?
2 The will and thoughts within my breast exert their power: they yearn with love, and fly to all the regions round.
None other comforter is found save only these: my longings and my hopes are fixt upon the Gods.
3 To Narasamsa and to Pusan I sing forth, unconcealable Agni kindied by the Gods.
To Sun and Moon, two Moons, to Yama in the heaven, to Trita, Vata, Dawn, Night, and the Atvins Twain.
4 How is the Sage extolled whom the loud singers praise? What voice, what hymn is used to laud Brhaspati?
May Aja−Ekapad with Rkvans swift to hear, and Ahi of the Deep listen unto our call.

5 Aditi, to the birth of Daksa and the vow thou summonest the Kings Mitra and Varuna.
With course unchecked, with many chariots Aryaman comes with the seven priests to tribes of varied sort.

6 May all those vigorous Coursers listen to our cry, hearers of invocation, speeding on their way;
Winners of thousands where the priestly meed is won, who gather of themselves great wealth in every rac
e.
7 Bring ye Purandbi, bring Vayu who yokes his steeds, for friendship bring ye Pusan with your songs of

praise:
They with one mind, one thought attend the sacrifice, urged by the favouring aid of Savitar the God.
8 The thrice−seven wandering Rivers, yea, the mighty floods, the forest trees, the mountains, Agni to our aid,
Krsanu, Tisya, archers to our gathering−place, and Rudra strong amid the Rudras we invoke.
9 Let the great Streams come hither with their mighty help, Sindhu, Sarasvati, and Sarayu with waves.
Ye Goddess Floods, ye Mothers, animating all, promise us water rich in fatness and in balm.
10 And let Brhaddiva, the Mother, hear our call, and Tvastar, Father, with the Goddesses and Dames.
Rbhuksan, Vaja, Bhaga, and Rathaspati, and the sweet speech of him who labours guard us well!
11 Pleasant to look on as a dwelling rich in food is the blest favour of the Maruts, Rudra's Sons.
May we be famed among the folk for wealth in kine. and ever come to you, ye Gods, with sacred food.
12 The thought which ye, O Maruts, Indra and ye Gods have given to me, and ye, Mitra and Varuna,−
Cause this to grow and swell like a milchcow with milk. Will ye not bear away my songs upon your car?
13 O Maruts, do ye never, never recollect and call again to mind this our relationship?
When next we meet together at the central point, even there shall Aditi confirm our brotherhood.
14 The Mothers, Heaven and Earth, those mighty Goddesses, worthy of sacrifice, ecune with the race of Gods.
These Two with their support uphold both Gods and men, and with the Fathers pour the copious genial stream.
15 This invocation wins all good that we desire Brhaspati, highly−praised Aramati, are here,
Even where the stone that presses meath rings loudly out, and where the sages make their voices heard wi
th
hymns.
16 Thus hath the sage, skilled in loud singers' duties, desiring riches, yearning after treasure,
Gaya, the priestly singer, with his praises and hymns contented the Celestial people.
17 Thus hath the thoughtful sage the son of Plati, praised you, O Aaiti and all Adityas.
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXV. Visvedevas.

I. MAY Agni, Indra, Mitra, Varuna consent, Aryaman, Vayu, Pusan, and Sarasvati,
Adityas, Maruts, Visnu, Soma, lofty Sky, Rudra and Aditi, and Brahmanaspati.
2 Indra and Agni, Hero−lords when Vrtra fell, dwelling together, speeding emulously on,
And Soma blent with oil, putting his greatness forth, have with their power filled full the mighty firmame
nt.
3 Skilled in the Law I lift the hymn of praise to these, Law−strengtheners, unassailed, and great in majest
y.
These in their wondrous bounty send the watery sea: may they as kindly Friends send gifts to make us gre
at.

4 They with their might have stayed Heaven, Earth, and Prthivi, the Lord of Light, the firmament, −the lustrous spheres.
Even as fleet−foot steeds who make their masters glad, the princely Gods are praised, most bountiful to man.
5 Bring gifts to Mitra and to Varuna who, Lords of all, in spirit never fail the worshipper,
Whose statute shines on high through everlasting Law, whose places of sure refuge are the heavens and earth.
6 The cow who yielding milk goes her appointed way hither to us as leader of holy rites,
Speaking aloud to Varuna and the worshipper, shall with oblation serve Vivasvan and the Gods.
7 The Gods whose tongue is Agni dwell in heaven, and sit, aiders of Law, reflecting, in the seat of Law.
They propped up heaven and then brought waters with their might, got sacrifice and in a body made it fair.
8 Born in the oldest time, the Parents dwelling round are sharers of one mansion in the home of Law.
Bound by their common vow Dyaus, Prthivi stream forth the moisture rich in oil to Varuna the Steer.
9 Parjanya, Vata, mighty, senders of the rain, Indra and Vayu, Varuna, Mitra, Aryaman:
We call on Aditi, Adityas, and the Gods, those who are on the earth, in waters, and in heaven.
10 Tvastar and Vayu, those who count as Rbhus, both celestial Hotar−priests, and Dawn for happiness,
Winners of wealth, we call, and wise Brhaspati, destroyer of our foes, and Soma Indra's Friend.

11 They generated prayer, the cow, the horse, the plants, the forest trees, the earth, the waters, and the hills.
These very bounteous Gods made the Sun mount to heaven, and spread the righteous laws of Aryas o'er the land.
12 O Asvins, ye delivered Bhujyu from distress, ye animated Syava, Vadhrmati's son.
To Vimada ye brought his consort Kamadyu, and gave his lost Visnapu back to Visvaka.
13 Thunder, the lightning's daughter, Aja−Ekapad, heaven's bearer, Sindhu, and the waters of the sea:
Hear all the Gods my words, Sarasvati give ear together with Purandhi and with Holy Thoughts.
14 With Holy Thoughts and with Purandhi may all Gods, knowing the Law immortal, Manu's Holy Ones,
Boon−givers, favourers, finders of light, and Heaven, with gracious love accept my songs, my prayer, my hymn.
15 Immortal Gods have I, Vasistha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVI. Visvedevas.

1. I CALL the Gods of lofty glory for our weal, the makers of the light, well−skilled in sacrifice;
Those who have waxen mightily, Masters of all wealth, Immortal, strengthening Law, the Gods whom Indra leads.
2 For the strong band of Maruts will we frame a hymn: the chiefs shall bring forth sacrifice for Indra's troop,
Who, sent by Indra and advised by Varuna, have gotten for themselves a share of Surya's light
3 May Indra with the Vasus keep our dwelling safe, and Aditi with Adityas lend us sure defence.
May the God Rudra with the Rudras favour us, and Tvastar with the Dames further us to success.
4 Aditi, Heaven and Earth, the great eternal Law, Indra, Visnu, the Maruts, and the lofty Sky.

We call upon Adityas, on the Gods, for help, on Vasus, Rudras, Savitar of wondrous deeds.
5 With Holy Thoughts Sarasvan, firm−lawed Varuna, great Vayu, Pusan, Visnu, and the Asvins Twain,
Lords of all wealth, Immortal, furtherers of prayer, grant us a triply−guarding refuge from distress.
6 Strong be the sacrifice, strong be the Holy Ones, strong the preparers of oblation, strong the Gods.
Mighty be Heaven and Earth, true to eternal Law, strong be Parjanya, strong be they who laud the Strong.

7 To win us strength I glorify the Mighty Twain, Agni and Soma, Mighty Ones whom many laud.
May these vouchsafe us shelter with a triple guard, these whom the strong have served in worship of the Gods.
8 Potent, with firm−fixt laws, arranging sacrifice, visiting solemn rites in splendour of the day,
Obeying Order, these whose priest is Agni, free from falsehood, poured the waters out when Vrtra died.
9 The Holy Ones engendered, for their several laws, the heavens and earth, the waters, and the plants and trees.
They filled the firmament with heavenly light for help: the Gods embodied Wish and made it beautiful.
10 May they who bear up heaven, the Rbhus deft of hand, and Vata and Parjanya of the thundering Bull,
The waters and the plants, promote the songs we sing: come Bhaga, Rati, and the Vaijns to my call.
11 Sindhu, the sea, the region, and the firmament, the thunder, and the ocean, Aja−Ekapad,
The Dragon of the Deep, shall listen to my words, and all the Deities and Princes shall give ear.
12 May we, be yours, we men, to entertain the Gods: further our sacrifice and give it full success.
Adityas, Rudras, Vasus, givers of good gifts, quicken the holy hymns which we are singing now
13 I follow with success upon the path of Law the two celestial Hotars, Priests of oldest time.
We pray to him who dwelleth near, Guard of the Field, to all Immortal Gods who never are remiss.
14 Vasistha's sons have raised their voices, like their sire. Rsi−like praying to the Gods for happiness.
Like friendly−minded kinsmen, come at our desire, O Gods, and shake down treasures on us from above.
15 Immortal Gods have I, Vasistha, lauded, Gods set on high above all other beings.
May they this day grant us wide space and freedom: ye Gods, preserve us evermore with blessings.

HYMN LXVII. Brhaspati.

1. THIS holy hymn, sublime and sevenheaded, sprung from eternal Law, our sire discovered.
Ayasya, friend of all men, hath engendered the fourth hymn as he sang his laud to Indra.
2 Thinking aright, praising eternal Order, the sons of Dyaus the Asura, those heroes,
Angirases, holding the rank of sages, first honoured sacrifice's holy statute.
3 Girt by his friends who cried with swanlike voices, bursting the stony barriers of the prison,
Brhaspati spake in thunder to the cattle, and uttered praise and song when he had found them.
4 Apart from one, away from two above him, he drave the kine that stood in bonds of falsehood.
Brhaspati, seeking light amid the darkness, drave forth the bright cows: three he made apparent.
5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.
Brhaspati discovered, while he thundered like Dyaus, the dawn, the Sun, the cow, the lightning.
6 As with a hand, so with his roaring Indra cleft Vala through, the guardian of the cattle.
Seeking the milk−draught with sweatshining comrades he stole the Pani's kine and left him weeping.
7 He with bright faithful Friends, winners of booty, hath rent the milker of the cows asunder.
Brhaspati with wild boars strong and mighty, sweating with heat, hath gained a rich possession.
8 They, longing for the kine, with faithful spirit incited with their hymns the Lord of cattle.
Brhaspati freed the radiant cows with comrades self−yoked, averting shame from one another.
9 In our assembly with auspicious praises exalting him who roareth like a lion,
Maywe, in every fight where heroes conquer, rejoice in strong Brhaspati the Victor.

10 When he had won him every sort of booty and gone to heaven and its most lofty mansions,
Men praised Brhaspati the Mighty, bringing the light within their mouths from sundry places.
11 Fulfil the prayer that begs for vital vigour: aid in your wonted manner even the humble.
Let all our foes be turned and driven backward. Hear this, O Heaven and Earth, ye All−producers.
12 Indra with mighty strength cleft asunder the head of Arbuda the watery monster,
Slain Ahi, and set free the Seven Rivers. O Heaven and Earth, with all the Gods protect us.

HYMN LXVIII. Brhaspati.

1. LIKE birds who keep their watch, plashing in water, like the loud voices of the thundering rain−cloud,
Like merry streamlets bursting from the mountain, thus to Brhaspati our hymns have sounded.
2 The Son of Angirases, meeting the cattle, as Bhaga, brought in Aryaman among us.
As Friend of men he decks the wife and husband: as for the race, Brhaspati, nerve our coursers.
3 Brhaspati, having won them from the mountains, strewed down, like barley out of winnowing− baskets,

The vigorous, wandering cows who aid the pious, desired of all, of blameless form, well−coloured.
4 As the Sun dews with meath the seat of Order, and casts a flaming meteor down from heaven.
So from the rock Brhaspati forced the cattle, and cleft the earth's skin as it were with water.
5 Forth from mid air with light he dravc the darkness, as the gale blows a lily from the fiver.
Like the wind grasping at the cloud of Vala, Brhaspati gathered to himself the cattle,
6 Brhaspati, when he with fiery lightnings cleft through the weapon of reviling Vala,
Consumed.him as tongues cat what teeth have compassed: he threw the prisons of the red cows open.
7 That secret name borne by the lowing cattle within the cave Brhaspati discovered,
And drave, himself, the bright kine from the mountain, like a bird's young after the egg's disclosure.
8 He looked around on rock−imprisoned sweetness as one who eyes a fish in scanty water.
Brhaspati, cleaving through with varied clamour, brought it forth like a bowl from out the timber.
9 He found the light of heaven, and fire, and Morning: with lucid rays he forced apart the darkness.
As from a joint, Brhaspati took the marrow of Vala as he gloried in his cattle.
10 As trees for foliage robbed by winter, Vala mourned for the cows Brhaspati had taken.
He did a deed ne'er done, ne'er to be equalled, whereby the Sun and Moon ascend alternate.

11 Like a dark steed adorned with pearl, the Fathers have decorated heaven With constellation
s. They set the light in day, in night the darkness. Brhaspati cleft the rock and found the cattle.
12 This homage have we.offered to the Cloud God who thunders out to many in succession.
May this Brhaspati vouchsafe us fulness of life with kine and horses, men, and heroes.

HYMN LXIX. Agni.

1. Auspicious is the aspect of Vadhryasva's fire good is its guidance, pleasant are its visitings.
When first the people Of Sumitra kindle it, with butter poured thercon it crackles and shines bright.
2 Butter is that which makes Vadhryaiva's fire growstrong: the butter is its food, the butter makes it fat.
It spreads abroad when butter hath been offered it, and balmed with streams of butter shines forth like the Sun.
3 Still newest is this face of thine, O Agni, which Manu and Sumitra have enkindled.
So richly shine, accept our songs with favour, so give us strengthening food, so send us glory.

4 Accept this offering, Agni, whom aforetime Vadhryasva, hath entreated and enkindled.
Guard well our homes and ople, guard our bodies, protect thy girt to us which thou hast granted.
5 Be splendid, guard us Kinsman of Vadhryasva: let not the enmity of men o'ercome thee,
Like the bold hero Cyavana, I Sumitra tell forth the title of Vadhryaiva's Kinsman.
6 All treasures hast thou won, of plains and mountains, and quelled the Dasas' and Aryas' hatred.
Like the bold hero Cyavana, O Agni, mayst thou subdue the men who long for battle.
7 Deft Agni hath a lengthened thread, tall oxen, a thousand heifers, numberless devices.
Decked by the men, splendid among the splendid, shine brightly forth amid devout Sumitras.
8 Thine is the teeming cow, O Jatavedas, who pours at once her ceaseless flow, Sabardhuk,
Thou. art lit up by men enriched with guerdon, O Agni, by the pious−souled Sumitras.
9 Even Immortal Gods, O Jatavedas, Vadhryasva's Kinsman, have declared thy grandeur.
When human tribes drew near with supplication thou conqueredst with men whom thou hadst strengthene d.
10 Like as a father bears his son, O Agni, Vadhryasva bare thee in his lap and served thee.
Thou, Youngest God, having enjoyed his fuel, didst vanquish those of old though they were mighty.
11 Vadhryasva's Agni evermore hath vanquished his foes with heroes who had pressed the Soma.
Lord of bright rays, thou burntest up the battle, subduing, as our help, e'en mighty foemen.
12 This Agni of Vadhryasva, Vrtra−slayer, lit from of old, must be invoked with homage.
As such assail our enemies, Vadhryasva, whether the foes be strangers or be kinsmen.

HYMN LXX. Apris.

1. ENJOY, O Agni, this my Fuel, welcome the oil−filled ladle where we pour libation.
Rise up for worship of the Gods, wise Agni, on the earth's height, while days are bright with beauty.
2 May he who goes before the Gods come hither with steeds whose shapes are varied, Narasarhsa.
May he, most Godlike, speed our offered viands with homage God−ward on the path of Order.
3 Men with oblations laud most constant Agni, and pray him to perform an envoy's duty.
With lightly−rolling car and best draught−horses, bring the Gods hither and sit down as Hotar.
4 May the delight of Gods spread out transversely: may it be with us long in length and fragrant.
O Holy Grass divine, with friendly spirit bring thou the willing Gods whose Chief is Indra.
5 Touch ye the far−extending height of heaven or spring apart to suit the wide earth's measure.
Yearning, ye Doors, with those sublime in greatness, seize eagerly the heavenly Car that cometh.
6 Here in this shrine may Dawn and Night, the Daughters of Heaven, the skilful Goddesses, be seated.
In your wide lap, auspicious, willing Ladies may the Gods seat them with a willing spirit.
7 Up stands the stone, high burns the fire enkindled: Aditi's lap contains the Friendly Natures

Ye Two Chief Priests who serve at this our worship, may ye, more skilled, win for us rich possessions.
8 On our wide grass, Three Goddesses be seated: for you have we prepared and made it pleasant.
May Ila, she whose foot drops oil, the Goddess, taste, man−like, sacrifice and well−set presents.
9 Since thou, God Tvastar, hast made beauty perfect, since hou hast been the Angirases' Companion,
Willing, most wealthy, Giver of possessions, grant us the Gods' assembly, thou who knowest.
10 Well−knowing, binding with thy cord, bring hither, Lord of the Wood, the Deities' assembly.
The God prepare and season our oblations may Heaven and Earth be gracious to my calling.
11 Agni, bring hither Varuna to help us, Indra from heaven, from air's mid−realm the Maruts.
On sacred grass all Holy ones be seated and let the Immortal Gods rejoice in Svaha.

HYMN LXXI. Jnanam

1. WHEN−men, Brhaspati, giving names to objects, sent out Vak's first and earliest utterances,
All that was excellent and spotless, treasured within them, was disclosed through their affection.
2 Where, like men cleansing corn−flour in a cribble, the wise in spirit have created language,
Friends see and recognize the marks of friendship: their speech retains the blessed sign imprinted.
3 With sacrifice the trace of Vak they foIlowed, and found her harbouring within the Rsis.
They brought her, dealt her forth in many places: seven singers make her tones resound in concert.
4 One man hath ne'er seen Vak, and yet he seeth: one man hath hearing but hath never heard her.
But to another hath she shown her beauty as a fond well−dressed woman to her husband.
5 One man they call a laggard, dull in friendship: they never urge him on to deeds of valour.
He wanders on in profitless illusion: the Voice he heard yields neither fruit,nor blossom.
6 No part in Vak hath he who hath abandoned his own dear friend who knows the truth of friendship.
Even if he hears her still in vain he listens: naught knows he of the path of righteous action.
7 Unequal in the quickness of their spirit are friends endowed alike with eyes and hearing.
Some look like tanks that reach the mouth or shoulder, others like pools of water fit to bathe in.
8 When friendly Brahmans sacrifice together with mental impulse which the heart hath fashioned,
They leave one far behind through their attainments, and some who count as Brahmans wander elsewhere
.
9 Those men who step not back and move not forward, nor Brahmans nor preparers of libations,
Having attained to Vak in sinful fashion spin out their thread in ignorance like spinsters.
10 All friends are joyful in the friend who cometh in triumph, having conquered in assembly.
He is their blame−averter, food−provider prepared is he and fit for deed of vigour.
11 One plies his constant task reciting verses. one sings the holy psalm in Sakvari measures.
One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

HYMN LXXII. The Gods.

1. LET US with tuneful skill proclaim these generations of the Gods, That one may see them when these hymns are chanted in a future age.
2 These Brahmanaspati produced with blast and smelting, like a Smith,
Existence, in an earlier age of Gods, from Non−existence sprang.
3 Existence, in the earliest age of Gods, from Non−existence sprang.
Thereafter were the regions born. This sprang from the Productive Power.
4 Earth sprang from the Productive Power the regions from the earth were born.
Daksa was born of Aditi, and Aditi was Daksa's Child.
5 For Aditi, O Daksa, she who is thy Daughter, was brought forth.
After her were the blessed Gods born sharers of immortal life.
6 When ye, O Gods, in yonder deep closeclasping one another stood,

Thence, as of dancers, from your feet a thickening cloud of dust arose. 7 W
hen, O ye Gods, like Yatis, ye caused all existing things to grow, Then ye
brought Surya forward who was lying hidden in the sea. 8 Eight are the So
ns of Adid who from her body sprang to life. With seven she went to meet
the Gods she cast Martanda far away. 9 So with her Seven Sons Aditi went
forth to meet the earlier age. She brought Martanda thitherward to spring t
o life and die again.

HYMN LXXIII. Indra.

1. THOU wast born mighty for victorious valour, exulting, strongest, full of pride and courage.
There, even there, the Maruts strengthened Indra when. his most rapid Mother stirred the Hero.
2 There with fiend's ways e'en Prsni was seated: with much laudation they exalted Indra.
As if encompassed by the Mighty−footed, from darkness, near at hand, forth came the Children.
3 High are thy feet when on thy way thou goest: the strength thou foundest here hath lent thee vigour.
Thousand hyenas in thy mouth thou holdest. O Indra, mayst thou turn the Asvins hither.
4 Speeding at once to sacrifice thou comest for friendship thou art bringing both Nasatyas.
Thou hadst a thousand treasures in possession. The Asvins, O thou Hero, gave thee riches.
5 Glad, for the race that rests on holy Order, with friends who hasten to their goal, hath Indra
With these his magic powers assailed the Dasyu: he cast away the gloomy mists, the darkness.
6 Two of like name for him didst thou demolish, as Indra striking down the car of Usas.
With thy beloved lofty Friends thou camest, and with the assurance of thine heart thou slewest.
7 War−loving Namuci thou smotest, robbing the Dasa of his magic for the Rsi.
For man thou madest ready pleasant pathways, paths leading as it were directly God−ward.
8 These names of thine thou hast fulfilled completely: as Lord, thou boldest in thine arm, O Indra.
In thee, through thy great might, the Gods are joyful: the roots of trees hast thou directed upward.
9 May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters.
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.
10 When others call him offspring of the Courser, my meaning is that Mighty Power produced him.
He came from Manyu and remained in houses: whence he hath sprung is known to Indra only.
11 Like birds of beauteous wing the Priyamedhas, Rsis, imploring, have come nigh to Indra:
Dispel the darkness and fill full our vision deliver us as men whom snares entangle.

HYMN LXXIV. Indra.

1. I AM prepared to laud with song or worship the Noble Ones who are in earth and heaven, Or Coursers who have triumphed in, the contest, or those who famed, have won the prize with glory.
2 Their call, the c all of Gods, went up to heaven: they kissed the ground with glory−seeking spirit, There where the Gods lo ok on for happy fortune, and like the kindly heavens bestow their bounties.
3 This is the song of those Im mortal Beings who long for treasures in their full perfection. May these, completing prayers and sacrifices , bestow upon us wealth where naught is wanting.
4 Those living men extolled thy deed, O Indra, those w ho would fain burst through the stall of cattle, Fain to milk her who bare but once, great, lofty, whose Son s are many and her streams past number.
5 Sacivan, win to your assistance Indra who never bends, who o vercomes his foemen. Rbhuksan, Maghavan, the hymn's upholder, who, rich in food, bears man's kind frie nd, the thunder.
6 Since he who won of old anew hath triumphed, Indra hath earned his name of Vrtra−sla ycr. He hath appeared, the mighty Lord of Conquest. What we would have him do let him accomplish.

HYMN LXXV. The Rivers.

1. THE singer, O ye Waters in Vivasvan's place, shall tell your grandeur forth that is beyond compare.
The Rivers have come forward triply, seven and seven. Sindhu in might surpasses all the streams that flo w.
2 Varuna cut the channels for thy forward course, O Sindhu, when thou rannest on to win the race.

Thou speedest o'er precipitous ridges of the earth, when thou art Lord and Leader of these moving floods.
3 His roar is lifted up to heaven above the earth: he puts forth endless vigour with a flash of light.
Like floods of rain that fall− in thunder from the cloud, so Sindhu rushes on bellowing like a bull.
4 Like mothers to their calves, like milch kine with their milk, so, Sindhu, unto thee the roaring rivers run.

Thou leadest as a warrior king thine army's wings what time thou comest in the van of these swift streams
.
5 Favour ye this my laud, O Ganga, Yamuna, O Sutudri, Parusni and Sarasvati:
With Asikni, Vitasta, O Marudvrdha, O Arjikiya with Susoma hear my call.
6 First with Trstama thou art eager to flow forth, with Rasa, and Susartu, and with Svetya here,
With Kubha; and with these, Sindhu and Mehatnu, thou seekest in thy course Krumu and Gomati.
7 Flashing and whitely−gleaming in her mightiness, she moves along her ample volumes through the real
ms,
Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.
8 Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly−fashioned, rich in ample wealt
h.
Blest Silamavati and young Urnavati invest themselves with raiment rich in store of sweets.
9 Sindhu hath yoked her car, light−rolling, drawn by steeds, and with that car shall she win booty in this
fight.
So have I praised its power, mighty and unrestrained, of independent glory, roaring as it runs.

HYMN LXXVI. Press−stones.

1. I GRASP at you when power and strength begin to dawn: bedew ye, Indra and the Maruts, Heaven and
Earth,
That Day and Night, in every hall of sacrifice, may wait on us and bless us when they first spring forth.
2 Press the libation out, most excellent of all: the Pressing−stone is grasped like a hand−guided steed.
So let it win the valour that subdues the foe, and the fleet courser's might that speeds to ample wealth.
3 Juice that this Stone pours out removes defect of ours, as in old time it brought prosperity to man.
At sacrifices they established holy rites on Tvastar's milk−blent juice bright with the hue of steeds.
4 Drive ye the treacherous demons far away from us: keep Nirrti afar and banish Penury.
Pour riches forth for us with troops of hero sons, and bear ye up, O Stones, the song that visits Gods.
5 To you who are more mighty than the heavens themselves, who, finishing your task with more than
Vibhvan's speed,
More rapidly than Vayu seize the Soma juice, better than Agni give us food, to you I sing.
6 Stirred be the glorious Stones: let it press out the juice, the Stone with heavenly song that reaches up to
heaven,
There where the men draw forth the meath for which they long, sending their voice around in rivalry of
speed.
7 The Stones press out the Soma, swift as car−borne men, and, eager for the spoil, drain forth the sap ther
eof
To fill the beaker, they exhaust the udder's store, as the men purify oblations with their lips.
8 Ye, present men, have been most skilful in your work, even ye, O Stones who pressed Soma for Indra's
drink.
May all ye have of fair go to the Heavenly Race, and all your treasure to the earthly worshipper.

HYMN LXXVII. Maruts.

1. As with their voice from cloud they sprinkle treasure so are the wise man's liberal sacrifices.
I praise their Company that merits worship as the good Martits' priest to pay them honour.
2 The youths have wrought their ornaments for glory through many nights,—this noble band of Maruts.
Like stags the Sons of Dyatis have striven onward, the Sons of Aditi grown strong like pillars.
3 They who extend beyond the earth and heaven, by their own mass, as from the cloud spreads Surya;
Like mighty Heroes covetous of glory, like heavenly gallants who destroy the wicked.
4 When ye come nigh, as in the depth of waters, the earth is loosened, as it were, and shaken.
This your all—feedin sacrifice approaches: come all united, fraught, as 'twere with viands.
5 Ye are like horses fastened to the chariot poles, luminous with your beams, with splendour as at dawn;
Like self—bright falcons, punishers of wicked men, like hovering birds urged forward, scattering rain arou nd.
6 When ye come forth, O Maruts, from the distance, from the great treasury of rich possessions,
Knowing, O Vasus, boons that should be granted, even from afar drive back the men who hate us.
7 He who, engaged in the rite's final duty brings, as a man, oblation to the Maruts,
Wins him life's wealthy fulness, blest with heroes: he shall be present, too, where Gods drink Soma.
8 For these are helps adored at sacrifices, bringing good fortune by their name Adityas.
Speeding on cars let them protect our praises, delighting in our sacrifice and worship.

HYMN LXXVIII. Maruts.

1. Ye by your hymns are like high—thoughted singers, skilful, inviting Gods with sacrifices;
Fair to behold, like Kings, with bright adornment, like spotless gallants, leaders of the people:
2 Like fire with flashing flame, breast—bound with chains of gold, like tempest—blasts, self—moving, swift to
lend your aid;
As best of all foreknowers, excellent to guide, like Somas, good to guard the man who follows Law.
3 Shakers of all, like gales of wind they travel, like tongues of burning fires in their effulgence.
Mighty are they as warriors clad in armour, and, like the Fathers' prayers, Most Bounteous Givers.
4 Like spokes of car—wheels in one nave united, ever victorious like heavenly Heroes,
Shedding their precious balm like youthful suitors, they raise their voice and chant their psalm as singers.
5 They who are fleet to travel like the noblest steeds, long to obtain the prize like bounteous charioteers,
Like waters speeding on with their precipitous floods, like omniform Angirases with Sama—hymns.
6 Born from the stream, like press—stones are the Princes, for ever like the stones that crush in pieces;
Sons of a beauteous Dame, like playful children, like a great host upon the march with splendour.
7 Like rays of Dawn, the visitors of sacrifice, they shine with ornaments as eager to be bright.
Like rivers hasting on, glittering with their spears, from far away they measure out the distances.
8 Gods, send us happiness and make us wealthy, letting us singers prosper, O ye Maruts.
Bethink you of our praise and of our friendship: ye from of old have riches to vouchsafe us.

HYMN LXXIX. Agni.

1. I HAVE beheld the might of this Great Being. Immortal in the midst of tribes of mortals.
His jaws now open and now shut together: much they devour, insatiately chewing.
2 His eyes are turned away, his head is hidden: unsated with his tongue he eats the fuel.
With hands upraised, with reverence in the houses, for him they quickly bring his food together.

3 Seeking, as 'twere, his Mother's secret bosom, he, like a child, creeps on through wide−spread bushes.
One he finds glowing like hot food made ready, and kissing deep within the earth's recmes.
4 This holy Law I tell you, Earth and Heaven: the Infant at his birth dovours his Parents.

No knowledge of the God have I, a mortal. Yea, Agni knoweth best, for he hath wisdom.
5 This man who quickly gives him food, who offers his gifts of oil and butter and supports him, −
Him with his thousand eyes he closely looks on: thou showest him thy face from all sides, Agni.
6 Agni, hast thou committed sin or treason among the Gods? In ignorance I ask thee.
Playing, not playing, he gold−hued and toothless, hath cut his food up as the knife a victim.
7 He born in wood hath yoked his horses rushing in all directions, held with reins that glitter.
The well−born friend hath carved his food with Vasus: in all his limbs he hath increased and prospered.

HYMN LXXX. Agni.

1. AGNI bestows the fleet prize−winning courser: Agni, the hero famed and firm in duty.
Agni pervades and decks the earth and heaven, and fills the fruitful dame who teems with heroes.
2 Blest be the wood that feeds the active Agni: within the two great worlds hath Agni entered.
Agni impels a single man to battle, and with him rends in pieces many a foeman.
3 Agni rejoiced the car of him who praised lim, and from the waters burnt away jarutha.
Agni saved Atri in the fiery cavem, and made Nrmedha rich with troops of children.
4 Agni hath granted wealth that decks the hero, and sent the sage who wins a thousand cattle.
Agni hath made oblations rise to heaven: to every place are Agni's laws extended.
5 With songs of praise the Rsis call on Agni; on Agni, heroes worsted in the foray.
Birds flying in the region call on Agni around a thousand cattle Agni wanders.
6 Races of human birth pay Agni worship, men who have sprung from Nahus' line adore him.
Stablished in holy oil is Agni's pasture, on the Gandharva path of Law and Order.
7 The Rbhus fabricated prayer for Agni, and we with mighty hymns have called on Agni.
Agni, Most Youthful God, protect the singer: win us by worship, Agni, great possessions.

HYMN LXXXI. Visvakarman.

1. HE who sate down as Hotar−priest, the Rsi, our Father, offering up all things existing,−
He, seeking through his wish a great possession, came among men on earth as archetypal.
2 What was the place whereon he took his station? What was it that supported him? How was it?
Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.
3 He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,
He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.
4 What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven
?
Ye thoughtful men inquire within your spirit whereon he stood when he established all things.
5 Nine highest, lowest, sacrificial natures, and these thy mid−most here, O Visvakarman,
Teach thou thy friends at sacrifice, O Blessed, and come thyself, exalted, to our worship.
6 Bring thou thyself, exalted with oblation, O Visvakarman, Earth and Heaven to worship.
Let other men around us live in folly here let us have a rich and liberal patron.
7 Let us invoke to−day, to aid our labour, the Lord of Speech, the thought−swift Visvakarman.
May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

HYMN LXXXII. Visvakarman.

1. THE Father of the eye, the Wise in spirit, created both these worlds submerged in fatness.
Then when the eastern ends were firmly fastened, the heavens and the earth were far extende
d. 2 Mighty in mind and power is Visvakarman, Maker, Disposer, and most lofty Presence.
Their offerings joy in rich juice where they value One, only One, beyond the Seven Rsis.
3 Father who made us, he who, as Disposer, knoweth all races and all things existing,
Even he alone, the Deities' narne−giver,him other beings seek for information.
4 To him in sacrifice they offered treasures,−Rsis of old, in numerous troops, as singers,
Who, in the distant, near, and lower region, made ready all these things that have existence.
5 That which is earlier than this earth and heaven, before the Asuras and Gods had being,−
What was the germ primeval which the waters received where all the Gods were seen together?
6 The waters, they received that germ primeval wherein the Gods were gathefed all together.
It rested set upon the Unborn's navel, that One wherein abide all things existing.
7 Ye will not find him who produced these creatures: another thing hath risen up among you.
Enwrapt in misty cloud, with lips that stammer, hymn−chanters wander and are discontented.

HYMN LXXXII. Manyu.

1. HE who hath reverenced thee, Manyu, destructive bolt, breeds for himself forthwith all conquering ene rgy.
Arya and Dasa will we conquer with thine aid, with thee the Conqueror, with conquest conquest−sped.
2 Manyu was Indra, yea, the God, was Manyu, Manyu was Hotar, Varuna, Jatavedas.
The tribes of human lineage worship Manyu. Accordant with thy fervour, Manyu, guard us.
3 Come hither, Manyu, mightier tham the mighty; chase, with thy fervour for ally, our foemen.
Slayer of foes, of Vrtra, and of Dasyu, bring thou to us all kinds of wealth and treasure.
4 For thou art, Manyu, of surpassing vigour, fierce, queller of the foe, and self−existent,
Shared by all men, victorious, subduer: vouchsafe to us superior strengith in battles.
5 I have departed, still without a portion, wise God! according to thy will, the Mighty.
I, feeble man, was wroth thee, O Manyu I am myself; come thou to give me vigour.
6 Come hither. I am all thine own; advancing turn thou to me, Victorious, All−supporter!
Come to me, Manyu, Wielder of the Thunder: bethink thee of thy friend, and slay the Dasyus.
7 Approach, and on my right hand hold thy station: so shall we slay a multitude of foemen.
The best of meath I offer to support thee: may we be first to drink thereof in quiet.

HYMN LXXXIV. Manyu.

1. BORNE on with thee, O Manyu girt by Maruts, let our brave men, impetuous, bursting forward,
March on, like flames of fire in form, exulting, with pointed arrows, sharpening their weapons.
2 Flashing like fire, be thou, O conquering Manyu, invoked, O Victor, as our army's leader.
Slay thou our foes, distribute their possessions: show forth thy vigour, scatter those who hate us.
3 O Manyu, overcome thou our assailant on! breaking, slaying, crushing down the foemen.
They have not hindered thine impetuous vigour: Mighty, Sole born! thou makest them thy subjects.
4 Alone or many thou art worshipped, Manyu: sharpen the spirit of each clan for battle.
With thee to aid, O thou of perfect splendour, we will uplift the glorious shout for conquest.
5 Unyielding bringing victory like Indra, O Manyu, be thou here our Sovran Ruler.
To thy dear name, O Victor, we sing praises: we know the spring from which thou art come hither.

6 Twin−born with power, destructive bolt of thunder, the highest conquering might is thine, Subduer!
Be friendly to its in thy spirit, Manyu, O Much−invoked, in shock of mighty battle.
7 For spoil let Varuna and Manyu give us the wealth of both sides gathered and collected;
And let our enemies with stricken spirits, o'erwhelmed with terror, slink away defeated.

HYMN LXXXV. Surya's Bridal.

1. TRUTH is the base that bears the earth; by Surya are the heavens sustained.
By Law the Adityas stand secure, and Soma holds his place in heaven.
2 By Soma are the Adityas strong, by Soma mighty is the earth.
Thus Soma in the midst of all these constellations hath his place.
3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice;
Of him whom Brahmans truly know as Soma no one ever tastes.
4 Soma, secured by sheltering rules, guarded by hymns in Brhati,
Thou standest listening to the stones none tastes of thee who dwells on earth.
5 When they begin to drink thee then, O God, thou swellest out again.
Vayu is Soma's guardian God. The Moon is that which shapes the years.
6 Raibhi was her dear bridal friend, and Narasamsi led her home.
Lovely was Surya's robe: she came to that which Gatha had adorned.
7 Thought was the pillow of her couch, sight was the unguent for her eyes:
Her treasury was earth and heaven..when Surya went unto her Lord.
8 Hymns were the cross−bars of the pole, Kurira−metre decked the car:
The bridesmen were the Asvin Pair Agni was leader of the train.
9 Soma was he who wooed the maid: the groomsmen were both Asvins, when
The Sun−God Savitar bestowed his willing Surya on her Lord.
10 Her spirit was the bridal car; the covering thereof was heaven:
Bright were both Steers that drew it when Surya approached her husband's, home.
11 Thy Steers were steady, kept in place by holy verse and Sama−hymn:
All car were thy two chariot wheels: thy path was tremulous in the sky,
12 Clean, as thou wentest, were thy wheels wind, was the axle fastened there.
Surya, proceeding to her Lord, mounted a spirit−fashioried car.
13 The bridal pomp of Surya, which Savitar started, moved along.
In Magha days are oxen slain, in Arjuris they wed the bride.
14 When on your three−wheeled chariot, O Asvins, ye came as wooers unto Surya's bridal,
Then all the Gods agreed to your proposal Pusan as Son elected you as Fathers.
15 O ye Two Lords of lustre, then when ye to Surya's wooing came,
Where was one chariot wheel of yours? Where stood ye for die Sire's command?
16 The Brahmans, by their seasons, know, O Surya, those two wheels of thine:
One kept concealed, those only who are skilled in highest truths have learned.
17 To Surya and the Deities, to Mitra and to Varuna.
Who know aright the thing that is, this adoration have I paid.
18 By their own power these Twain in close succession move;
They go as playing children round the sacrifice.
One of the Pair beholdeth all existing things; the other ordereth seasons and is born again.
19 He, born afresh, is new and new for ever ensign of days he goes before the Mornings
Coming, he orders f6r the Gods their portion. The Moon prolongs the days of our existence.
20 Mount this, all−shaped, gold−hued, with strong wheels, fashioned of Kimsuka and Salmali, light−rolli

ng,
Bound for the world of life immortal, Surya: make for thy lord a happy bridal journey.
21 Rise up from hence: this maiden hath a husband. I laud Visvavasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee.
22 Rise up from hence, Visvavasu: with reverence we worship thee.
Seek thou another willing maid, and with her husband leave the bride.
23 Straight in direction be the path:s, and thornless, whereon our fellows travel to the wooing.
Let Aryaman and Bhaga lead us: perfect, O Gods, the union of the wife and husband.
24 Now from the noose of Varuna I free thee, wherewith Most Blessed Savitar hath bound thee.

In Law's seat, to the world of virtuous action, I give thee up uninjured with thy consort.
25 Hence, and not thence, I send these free. I make thee softly fettered there.
That, Bounteous Indra, she may live blest in her fortune and her sons.
26 Let Pusan take thy hand and hence conduct thee; may the two Asvins on their car transport thee.
Go to the house to be the household's mistress and speak as lady ito thy gathered people.
27 Happy be thou and prosper witlh thy children here: be vigilant to rule thy household in this home.
Closely unite thy body with this; man, thy lord. So shall ye, full of years, address your company.
28 Her hue is blue and red: the fienod who clingeth close is driven off.
Well thrive the kinsmen of this bride the husband is bourid fast in bonds.
29 Give thou the woollen robe away: deal treasure to the Brahman priests.
This female fiend hath got her feet, and as a wife attends her lord.
30 Unlovely is his body when it glistens with this wicked fiend,
What time the husband wraps about his limbs the garment of his wife.
31 Consumptions, from her people, which follow the bride's resplendent train,−
These let the Holy Gods again bear to the place from which they came.
32 Let not the highway thieves who lie in ambush find the wedded pair.
By pleasant ways let them escape the danger, and let foes depart.
33 Signs of good fortune mark the bride come all of you and look at her.
Wish her prosperity, and then return unto your homes again.
34 Pungent is this, and bitter this, filled, as it were, with arrow−barbs, Empoisoned and.not fit for use.
The Brahman who knows Surya well deserves the garment of the bride.
35 The fringe, the cloth that decks her head, and then the triply parted robe,−
Behold the hues which Surya wears these doth the Brahman purify.
36 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.
37 O Pusan, send her on as most auspicious, her who shall be the sharer of my pleasures;
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.
38 For thee, with bridal train, they, first, escorted Surya to her home.
Give to the husband in return, Agni, the wife with progeny.
39 Agni hath given the bride again with splendour and with ample life.
Long lived be he who is her lord; a hundred autumns let him live.
40 Soma obtained her first of all; next the Gandharva was her lord.
Agai was thy third husband: now one bornof woman is thy fourth.
41 Soma to the Gandharva, and to Agni the Gandharva gave:
And Agni hath bestowed on me riches and sons and this my spouse.
42 Be ye not parted; dwell ye here reach the full time of human life.
With sons and grandsons sport and play, rejoicing in your own abode.
43 So may Prajapati bring children forth to us; may Aryaman adorn us till old age come nigh.

Not inauspicious enter thou thy husband's house: bring blessing to our bipeds and our quadrupeds.
44 Not evil−eyed, no slayer of thy husband, bring weal to cattle, radiant, gentlehearted;
Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.
45 O Bounteous Indra, make this bride blest in her sons and fortunate.
Vouchsafe to her ten sons, and make her husband the eleventh man.
46 Over thy husband's father and thy husband's mother bear full sway.
Over the sister of tby lord, over his brothers rule supreme.
47 So may the Universal Gods, so may the Waters join our hearts.
May Matarisvan, Dhatar, and Destri together bind us close.

HYMN LXXXVI. Indra.

1. MEN have abstained from pouring juice they count not Indra as a God. Where at the votary's store my f
riend Vrsakapi hath drunk his fill. Supreme is Indra over all.
2 Thou, Indra, heedless passest by the ill Vrsakapi hath wrought;
Yet nowhere else thou findest place wherein to drink the Soma juice. Supreme is Indra over all.
3 What hath he done to injure thee, this tawny beast Vrsakapi,
With whom thou art so angry now? What is the votary's foodful store? Supreme is Indra over all.
4 Soon may the hound who hunts the boar seize him and bite him in the car,
O Indra, that Vrsakapi whom thou protectest as a friend, Supreme is Indra over all.
5 Kapi hath marred the beauteous things, all deftly wrought, that were my joy.
In pieces will I rend his head; the sinner's portion sball be woo. Supreme is Indra over all.
6 No Dame hath ampler charms than 1, or greater wealth of love's delights.
None with more ardour offers all her beauty to her lord's embrace. Supreme is Indra over all.
7 Mother whose love is quickly wibn, I say what verily will be.
My,breast, O Mother, and my head and both my hips seem quivering. Supreme is Indra over all.
8 Dame with the lovely hands and arms, with broad hair−plaits add ample hips,
Why, O thou Hero's wife, art thou angry with our Vrsakapi? Supreme is Indra over all.
9 This noxious creature looks on me as one bereft of hero's love,
Yet Heroes for my sons have I, the Maruts' Friend and Indra's Queen. Supreme is Indra over all.
10 From olden time the matron goes to feast and general sacrifice.
Mother of Heroes, Indra's Queen, the rite's ordainer is extolled. Supreme is Indra over all.
11 So have I heard Indrani called most fortunate among these Dames,
For never shall her Consort die in future time through length of days. Supreme is Indra overall.
12 Never, Indralni, have I joyed without my friend Vrsakapi,
Whose welcome offering here, made pure with water, goeth to the Gods. Supreme is Indra over all.
13 Wealthy Vrsakapayi, blest with sons and consorts of thy sons,
Indra will eat thy bulls, thy dear oblation that effecteth much. Supreme is Indra over all.
14 Fifteen in number, then, for me a score of bullocks they prepare,
And I devour the fat thereof: they fill my belly full with food. Supreme is Indra over all.
15 Like as a bull with pointed horn, loud bellowing amid the herds,
Sweet to thine heart, O Indra, is the brew which she who tends thee pours. Supreme is Indra over all.
18 O Indra this Vrsakapi hath found a slain wild animal,
Dresser, and new−made pan, and knife, and wagon with a load of wood. Supreme is Indra over all.
19 Distinguishing the Dasa and the Arya, viewing all, I go.
I look upon the wise, and drink the simple votary's Soma juice. Supreme is Indra over all.
20 The desert plains and steep descents, how many leagues in length they spread!

Go to the nearest houses, go unto thine home, Vrsakapi. Supreme is Indra over all.
21 Turn thee again Vrsakapi: we twain will bring thee happiness.
Thou goest homeward on thy way along this path which leads to sleep. Supreme is Indra over all.
22 When, Indra and Vrsakapi, ye travelled upward to your home,
Where was that noisome beast, to whom went it, the beast that troubles man? Supreme is Indra over all.
23 Daughter of Manu, Parsu bare a score of children at a birth.
Her portion verily was bliss although her burthen caused her grief.

HYMN LXXXVII. Agni.

1. I BALM with oil the mighty Raksas−slayer; to the most famous Friend I come for shelter E
nkindled, sharpened by our rites, may Agni protect us in the day and night from evil.
2 O Jatavedas with the teeth of iron, enkindled with thy flame attack the demons.
Seize with thy longue the foolish gods' adorers: rend, put within thy mouth the raw−flesh caters.
3 Apply thy teeth, the upper and the lower, thou who hast both, enkindled and destroying.
Roam also in the air, O King, around us, and with thy jaws assail the wicked spirits.
4 Bending thy shafts through sacrifices, Agni, whetting their points with song as if with whetstones,
Pierce to the heart therewith the Yatudhanas, and break their arms uplifed to attack thee.
5 Pierce through the Yatudhana's skin, O Agni; let the destroying dart with fire consume him.
Rend his joints, Jatavedas, let the cater of flesh, flesh−seeking, track his mangled body.
6 Where now thou seest Agni Jatavedas, one of these demons standing still or roaming,
Or flying on those paths in air's midregion, sharpen the shaft and as an archer pierce him.
7 Tear from the evil spirit, Jatavedas, what he hath seized and with his spears hath captured.
Blazing before him strike him down, O Agni; let spotted carrion−eating kites devour him.
8 Here tell this forth, O Agni: whosoever is, he himself, or acteth as, a demon,
Him grasp, O thou Most Youthful, with thy fuel. to the Mati−seer's eye give him as booty.
9 With keen glance guard the sacrifice, O Agni: thou Sage, conduct it onward to the Vasus.
Let not the fiends, O Man−beholder, harm thee burning against the Raksasas to slay them.
10 Look on the fiend mid men, as Man−beholder: rend thou his three extremities in pieces.
Demolish with thy flame his ribs, O Agni, the Yatudhana's root destroy thou triply.
11 Thrice, Agni, let thy noose surround the demon who with his falsehood injures Holy Order.
Loud roaring with thy flame, O Jatavedas, crush him and cast him down before the singer.
12 Lead thou the worshipper that eye, O Agni, wherewith thou lookest on the hoof−armed demon.
With light celestial in Atharvan's manner burn up the foot who ruins truth with falsehood.
13 Agni, what curse the pair this day have uttered, what heated word the worshippers have spoken,
Each arrowy taunt sped from the angry spirit,−pierce to the heart therewith the Yatudhanas.
14 With fervent heat exterminate the demons; destroy the fiends with burning flame, O Agni.
Destroy with fire the foolish gods' adorers; blaze and destrepy the insatiable monsters.
15 May Gods destroy this day the evil−doer may each hot curse of his return and blast him.
Let arrows pierce the liar in his vitals, and Visva's net enclose the Yatudhana.
16 The fiend who smears himself with flesh of cattle, with flesh of horses and of human bodies,
Who steals the milch−cow's milk away, O Agni,−tear off the heads of such with fiery fury.
17 The cow gives milk each year, O Man−regarder: let not the Yatudhana ever taste it.
If one would glut him with the biesting, Agni, pierce with thy flame his vitals as he meets thee.
18 Let the fiends drink the poison of the cattle; may Aditi cast off the evildoers.
May the God Savitar give them up to ruin, and be their share of plants and herbs denied them.
19 Agni, from days of old thou slayest demons: never shall Raksasas in fight o'ercome thee.

Burn up the foolish ones, the flesh−devourers: let none of them escape thine heavenly arrow.
20 Guard us, O Agni, from above and under, protect us fl−om behind us and before us;
And may thy flames, most fierce and never wasting, glowing with fervent heat, consume the sinner.
21 From rear, from front, from under, from above us, O King, protect us as a Sage with wisdom.
Guard to old age thy friend, O Friend, Eternal: O Agni, as Immortal, guard us mortals.
22 We set thee round us as a fort, victorious Agni, thee a Sage,
Of hero lineage, day by day, destroyer of our treacherous foes.
23 Burn with thy poison turned against the treacherous brood of Raksasas,
O Agni, with thy sharpened glow, with lances armed with points of flame.
24 Burn thou the paired Kimidins, brun, Agni, the Yatudhana pairs.
I sharpen thee, Infallible, with hymns. O Sage, be vigilant.
25 Shoot forth, O Agni, with thy flame demolish them on every side.
Break thou the Yatudhana's strength, the vigour of the Raksasa.

HYMN LXXXVIII. Agni.

1. DEAR, ageless sacrificial drink is offered in light−discovering, heaven−pervading Agni.
The Gods spread forth through his Celestial Nature, that he might bear the world up and sustain it.
2 The world was swallowed and concealed in darkness: Agni was born, and light became apparent.
The Deities, the broad earth, and the heavens, and plants, and waters gloried in his friendship.
3 Inspired by Gods who claim our adoration, I now will laud Eternal Lofty Agni,
Him who hath spread abroad the earth with lustre, this heaven, and both the worlds, and air's mid−region.
4 Earliest Priest whom all the Gods accepted, and chose him, and anointed him with butter,
He swiftly made all things that fly, stand, travel, all that hath motion, Agni Jatavedas.
5 Because thou, Agni, Jatavedas, stoodest at the world's head with thy refulgent splendour,
We sent thee forth with hymns and songs and praises: thou filledst heaven and earth, God meet for worshi
p.
6 Head of the world is Agni in the night−time; then, as the Sun, at morn springs up and rises.
Then to his task goes the prompt Priest foreknowing the wondrous power of Gods who must be honoured.

7 Lovely is he who, kindled in his greatness, hath shone forth, seated in the heavens, refulgent.
With resonant hymns all Gods who guard our bodies have offered up oblation in this Agni.
8 First the Gods brought the hymnal into being; then they engendered Agni, then oblation.
He was their satrifice that guards our bodies: him the heavens know, the earth, the waters know him.
9 He, Agni, whom the Gods have generated, in whom they offered up all worlds and creatures,
He with his bright glow heated earth and heaven, urging himself right onward in his grandeur.
10 Then by the laud the Gods engendered Agni in heaven, who fills both worlds through strength and vig
our.
They made him to appear in threefold essence: he ripens plants of every form and nature.
11 What time the Gods, whose due is worship, set him as Surya, Son of Aditi, in heaven,
When the Pair, ever wandering, sprang to being, all creatures that existed looked upon them.
12 For all the world of life the Gods made Agni Vaisvanara to be the days' bright Banner,−
Him who hath spread abroad the radiant Mornings, and, coming with his light, unveils the darkness.
13 The wise and holy Deities engendered Agni Vaisvanara whom age ne'er touches.
The Ancient Star that wanders on for ever, lofty and. strong, Lord of the Living Being.
14 We call upon the Sage with holy verses, Agni Vaisvanara the ever−beaming,
Who hath surpassed both heaven and earth in greatness: lie is a God below, a God above us.

15 I have heard mention of two several pathways, ways of the Fathers and of Gods and mortals.
On these two paths each moving creature travels, each thing between the Father and the Mother.
16 These two united paths bear him who journeys born from the head and pondered with the spirit
He stands directed to all things existing, hasting, unresting in his fiery splendour.
17 Which of us twain knows where they speak together, upper and lower of the two rite−leaders?
Our friends have helped to gather our assembly. They came to sacrifice; who will announce it?
18 How many are the Fires and Suns in number? What is the number of the Dawns and Waters?
Not jestingly I speak to you, O Fathers. Sages, I ask you this for information.
19 As great as is the fair−winged Morning's presence to him who dwells beside us, matarisvan!
Is what the Brahman does when he approaches to sacrifice and sits below the Hotar.

HYMN LXXXIX. Indra.

1. I WILL extol the most heroic Indra who with his might forced earth and sky asunder; Wh
o hath filled all with width as man's Upholder, surpassing floods and rivers in his greatness.
2 Surya is he: throughout the wide expanses shall Indra turn him, swift as car−wheels, hithe
r, Like a stream resting not but ever active he hath destroyed, with light, the blackhued dark
ness. 3 To him I sing a holy prayer, incessant new, matchless, common to the earth and hea
ven, Who marks, as they were backs, all living creatures: ne'er doth he fail a friend, the nobl
e Indra.
4 I will send forth my songs in flow unceasing, like water from the ocean's depth, to Indra.
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.
5 Rousing with draughts, the Shaker, rushing onward, impetuous, very strong, armed as with arrows
Is Soma; forest trees and all the bushes deceive not Indra with their offered likeness.
6 Soma hath flowed to him whom naught can equal, the earth, the heavens, the firmament, the mountains,
−
When heightened in his ire his indignation shatters the firm and breaks the strong in pieces.
7 As an axe fells the tree so be slew Vrtra, brake down the strongholds and dug out the rivers.
He cleft the mountain like a new−made pitcher. Indra brought forth the kine with his Companions.
8 Wise art thou, Punisher of guilt, O Indra. The sword lops limbs, thou smitest down the sinner,
The men who injure, as it were a comrade, the lofty Law of Varuna and Mitra.
9 Men who lead evil lives, who break agreements, and injure Varuna, Aryaman and Mitra,−
Against these foes, O Mighty Indra, sharpen, as furious death, thy Bull of fiery colour.
10 Indra is Sovran Lord of Earth and Heaven, Indra is Lord of waters and of mountains.
Indra is Lord of prosperers and sages Indra must be invoked in rest and effort.
11 Vaster than days and nights, Giver of increase, vaster than firmament and flood of ocean,
Vaster than bounds of earth and wind's extension, vaster than rivers and our lands is Indra.
12 Forward, as herald of refulgent Morning, let thine insatiate arrow fly, O Indra.
And pierce, as 'twere a stone launched forth from heaven, with hottest blaze the men who love deception.
13 Him, verily, the moons, the mountains followed, the tall trees followed and the plants and herbage.
Yearning with love both Worlds approached, the Waters waited on Indra when he first had being.
14 Where was the vengeful dart when thou, O Indra, clavest the demon ever beat on outrage?
When fiends lay there upon the ground extended like cattle in the place of immolation?
15 Those who are set in enmity against us, the Oganas, O Indra, waxen mighty,−
Let blinding darkness follow those our fbemen, while these shall have bright shining nights to light them.
16 May plentiful libations of the people, and singing Rsis' holy prayers rejoice thee.
Hearing with love this common invocation, come unto us, pass by all those who praise thee.

17 O Indra, thus may we be made partakers of thy new favours that shall bring us profit.
Singing with love, may we the Visvamitras win daylight even now through thee, O Indra.
18 Call we on Maghavan, auspicious Indra, best hero in the fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN XC. Purusa.

1. A THOUSAND heads hath Purusa, a thousand eyes, a thousand feet. On every side pervading earth he fills a space ten fingers wide.
2 This Purusa is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.
3 So mighty is his greatness; yea, greater than this is Purusa.
All creatures are one−fourth of him, three−fourths eternal life in heaven.
4 With three−fourths Purusa went up: onefourth of him again was here.
Thence he strode out to every side over what cats not and what cats.
5 From him Viraj was born; again Purusa from Viraj was born.
As soon as he was born he spread eastward and westward o'er the earth.
6 When Gods prepared the sacrifice with Purusa as their offering,
Its oil was spring, the holy gift was autumn; summer was the wood.
7 They balmed as victim on the grass Purusa born in earliest time.
With him the Deities and all Sadhyas and Rsis sacrificed.
8 From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of−the air, and animals both wild and tame.

9 From that great general sacrifice Rcas and Sama−hymns were born:
Therefrom were spells and charms produced; the Yajus had its birth from it.
10 From it were horses born, from it all cattle with two rows of teeth:
From it were generated kine, from it the goats and sheep were born.
11 When they divided Purusa how many portions did they make?
What do they call his mouth, his arms? What do they call his thighs and feet?
12 The Brahman was his mouth, of both his arms was the Rajanya made.
His thighs became the Vaisya, from his feet the Sudra was produced.
13 The Moon was gendered from his mind, and from his eye the Sun had birth;
Indra and Agni from his mouth were born, and Vayu from his breath.
14 Forth from his navel came mid−air the sky was fashioned from his head
Earth from his feet, and from his car the regions. Thus they formed the worlds.
15 Seven fencing−sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim, Purusa.
16 Gods, sacrificing, sacrificed the victim these were the carliest holy ordinances.
The Mighty Ones attained the height of heaven, there where the Sidhyas, Gods of old, are dwelling.

HYMN XCI. Agni.

1. BRISK, at the place of Ila, hymned by men who wake, our own familiar Friend is kindled in the house;
Hotar of all oblation, worthy of our choice, Lord, beaming, trusty friend to one who loveth him.
2 He, excellent in glory, guest in every house, finds like a swift−winged bird a home in every tree.
Benevolent to men, he scorns no living man: Friend to the tribes of men he dwells with every tribe.

3 Most sage with insight, passing skilful with thy powers art thou, O Agni, wise with wisdom, knowing all.
As Vasu, thou alone art Lord of all good things, of all the treasures that the heavens and earth produce.
4 Foreknowing well, O Agni, thou in Ila's place hast occupied thy regular station balmed with oil.
Marked are thy comings like the comings of the Dawns, the rays of him who shineth spotless as the Sun.
5 Thy glories are, as lightnings from the rainy cloud, marked, many−hued, like heralds of the Dawns' approach,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.
6 Him, duly coming as their germ, have plants received: this Agni have maternal Waters brought to life.
So in like manner do the forest trees and plants bear him within them and produce him evermore.
7 When, sped and urged by wind, thou spreadest thee abroad, swift piercing through thy food according to thy will,
Thy never−ceasing blazes, longing to consume, like men on chariots, Agni, strive on every side.
8 Agni, the Hotar−priest who fills the assembly full, Waker of knowledge, chief Controller of the thought, −
Him, yea, none other than thyself, doth man elect at sacrificial offerings great and small alike.
9 Here, Api, the arrangers, those attached to thee, elect thee as their Priest in sacred gatherings,
When men with strewn clipt grass and sacrificial gifts offer thee entertainment, piously inclined.
10 Thine is the Herald's task and Cleanser's duly timed; Leader art thou, and Kindler for the pious man.
Thou art Director, thou the ministering Priest: thou art the Brahman, Lord and Master in our home.
11 When mortal man presents to thee Immortal God, Agni, his fuel or his sacrificial gift,
Then thou art his Adhvaryu, Hotar, messenger, callest the Gods and orderest the sacrifice.
12 From us these hymns in concert have gone forth to him, these. holy words, these Rcas, songs and eulogies,
Eager for wealth, to Jatavedas fain for wealth: when they have waxen strong they please their Strengthener.
13 This newest eulogy will I speak forth to him, the Ancient One who loves it. May he hear our voice.
May it come near his heart and make it stir with love, as a fond well−dressed matron clings about her lord.
14 He in whom horses, bulls, oxen, and barren cows, and rams, when duly set apart, are offered up,−
To Agni, Soma−sprinkled, drinker of sweet juice, Disposer, with my heart I bring a fair hymn forth.

15 Into thy mouth is poured the offering, Agni, as Soma into cup, oil into ladle.
Vouchsafe us wealth. strength−winning, blest with heroes, wealth lofty, praised by men, and full of splendour.

HYMN XCII. Visvedevas.

1. I PRAISE your Charioteer of sacrifice, the Lord of men, Priest of the tribes, refulgent, Guest of night.
Blazing amid dry plants, snatching amid the green, the Strong, the Holy Herald hath attained to heaven.
2 Him, Agni, Gods and men have made their chief support, who drinks the fatness and completes the sacrifice.
With kisses they caress the Grandson of the Red, like the swift ray of light, the Household Priest of Dawn.
3 Yea, we discriminate his and the niggard's ways: his branches evermore are sent forth to consume.
When his terrific flames have reached the Immortal's world, then men remember and extol the Heavenly Folk.

4 For then the net of Law, Dyaus, and the wide expanse, Earth, Worship, and Devotion meet for highest praise,
Varuna, Indra, Mitra were of one accord, and Savitar and Bhaga, Lords of holy might.
5 Onward, with ever−roaming Rudra, speed the floods: over Aramati the Mighty have they run.
With them Parijman, moving round his vast domain, loud bellowing, bedews all things that are within.
6 Straightway the Rudras, Maruts visiting all men, Falcons of Dyaus, home−dwellers with the Asura,−
Varuna, Mitra, Aryaman look on with these, and the swift−moving Indra with swift−moving Gods.
7 With Indra have they found enjoyment, they who toil, in the light's beauty, in the very Strong One's strength;
The singers who in men's assemblies forged for him, according to his due, his friend the thunderbolt.
8 Even the Sun's Bay Coursers hath lie held in check: each one fears Indra as the mightiest of all.
Unhindered, from the air's vault thunders day by day the loud triumphant breathing of the fearful Bull.
9 With humble adoration show this day your song of praise to mighty Rudra, Ruler of the brave:
With whom, the Eager Ones, going their ordered course, he comes from heaven Self−bright, auspicious, strong to guard.
10 For these have spread abroad the fame of human kind, the Bull Brhaspati and Soma's brotherhood.
Atharvan first by sacrifices made men sure: through skill the Bhrgus were esteemed of all as Gods.
11 For these, the Earth and Heaven with their abundant seed, four−bodied Narasmsa, Yama, Aditi,
God Tvastar Wealth−bestower, the Rbhuksanas, Rodasi, Maruts, Visnu, claim and merit praise.
12 And may he too give car, the Sage, from far away, the Dragon of the Deep, to this our yearning call.
Ye Sun and Moon who dwell in heaven and move in turn, and with your thought, O Earth and Sky, obser ve
this well.
13 Dear to all Gods, may Pasan guard the ways we go, the Waters' child and Vayu help us to success.
Sing lauds for your great bliss to Wind, the breath of all: ye Asvins prompt to hear, hear this upon your w ay.
14 With hymns of praise we sing him who is throned as Lord over these fearless tribes, the Self−resplend ent
One.
We praise Night's youthful Lord benevolent to men, the foeless One, the free, with all celestial Dames.
15 By reason of his birth here Angiras first sang: the pressing−stones upraised bebeld the sacrifice−
The stones through which the Sage became exceeding vast, and the sharp axe obtains in fight the beauteo us
place.

HYMN XCIII. Visvedevas.

1. MIGHTY are ye, and far−extended, Heaven and Earth: both Worlds are evermore to us like two young Dames.
Guard us thereby from stronger foe; guard us hereby to give us strength.
2 In each succeeding sacrifice that mortal honoureth the Gods,
He who, most widely known and famed for happiness, invitetb them.
3 Ye who are Rulers over all, great is your sovran power as Gods.
Ye all possess all majesty: all must be served in sacrifice.
4 These are the joyous Kings of Immortality, Parijman, Mitra, Aryaman, and Varuna.
What else is Rudra, praised of men? the Maruts, Bhaga, Pusana?
5 Come also to our dwelling, Lords of ample wealth, common partakers of our waters, Sun and Moon,

When the great Dragon of the Deep hath settled down upon their floors.
6 And let the Asvins, Lords of splendour, set us free,− both Gods, and, with their Laws, Mitra and Varuna .
Through woes, as over desert lands, he speeds to ample opulence.
7 Yea, let the Asvins Twain he gracious unto us, even Rudras, and all Gods, Bhaga, Rathaspati;
Parijman, Rbhu, Vaja, O Lords of all wealth Rbhuksanas.
8 Prompt is Rbhuksan, prompt the worshipper's strong drink: may thy fleet Bay Steeds, thine who sperdest on, approach.
Not mans but God's is sacrifice whose psalm is unassailable.
9 O God Savitar, harmed by none, lauded, give us a place among wealthy princes.
With his Car−steeds at once 'hath our Indra guided the reins and the car of these men.
10 To these men present here, O Heaven and Earth, to us grant lofty fame extending over all mankind.
Give us a steed to win us strength, a steed with wealth for victory.
11 This speaker, Indra−for thou art our Friend−wherever he may be, guard thou, Victor! for help, ever for help
Thy wisdom, Vasu! prosper him.
12 So have they strengthened this mine hymn which seems to take its bright path to the Sun, and reconciles the men:
Thus forms a carpenter the yoke of horses, not to be displaced.
13 Whose chariot−seat hath come again laden with wealth and bright with gold,
Lightly, with piercing ends, as 'twere two ranks of heroes ranged for fight.
14 This to Duhsima Prthavana have I sung, to Vena, Rama, to the nobles, and the King.
They yoked five hundred, and their love of us was famed upon their way.
15 Besides, they showed us seven −and−seventy horses here.
Tanva at once displayed his gift, Parthya at once displayed his gift; and straightway Mayava showed his.

HYMN XCIV. Press−stones.

1. LET these speak loudly forth; let us speak out aloud: to the loud speaking Pressing−stones address the speech;
When, rich with Soma juice, Stones of the mountain, ye, united, swift to Indra bring the sound of praise.
2 They speak out like a hundred, like a thousand men: they cry aloud to us with their green−tinted mouths ,
While, pious Stones, they ply their task with piety, and, even before the Hotar, taste the offered food.
3 Loudly they speak, for they have found the savoury meath: they make a humming sound over the meat prepared.
As they devour the branch of the Red−coloured Tree, these, the well−pastured Bulls, have uttered bellowings.
4 They cry aloud, with strong exhilarating drink, calling on Indra now, for they have found the meath.
Bold, with the sisters they have danced, embraced by them, making the earth reecho with their ringing sound.

5 The Eagles have sent forth their cry aloft in heaven; in the sky's vault the dark impetuous ones have danced.
Then downward to the nether stone's fixt place they sink, and, splendid as the Sun, effuse their copious

stream.
6 Like strong ones drawing, they have put forth all their strength: the Bulls, harnessed together, bear the chariot−poles.
When they have bellowed, panting, swallowing their food, the sound of their loud snorting is like that of steeds.
7 To these who have ten workers and a tenfold girth, to these who have ten yoke−straps and ten binding thongs,
To these who bear ten reins, the eternal, sing ye praise, to these who bear ten car−poles, ten when they are yoked.
8 These Stones with ten conductors, rapid in their course, with lovely revolution travel round and round.
They have been first to drink the flowing Soma juice, first to enjoy the milky fluid of the stalk.
9 These Soma−eaters kiss Indra's Bay−coloured Steeds: draining. the stalk they sit upon the ox's hide.
Indra, when he hath drunk Soma−nicath drawn by them, waxes in strength, is famed, is mighty as a Bull.

10. Strong is your stalk; ye, verily, never shall be harmed; ye have refreshment, ye are ever satisfied.
Fair are ye, as it were, through splendour of his wealth, his in whose sacrifice, O Stones, ye find delight.
11 Bored deep, but not pierced through with holes, are ye, O Stones, not loosened, never weary, and exempt from death,
Eternal, undiseased, moving in sundry ways, unthirsting, full of fatness, void of all desire.
12 Your fathers, verily, stand firm from age to age: they, loving rest, are not dissevered from their seat.
Untouched by time, ne'er lacking green plants and green trees, they with their voice have caused the heavens and earth to hear.
13 This, this the Stones proclaim, what time they are disjoined, and when with ringing sounds they move and drink the balm.
Like tillers of the ground when they are sowing seed, they mix the Soma, nor, devouring, minish it.
14 They have raised high their voice for juice, for sacrifice, striking the Mother earth as though they danced thereon.
So loose thou too his thought who hath effused the sap, and let the Stones which we are honouring be disjoined.

HYMN XCV. Urvasi. Pururavas.

1. Ho there, my consort! Stay, thou fierce−souled lady, and let us reason for a while together.
Such thoughts as these of ours, while yet unspoken in days gone by have never brought us comfort.
2 What am I now to do with this thy saying? I have gone from thee like the first of Mornings.
Pururavas, return thou to thy dwelling: I, like the wind, am difficult to capture.
3 Like a shaft sent for glory from the quiver, or swift−steed winning cattle winning hundreds.
The lightning seemed to flash, as cowards planned it. The minstrels bleated like a lamb in trouble.
4 Giving her husband's father life and riches, from the near dwelling, when her lover craved her,
She sought the home wherein she found her pleasure, accepting day and night her lord's embraces.
5 Thrice in the day didst thou embrace thy consort, though coldly she received thy fond caresses.
To thy desires, Pururavas, I yielded: so wast thou king, O hero, of my body.
6 The maids Sujirni, Sreni, Sumne−api, Charanyu, Granthini, and Hradecaksus,−

These like red kine have hastened forth, the bright ones, and like milch−cows have lowed in emulation.
7 While he was born the Dames sate down together, the Rivers with free kindness gave him nurture;
And then, Pururavas, the Gods increased thee for mighty battle, to destroy the Dasyus.
8 When I, a mortal, wooed to mine embraces these heavenly nymphs who laid aside their raiment,
Like a scared snake they fled from me in terror, like chariot horses when the car has touched them.

9 When, loving these Immortal Ones, the mortal hath converse with the nymphs as they allow him.
Like swans they show the beauty of their bodies, like horses in their play they bite and nibble.
10 She who flashed brilliant as the falling lightning brought me delicious presents from the waters.
Now from the flood be born a strong young hero May Uruvasi prolong her life for ever
11 Thy birth hath made me drink from earthly milch−kine: this power, Pururavas, hast thou vouchsafed me.
I knew, and, warned thee, on that day. Thou wouldst not hear me. What sayest thou, when naught avails thee?
12 When will the son be born and seek his father? Mourner−like, will he weep when first he knows him?
Who shall divide the accordant wife and husband, while fire is shining with thy consort's parents?
13 I will console him when his tears are falling: he shall not weep and cry for care that blesses.
That which is thine, between us, will I send thee. Go home again, thou fool;.thou hast not won me.
14 Thy lover shall flee forth this day for ever, to seek, without return, the farthest distance.
Then let his bed be in Destruction's bosom, and there let fierce rapacious wolves devour him.
15 Nay, do not die, Pururavas, nor vanish: let not the evil−omened wolves devour thee.
With women there can be no lasting friendship: hearts of hyenas are the hearts of women.
16 When amid men in altered shape I sojourned, and through four autumns spent the nights among them,
I tasted once a day a drop of butter; and even now with that am I am contented.
17 I, her best love, call Urvasi to meet me, her who fills air and measures out the region.
Let the gift brought by piety approach thee. Turn thou to me again: my heart is troubled.
18 Thus speak these Gods to thee, O son of Ila: As death hath verily got thee for his subject,
Thy sons shall serve the Gods with their oblation, and thou, moreover, shalt rejoice in Svarga.

HYMN XCVI. Indra.

1 In the great synod will I laud thy two Bay Steeds: I prize the sweet strong drink of thee the Warrior−God,
His who pours lovely oil as 'twere with yellow drops. Let my songs enter thee whose form hath golden tints.
2 Ye who in concert sing unto the goldhued place, like Bay Steeds driving onward to the heavenly seat,
For Indra laud ye strength allied with Tawny Steeds, laud him whom cows content as 'twere with yellow drops.
3 His is that thunderbolt, of iron, goldenhued, gold−coloured, very dear, and yellow in his arms;
Bright with strong teeth, destroying with its tawny rage. In Indra are set fast all forms of golden hue.
4 As if a lovely ray were laid upon the sky, the golden thunderbolt spread out as in a race.
That iron bolt with yellow jaw smote Ahi down. A thousand flames had he who bore the tawny−hued.
5 Thou, thou, when praised by men who sacrificed of old. hadst pleasure in their lauds, O Indra golden−haired.
All that befits thy song of praise thou welcornest, the perfect pleasant gift, O Golden−hued from birth.
6 These two dear Bays bring hither Indra on his car, Thunder−armed, joyous, meet for laud, to drink his fill.

Many libations flow for him who loveth them: to Indra have the gold−hued Soma juices run.
7 Tle gold−hued drops have flowed to gratify his wish: the yellow dro s have urged the swift Bays to the Strong.
He who speeds on with Bay Steeds even as he lists hath satisfied his longing for the golden drops.
8 At the swift draught the Soma−drinker waxed in might, the Iron One with yellow beard and yellow hair.

He, Lord of Tawny Coursers, Lord of fleet−foot Mares, will bear his Bay Steeds safely over all distress.
9 His yellow−coloured jaws, like ladles move apart, what time, for strength, he makes the yellow−tinted s tir,
When, while the bowl stands there, he grooms his Tawny Steeds, when he hath drunk strong drink, the sw eet
juice that he loves.
10 Yea, to the Dear One's seat in homes of heaven and earth the Bay Steeds' Lord hath whinnied like a ho rse
for food.
Then the great wish hath seized upon him mightily, and the Beloved One hath gained high power of life,
11 Thou, comprehending with thy might the earth and heaven, acceptest the dear hymn for ever new and new.

O Asura, disclose thou and make visible the Cow's beloved home to the bright golden Sun.
12 O Indra, let the eager wishes of the folk bring thee, delightful, golden−visored, on thy car,
That, pleased with sacrifice wherein ten fingers toil, thou mayest, at the feast, drink of our offered meath.
13 Juices aforetime, Lord of Bays, thou drankest; and thine especially is this libation.
Gladden thee, Indra, with the meath−rich Soma: pour it down ever, Mighty One! within thee.

HYMN XCVII. Praise of Herbs.

1. HERBS that sprang up in time of old, three ages earlier than the Gods,−
Of these, whose hue is brown, will I declare the hundred powers and seven.
2 Ye, Mothers, have a hundred homes, yea, and a thousand are your growths.
Do ye who have a thousand powers free this my patient from disease.
3 Be glad and joyful in the Plants, both blossoming and bearing fruit,
Plants that will lead us to success like mares who conquer in the race.
4 Plants, by this name I speak to you, Mothers, to you the Goddesses:
Steed, cow, and garment may I win, win back thy very self, O man.
5 The Holy Fig tree is your home, your mansion is the Parna tree:
Winners of cattle shali ye be if ye regain for me this man.
6 He who hath store of Herbs at hand like Kings amid a crowd of men,−
Physician is that sage's name, fiend−slayer, chaser of disease.
7 Herbs rich in Soma, rich in steeds, in nourishments, in strengthening power,−
All these have I provided here, that this man may be whole again.
8 The healing virtues of the Plants stream forth like cattle from the stall,−
Plants that shall win me store of wealth, and save thy vital breath, O man.
9 Reliever is your mother's name, and hence Restorers are ye called.
Rivers are ye with wings that fly: keep far whatever brings disease.
10 Over all fences have they passed, as steals a thief into the fold.
The Plants have driven from the frame whatever malady was there.

11 When, bringing back the vanished strength, I hold these herbs within my hand,
The spirit of disease departs ere he can seize upon the life.
12 He through whose frame, O Plants, ye creep member by member, joint by joint,−
From him ye drive away disease like some strong arbiter of strife.
13 Fly, Spirit of Disease, begone, with the blue jay and kingfisher.
Fly with the wind's impetuousspeed, vanish together with the storm.
14 Help every one the other, lend assistance each of you to each,
All of you be accordant, give furtherance to this speech of mine.
15 Let fruitful Plants, and fruitless, those that blossom, and the blossomless,
Urged onward by Brhaspati, release us from our pain and grief;
16 Release me from the curse's plague and woe that comes from Varuna;
Free me from Yama's fetter, from sin and offence against the Gods.
17 What time, descending from the sky, the Plants flew earthward, thus they spake:
No evil shall befall the man whom while he liveth we pervade,
18 Of all the many Plants whose King is, Soma, Plants of hundred forms,
Thou art the Plant most excellent, prompt to the wish, sweet to the heart.
19 O all ye various Herbs whose King is Soma, that o'erspread the earth,
Urged onward by Brhaspati, combine your virtue in this Plant.
20 Unharmed be he who digs you up, unharmed the man for whom I dig:
And let no malady attack biped or quadruped of ours.
21 All Plants that hear this speech, and those that have departed far away,

Come all assembled and confer your healing power upon this Herb. 22
With Soma as their Sovran Lord the Plants hold colloquy and say: O K
ing, we save from death the man whose cure a Brahman undertakes. 23
Most excellent of all art thou, O Plant thy vassals are the trees. Let hi
m be subject to our power, the man who seeks to injure us.

HYMN XCVIII. The Gods.

1. COME, be thou Mitra, Varuna, or Pusan, come, O Brhaspati, to mine oblation:
With Maruts, Vasus, or Adityas, make thou Parjanya pour for Santanu his rain−drops.
2 The God, intelligent, the speedy envoy whom thou hast sent hath come to me, Devapi:
Address thyself to me and turn thee hither within thy lips will I put brilliant language.
3 Within my mouth, Brhaspati, deposit speech lucid, vigorous, and free from weakness,
Thereby to win for Santanu the rain−fall. The meath−rich drop from heaven hath passed within it.
4 Let the sweet drops descend on us, O Indra: give us enough to lade a thousand wagons.
Sit to thy Hotar task; pay worship duly, and serve the Gods, Devapi, with oblation.
5 Knowing the God's good−will, Devapi, Rsi, the son of Rstisena, sate as Hotar.
He hath brought down from heaven's most lofty summit the ocean of the rain, celestial waters.
6 Gathered together in that highest ocean, the waters stood by deities obstructed.
They burried down set free by Arstisena, in gaping clefts, urged onward by Devapi.
7 When as chief priest for Santanu, Devapi, chosen for Hotar's duty, prayed beseeching,
Graciously pleased Brhaspati vouchsafed him a voice that reached the Gods and won the waters.
8 O Agni whom Devapi Arstisena, the mortal man, hath kindled in his glory,

Joying in him with all the Gods together, urge on the sender of the rain, Parjanya.
9 All ancient Rsis with their songs approached thee, even thee, O Much−invoked, at sacrifices.
We have provided wagon−loads in thousands: come to the solemn rite, Lord of Red Horses.
10 The wagon−loads, the nine−and−ninety thousand, these have been offered up to thee, O Agni.
Hero, with these increase thy many bodies, and, stimulated, send us rain from heaven.
11 Give thou these ninety thousand loads, O Agni, to Indra, to the Bull, to be his portion.
Knowing the paths which Deities duly travel, set mid the Gods in heaven Aulana also.
12 O Agni, drive afar our foes, our troubles chase malady away and wicked demons.
From this air−ocean, from the lofty heavens, send down on us a mighty flood of waters.

HYMN XCIX. Indra.

I. WHAT Splendid One, Loud−voiced, Farstriding, dost thou, well knowing, urge us to exalt with praises ?
What give we him? When his might dawned, he fashioned the Vrtra−slaying bolt, and sent us waters.
2 He goes to end his work with lightning flashes: wide is the seat his Asura glory gives him.
With his Companions, not without his Brother, he quells Saptatha's magic devices.
3 On most auspicious path he goes to battle he toiled to win heaven's light, full fain to gain it;
He seized the hundred−gated castle's treasure by craft, unchecked, and slew the lustful demons.
4 Fighting for kine, the prize of war, and I roaming among the berd be brings the young streams hither,
Where, footless, joined, without a car to bear them, with jars for steeds, they pour their flood like butter.
5 Bold, unsolicited for wealth, with Rudras he came, the Blameless, having left his dwelling,
Came, seized the food of Vamra and his consort, and left the couple weeping and unsheltered.
6 Lord of the dwelling, he subdued the demon who roared aloud, six−eyed and triple−headed.
Trta, made stronger by the might he lent him, struck down the boar with shaft whose point was iron.
7 He raised himself on high and shot his arrow against the guileful and oppressive foeman.

Strong, glorious, manliest, for us he shattered the forts of Nabus when he slew the Dasyus.
8 He, like a cloud that rains upon the pasture, hath found for us the way to dwell in safety.
When the Hawk comes in body to the Soma, armed with his iron claws he slays the Dasyus.
9 He with his potent Friends gave up the mighty, gave gusnia up to Kutsa for affliction.
He led the lauded Kavi, he delivered Atka as prey to him and to his heroes.
10 He, with his Gods who love mankind, the Wondrous, giving like Varuna who works with magic,
Was known, yet young as guardian of the seasons; and he quelled Araru, four−footed dernon.
11 Through lauds of him hath Ausija Rjisvan burst, with the Mighty's aid, the stall of Pipru.
When the saint pressed the juice and shone as singer, he seized the forts and with his craft subdued them.
12 So, swiftly Asura, for exaltation, hath the great Vamraka come nigh to Indra.
He will, when supplicated, bring him blessing: he hath brought all, food, strength, a happy dwelling.

HYMN C. Visvedevas.

1. Be, like thyself, O Indra, strong for our delight: here lauded, aid us, Maghavan, drinker of the juice.
Savitar with the Gods protect us: hear ye Twain. We ask for freedom and complete felicity.
2 Bring swift, for offering, the snare that suits the time, to the pure−drinker Vayu, roaring as he goes,
To him who hath approached the draught of shining milk. We ask for freedom and complete felicity.
3 May Savitar the God send us full life, to each who sacrifices, lives aright and pours the juice
That we with simple hearts may wait upon the Gods. We ask for freedom and complete felicity.

4 May Indra evermore be gracious unto us, and may King Soma meditate our happiness,
Even as men secure the comfort of a friend. We ask for freedom and complete felicity.
5 Indra hath given the body with its song and strength: Brhaspati, thou art the lengthener of life.
The sacrifice is Manu, Providence, our Sire. We ask for freedom and complete felicity.
6 Indra possesseth might celestial nobly formed: the singer in the hotise is Agni, prudent Sage.
lie is the sacrifice in synod, fair, most near. We ask for freedom and complete felicity,
7 Not often have we sinned against you secretly, nor, Vasus, have we openly provoked the Gods.
Not one of its, ye Gods, hath worn an alien shape. We ask for freedom and complete felicity.
8 May Savitar remove from us our malady, and may the Mountains keep it far away from where
The press−stone as it sheds the meath rings loudly forth. We ask for freedom and complete felicity.
9 Ye Vasus, let the stone, the presser stand erect: avert all enmities and keep them far remote.
Our guard to be adored is Savitar this God. We ask for freedom and complete felicity.
10 Eat strength and fatness in the pasture, kine, who are balmed at the reservoir and at the seat of Law.
So let your body be our body's medicine. We ask for freedom and complete felicity.
11 The singer fills the spirit: all mens, love hath he. Indra takes kindly care of those who pour the juice.
For his libation is the heavenly udder full. We ask for freedom and complete felicity.
12 Wondrous thy spirit−filling light, triumpliant; thy hosts save from decay and are resistless.
The pious votary by straightest pathway speeds to possess the best of all the cattle.

HYMN CI. Visvedevas.

1. WAKE with one mind, my friends, and kindle Agni, ye who are many and who dwell together.
Agni and Dadhikras and Dawn the Goddess, you, Gods with Indra, I call down to help us.
2 Make pleasant hymns, spin out your songs and praises: build ye a ship equipped with oars for transport.
Prepare the implements, make all things ready, and let the sacrifice, my friends, go forward.
3 Lay on the yokes, and fasten well the traces: formed is the furrow, sow the seed within it.
Through song may we find bearing fraught with plenty: near to the ripened grain approach the sickle.
4 Wise, through desire of bliss from Gods, the skilful bind the traces fast, And lay the yokes on either side
.

5 Arrange the buckets in their place securely fasten on the straps.
We will pour forth the well that hath a copious stream, fair−flowing well that never fails.
6 I pour the water from the well with pails prepared and goodly straps,
Unfailing, full, with plenteous stream.
7 Refresh the horses, win the prize before you: equip a chariot fraught with happy fortune.
Pour forth the well with stone wheel, wooden buckets, the drink of heroes, with the trough for armour.
8 Prepare the cow−stall, for there drink your heroes: stitch ye the coats of armour, wide and many.
Make iron forts, secure from all assailants let not your pitcher leak: stay it securely.
9 Hither, for help, I turn the holy heavenly mind of you the Holy Gods, that longs for sacrifice.
May it pour milk for us, even as a stately cow who, having sought the pasture, yields a thousand streams.
10 Pour golden juice within the wooden vessel: with stone−made axes fashion ye and form it.
Embrace and compass it with tenfold girdle, and to both chariot−poles attach the car−horse.
11 Between both poles the car−horse goes pressed closely, as in his dwelling moves the doubly−wedded.
Lay in the wood the Soviran of the Forest, and sink the well although ye do not dig it.
12 Indra is he, O men, who gives us happiness: sport, urge the giver of delight to win us strength
Bring quickly down, O priests, hither to give us aid, to drink the Soma, Indra Son of Nistigri.

HYMN CII. Indra.

1. FOR thee may Indra boldly speed the car that works on either side. Favour us, Much−invoked! in this most glorious fight against the raiders of our wealth.
2 Loose in the wind the woman's robe was streaming what time she won a car−load worth a thousand.
The charioteer in fight was Mudgalani: she Indra's dart, heaped up the prize of battle.
3 O Indra, cast thy bolt among assailants who would slaughter us:
The weapon both of Dasa and of Arya foe keep far away, O Maghavan.
4 The bull in joy had drunk a lake of water. His shattering horn encountered an opponent.
Swiftly, in vigorous strength, eager for glory, he stretched his forefeet, fain to win and triumph.
5 They came anear the bull; they made him thunder, made him pour rain down ere the fight was ended.
And Mudgala thereby won in the contest well−pastured kine in hundreds and in thousands.
6 In hope of victory that bull was harnessed: Kesi the driver urged him on with shouting.
As he ran swiftly with the car behind him his lifted heels pressed close on Mudgalani.
7 Deftly for him he stretched the car−pole forward, guided the bull thereto and firmly yoked him.
Indra vouchsafed the lord of cows his favour: with mighty steps the buffalo ran onward.
8 Touched by the goad the shaggy beast went nobly, bound to the pole by the yoke's thong of leather.
Performing deeds of might for many people, he, looking on the cows, gained strength and vigour.
9 Here look upon this mace, this bull's companion, now lying midway on the field of battle.
Therewith hath Mudgala in ordered contest won for cattle for himself, a hundred thousand.
10 Far is the evil: who hath here beheld it? Hither they bring the bull whom they are yoking..
To this they give not either food or water. Reaching beyond the pole it gives directions.
11 Like one forsaken, she hath found a husband, and teemed as if her breast were full and flowing.
With swiftly−racing chariot may we conquer, and rich and blessed be our gains in battle.
12 Thou, Indra, art the mark whereon the eyes of all life rest, when thou,
A Bull who drivest with thy bull, wilt win the race together with thy weakling friend.

HYMN CIII. Indra.

1. SWIFT, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people,
With eyes that close not, bellowing, Sole Hero, Indra. subdued at once a hundred armies.
2 With him loud−roaring, ever watchful, Victor, bold, hard to overthrow, Rouser of battle,
Indra. the Strong, whose hand bears arrows, conquer, ye warriors, now, now vanquish in the combat.
3 He rules with those who carry shafts and quivers, Indra who with his band rings hosts together,
Foe−conquering, strong of arm, the Soma−drinker, with mighty bow, shooting with well−laid arrows.
4 Brhaspati, fly with thy chariot hither, slayer of demons, driving off our foemen.
Be thou protector of our cars, destroyer, victor in battle, breaker−up of armies.
5 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all−subduing,
The Son of Conquest, passing men and heroes, kine−winner, mount thy conquering car, O Indra.
6 Cleaver of stalls, kine−winner, armed with thunder, who quells an army and with might destroys it.−
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage.
7 Piercing the cow−stalls with surpassing vigour, Indra, the pitiless Hero, wild with anger,
Victor in fight, unshaken and resistless,may he protect our armies in our battles.
8 Indra guide these: Brhaspati precede them, the guerdon, and the sacrifice, and Soma;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish.
9 Ours be the potent host of mighty Indra, King Varuna, and Maruts, and Adityas.
Uplifted is the shout of Gods who conquer high−minded Gods who cause the worlds to tremble.
10 Bristle thou up, O Maghavan, our weapons: excite the spirits of my warring heroes.

Urge on the strong steeds' might, O Vrtra−slayer, and let the din of conquering cars go upward.
11 May Indra aid us when our flags are gathered: victorious be the arrows of our army.
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset.
12 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apva.
Attack them, set their hearts on fire and burn them: so let our foes abide in utter darkness.
13 Advance, O heroes, win the day. May Indra be your sure defence.
Exceeding mighty be your arms, that none may wound or injure you.

HYMN CIV. Indra.

1. Soma hath flowed for thee, Invoked of mat Speed to our sacrifice with both thy Coursers.
To thee have streameld the songs or mighty singers, imploring, Indra, drink of our libation.
2 Drink of the juice which men have washed in waters, and fill thee full, O Lord of Tawny Horses.
O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.
3 To make thee start, a strong true draught I offer to thee, the Bull, O thou whom Bay Steeds carry.
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.
4 O Mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in Order,
Men in the house who share the sacred banquet stand singing praise that brings them store of children.
5 Through thy directions, Lord of Tawny Coursers, thine who art firm, splendid, and blest, the people
Obtain most liberal aid for their salvation, and praise thee, Indra, through thine excellencies.
6 Lord of the Bays, come with thy two Bay Horses, come to our prayers, to drink the juice of Soma.
To thee comes sacrifice which thou acceptest: thou, skilled in holy rites, art he who giveth.
7 Him of a thousand powers, subduing foemen, Maghavan praised with hymns and pleased with Soma,−
Even him our songs approach, resistless Indra: the adorations of the singer laud him.
8 The way to bliss for Gods and man thou foundest, Indra, seven lovely floods, divine, untroubled,
Wherewith thou, rending forts, didst move the ocean, and nine−and−ninety flowing streams of water.
9 Thou from the curse didst free the mighty Waters, and as their only God didst watch and guard them.
O Indra, cherish evermore thy body with those which thou hast won in quelling Vrtra.
10 Heroic power and noble praise is Indra yea, the song worships him invoked of many.
Vrtra he quelled, and gave men room and freedom: gakra, victorious, hath conquered armies.
11 Call we on Maghayan, auspicious Indra. best Hero in this fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who slays the Vrtras, wins and gathers riches.

HYMN CV. Indra.

1. WHEN, Vasu, wilt thou love the laud? Now let the channel bring the stream.
The juice is ready to ferment.
2 He whose two Bay Steeds harnessed well, swerving, pursue the Bird's tail−plumes,
With Rowing manes, like heaven and earth, he is the Lord with power to give.
3 Bereft of skill is Indra, if, like some outwearied man he fears
The sinner, when the Mighty hath prepared himself for victory.
4 Indra with these drives round, until he meets with one to worship him:
Indra is Master of the pair who snort and swerve upon their way.
5 Borne onward by the long−maned Steeds who stretch themselves as 'twere for food,
The God who wears the helm defends them with his jaws.
6 The Mighty sang with Lofty Ones: the Hero fashioned with his strength,
Like skilful Matarisvan with his power and might,

7 The bolt, which pierced at once the vitals of the Dasyu easy to be slain,
With jaw uninjured like the wondrous firmament.
8 Grind off our sins: with song will we conquer the men who sing no hymns:
Not easily art thou pleased with prayerless sacrifice.
9 When threefold flame burns high for thee, to rest on poles of sacrifice,
Thou with the living joyest in the self−bright Ship.
10 Thy glory was the speckled cup, thy glory was the flawless scoop.
Wherewith thou pourest into thy receptacle.
11 As hundreds, O Immortal God, have sung to thee, so hath Sumitra, yea, Durmitra praised thee here,
What time thou holpest Kutsa's son, when Dasyus fell, yea, holpest Kutsa's darling when the Dasyus died.

HYMN CVI. Asvins.

1. THIS very thing ye Twain hold as your object: ye weave your songs as skilful men weave garments.
That ye may come united have I waked you: ye spread out food like days of lovely weather.
2 Like two plough−bulls ye move along in traces, and seek like eager guests your bidder's banquet.
Ye are like glorious envoys mid the people: like bulls, approach the place where ye are watered.
3 Like the two pinions of a bird, connected, like two choice animals, ye have sought our worship.
Bright as the fire the votary hath kindled, ye sacrifice in many a spot as roamers.
4 Ye are our kinsmen, like two sons, two fathers, strong in your splendour and like kings for conquest;
Like rays for our enjoyment, Lords to feed us, ye, like quick bearers, have obeyed our calling.
5 You are like two pleasantly moving well−fed (hills) like Mitra and Varuna, the two bestowers of felicity,
veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament,
like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).
6 You are like two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitosa
destroying (foes), and cherishing (friends); you are bright as two water−born (jewels), do you, who are
victorious, (render) my decaying mortal body free from decay.
7 Fierce (Asvins), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over
to the objects (of its destination) as over water; extremely strong, like the Rbhus, your chariot, attained its
destination swift as the wind, it pervaded (everywhere), it dispensed riches.
8 With your bellies full of the Soma, like two saucepans, preservers of wealth, destroyers of enemies. (you
are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success through
the mind, like two laudable beings, (you are) approaching (the sacrifice).

9 Like giants, ye will find firm ground to stand on in depths, like feet for one who fords a shallow. Like cars ye will attend to him who orders: ye Two enjoy our wondrous work as sharers.
10 Like toiling bees ye bring to us your honey, as bees into the hide that opens downward.
11 May we increase the laud and gain us vigour: come to our song, ye whom one chariot carries. Filled be our kine with ripened meath like glory: Bhutamsa hath fulfilled the Asvins' longing.

HYMN CVII. Daksina.

1. THESE men's great bounty hath been manifested, and the whole world of life set free from darkness.
Great light hath come, vouchsafed us by the Fathers: apparent is the spacious path of Guerdon.
2 High up in heaven abide the Guerdon−givers: they who give steeds dwell with the Sun for ever.
They who give gold are blest with life eternal. they who give robes prolong their lives, O Soma.
3 Not from the niggards−for they give not fireely−comes Meed at sacrifice, Gods' satisfaction:
Yea, many men with hands stretched out with Guerdon present their gifts because they dread dishonour.
4 These who observe mankind regard oblation as streamy Vayu and light−finding Arka.
They satisfy and give their gifts in synod, and pour in streams the seven−mothered Guerdon.
5 He who brings Guerdon comes as first invited: chief of the hamlet comes the Guerdon−bearer.
Him I account the ruler of the people who was the first to introduce the Guerdon.
6 They call him Rsi, Brahman, Sama−chanter, reciter of the laud, leader of worship.
The brightly−shining God's three forms he knoweth who first bestowed the sacrificial Guerdon.
7 Guerdon bestows the horse, bestows the bullock, Guerdon bestows, moreover, gold that Rsisters.
Guerdon gives food which is our life and spirit. He who is wise takes Guerdon for his armour.
8 The liberal die not, never are they ruined: the liberal suffer neither harm nor trouble.
The light of heaven, the universe about us,−all this doth sacrificial Guerdon give them.
9 First have the liberal gained a fragrant dwelling, and got themselves a bride in fair apparel.
The liberal have obtained their draught of liquor, and conquered those who, unprovoked, assailed them.
10 They deck the fleet steed for the bounteous giver: the maid adorns herself and waits to meet him.
His home is like a lake with lotus blossoms, like the Gods' palaces adorned and splendid.
11 Steeds good at draught convey the liberal giver, and lightly rolling moves the car of Guerdon.
Assist, ye Gods, the liberal man in battles: the liberal giver conquers foes in combat.

HYMN CVIII. Sarama. Panis.

1. WHAT wish of Sarama hath brought her hither? The path leads far away to distant places.
What charge hast thou for us? Where turns thy journey? How hast thou made thy way o'er Rasa's waters.
2 I come appointed messenger of Indra, seeking your ample stores of wealth, O Panis.
This hath preserved me from the fear of crossing: thus have I made my way o'er Rasa's waters.
3 What is that Indra like, what is his aspect whose envoy, Sarama, from afar thou comest?
Let him approach, and we will show him friendship: he shall be made the herdsman of our cattle.
4 I know him safe from harm: but he can punish who sent me hither from afar as envoy.
Him rivers flowing with deep waters bide not. Low will ye be, O Panis, slain by Indra.
5 These are the kine which, Sarama, thou seekest, flying, O Blest One, to the ends of heaven.
Who will loose these for thee without a battle? Yea, and sharp−pointed are our warlike weapons.
6 Even if your wicked bodies, O ye Panis, were arrow−proof, your words are weak for wounding;
And were the path to you as yet unmastered, Brhaspati in neither case will spare you.
7 Paved with the rock is this our treasure−chamber; filled full of precious things, of kine, and horses.
These Panis who are watchful keepers guard it. In vain hast thou approached this lonely station.
8 Rsis will come inspirited with Soma, Angirases unwearied, and Navagvas.

This stall of cattle will they part among them: then will the Panis wish these words unspoken.
9 Even thus, O Sarama, hast thou come hither, forced by celestial might to make the journey.
Turn thee not back, for thou shalt be our sister: O Blest One, we will give thee of the cattle. 10

Brotherhood, sisterhood, I know not either: the dread Angirases and Indra know them. They s
eemed to long for kine when I departed. Hence, into distance, be ye gone, O Panis. 11 Hence,
far away, ye Panis! Let the cattle lowing come forth as holy Law commandeth, Kine which Br
haspati, and Soma, Rsis, sages, and pressing−stones have found when hidden.

HYMN CIX. Visvedevas.

1. THESE first, the boundless Sea, and Matarisvan, fierce−glowing Fire, the Strong, the Bliss−bestower.
And heavenly Floods, first−born by holy Order, exclaimed against the outrage on a Brahman.
2 King Soma first of all, without reluctance, made restitution of the Brahman's consort.
Mitra and Varuna were the inviters: Agni as Hota; took her hand and led her.
3 The man, her pledge, must by her hand be taken when they have cried, She is a Brahman's consort.
She stayed not for a herald to conduct her: thus is the kingdom of a ruler guarded.
4 Thus spake of her those Gods of old, Seven Rsis who sate them down to their austere devotion:
Dire is a Brahman's wife led home by others: in the supremest heaven she plants confusion.
5 The Brahmacari goes engaged in duty: he is a member of the Gods' own body.
Through him Brhaspati obtained his consort, as the Gods gained the ladle brought by Soma.
6 So then the Gods restored her, so men gave the woman back again.
The Kings who kept their promises restored the Brahman's wedded wife,
7 Having restored the Brahman's wife, and freed them, with Gods' aid, from sin,
They shared the fulness of the earth, and won themselves extended sway.

HYMN CX. Apris.

1. THOU in the house of man this day enkindled worshippest Gods as God, O Jatavedas.
Observant, bright as Mitra, bring them hither: thou art a sapient and foreknowing envoy.
2 Tanunapat, fair−tongued, with sweet meath balming the paths and waysof Order, make them pleasant.
Convey our sacrifice to heaven, exalting with holy thoughts ourhymns of praise and worship.
3 Invoked, deserving prayer and adoration, O Agni, come accordant with the Vasus.
Thou art, O Youthful Lord, the Gods' Invoker, so, best of Sacrificers, bring them quickly.
4 By rule the Sacred Grass is scattered eastward, a robe to clothe this earth when dawns are breaking.
Widely it spreads around and far−extended, fair for the Gods and bringing peace and freedom.
5 Let the expansive Doors be widely opened, like wives who deck their beauty for their husbands.
Lofty, celestial, all−impelling Portals, admit the Gods and give them easy entrance.
6 Pouring sweet dews let holy Night and Morning, each close to each, he seated at their station,
Lofty, celestial Dames with gold to deck them. assuming all their fair and radiant beauty.
7 Come the two first celestial sweet−voiced Hotars, arranging sacrifice for man to worship
As singers who inspire us in assemblies, showing the eastward light with their direction.
8 Let Bharati come quickly to our worship, and Ila showing like a human being.
So let Sarasvati and both her fellows, deft Goddesses, on this fair grass be seated.
9 Hotar more skilled in sacrifice, bring hither with speed to−day God Tvastar, thou who knowest.
Even him who formed these two, the Earth and Heaven the Parents, with their forms, and every creature.
10 Send to our offerings which thyself thou balmest the Companies of Gods in ordered season.
Agni, Vanaspati the Immolator sweeten our offered gift with meath and butter.
11 Agni, as soon as he was born, made ready the sacrifice, and was the Gods' preceder.

May the Gods cat our offering consecrated according to this true Priest's voice and guidance.

HYMN CXI. Indra.

1. BRING forth your sacred song ye prudent singers, even as are the thoughts of human beings.
Let us draw Indra with true deeds anear us: he loves our songs, the Hero, and is potent.
2 The hymn shone brightly from the seat of worship: to the kine came the Bull, the Heifer's Offipring
With mighty bellowing hath he arisen, and hath pervaded even the spacious regions.
3 Indra knows, verily, how to hear our singing, for he, victorious, made a path for Surya.
He made the Cow, and be became the Sovran of Heaven, primeval, matchless, and unshaken.
4 Praised by Angirases, Indra demolished with might the works of the great watery monster
Full many regions, too, hath he pervaded, and by his truth supported earth's foundation.
5 The counterpart of heaven and earth is Indra: he knoweth all libations, slayeth Susna.
The vast sky with the Sun hath he extended, and, best otpillars, stayed it with a pillar.
6 The Vrtra−slaver with his bolt felled Vrtra: the magic of the godless, waxen mighty,
Here hast thou, Bold Assailant, boldly conquered. Yea, then thine arms, O Maghavan, were potent.
7 When the Dawns come attendant upon Surya their rays discover wealth of divers colours.
The Star of heaven is seen as 'twere approaching: none knoweth aught of it as it departeth.
8 Far have they gone, the first of all these waters, the waters that flowed forth when Indra sent them.
Where is their spring, and where is their foundation? Where now, ye Waters, is your inmost centre?
9 Thou didst free rivers swallowed by the Dragon; and rapidly they set themselves in motion,
Those that were loosed and those that longed for freedom. Excited now to speed they run unresting.
10 Yearning together they have sped to Sindhu: the Fort−destroyer, praised, of old, hath loved them.
Indra, may thy terrestrial treasures reach us, and our full songs of joy approach thy dwelling.

HYMN CXII. Indra.

1. DRINK of the juice, O Indra, at thy plea. sure, for thy first draught is early morn's libation.
Rejoice, that thou mayst slay our foes, O Hero, and we with lauds will tell thy mighty exploits.
2 Thou hast a car more swift than thought, O Indra; thercon come hither, come to drink the Soma.
Let thy Bay Steeds, thy Stallions, hasten hither, with whom thou cornest nigh and art delighted.
3 Deck out thy body with the fairest colours, with golden splendour of the Sun adorn it.
O Indra, turn thee hitherward invited by us thy friends; be seated and be joyful.
4 O thou whose grandeur in thy festive transports not even these two great worlds have comprehended.
Come, Indra, with thy dear Bay Horses harnessed, come to our dwelling and the food thou lovest.
5 Pressed for thy joyous banquet is the Soma, Soma whereof thou, Indra, ever drinking,
Hast waged unequalled battles with thy foemen, which prompts the mighty flow of thine abundance.
6 Found from of old is this thy cup, O Indra: Satakratu, drink therefrom the Soma.
Filled is the beaker with the meath that gladdens, the beaker which all Deities delight in.
7 From many a side with proffered entertainment the folk are calling thee, O Mighty Indra.
These our libations shall for thee be richest in sweet meath: dvink thereof and find them pleasant.
8 I will declare thy deeds of old, O Indra, the mighty acts which thou hast first accomplished.
In genuine wrath thou loosenedst the mountain so that the Brahman easily found the cattle.
9 Lord of the hosts, amid our bands be seated: they call thee greatest Sage among the sages.

Nothing is done, even far away, without thee: great, wondrous, Maghavan, is the hymn I sing thee.
10 Aim of our eyes be thou, for we implore thee, O Maghavan, Friend of friends and Lord of treasures.
Fight, Warrior strong in truth, fight thou the battle: give us our share of undivided riches.

HYMN CXTII. Indra.

1. THE Heavens and the Earth accordant with all Gods encouraged graciously that vigorous might of his.
When he came showing forth his majesty and power, he drank of Soma juice and waxed exceeding strong
.
2 This majesty of his Visnu extols and lauds, making the stalCthat gives the meath flow forth with inight.
When Indra Maghavan with those who followed him had smitten Vrtra he deserved the choice of Gods.
3 When, bearing warlike weapons, fain to win thee praise, thou mettest Vrtra, yea, the Dragon, for the fig
ht,
Then all the Maruts who were gathered with dice there extolled, O Mighty One, thy powerful majesty.
4 Soon as he sprang to life he forced asun. der hosts: forward the Hero looked to manly deed and war.
He cleft the rock, he let concurrent streams flow forth, and with his skilful art stablished the heavens' wid
e
vault.
5 Indra hath evermore possessed surpassing power: he forced, far from each other, heaven and earth apart.

He hurled impetuous down his iron thunderbolt, a joy to Varuna's and Mitra's worshipper.
6 Then to the mighty powers of Indra, to his wrath, his the fierce Stormer, loud of voice, they came with
speed;
What time the Potent One rent Vrtra with his strength, who held the waters back, whom darkness compas
sed
round.
7 Even in the first of those heroic acts which they who strove together came with might to execute,
Deep darkness fell upon the slain, and Indra won by victory the right of being first invoked.
8 Then all the Gods extolled, with eloquence inspired by draughts of Soma juice, thy deeds of manly mig
ht.
As Agni eats the dry food with his tcetlv, he ate Vrtra, the Dragon, maimed by Indra's deadly dart.
9 Proclaim his many friendships, met with friendship, made with singers, with the skilful and the eloquent
.
Indra, when he subdues Dhuni and Cumuri, lists to Dabhiti for his faithful spirit's sake.
10 Give riches manifold with noble horses, to be remembered while my songs address thee.
May we by easy paths pass all our troubles: find us this day a ford wide and extensive.

HYMN CXIV. Visvedevas.

1. Two perfect springs of heat pervade the Threefold, and come for their delight is Matarisvan.
Craving the milk of heaven the Gods are present: well do they know the praisesong and the Saman.
2 The priests beard far away, as they are ordered, serve the three Nirrtis, for well they know them.
Sages have traced the cause that first produced them, dwelling in distant and mysterious chambers.
3 The Youthful One, well−shaped, with four locks braided, brightened with oil, puts on the ordinances.
Two Birds of mighty power are seated near her, there where the Deities receive their portion.
4 One of these Birds hath passed into the sea of air: thence he looks round and views this universal world.

With simple heart I have beheld him from anear: his Mother kisses him and he returns her kiss.
5 Him with fair wings though only One in nature, wise singers shape, with songs, in many figures.
While they at sacrifices fix the metres, they measure out twelve chalices of Soma.
6 While they arrange the four and six–and–thirty, and duly order, up to twelve, the measures,
Having disposed the sacrifice thoughtful sages send the Car forward with the Rc and Saman.
7 The Chariot's majesties are fourteen others: seven sages lead it onward with their Voices.
Who will declare to us the ford Apnana, the path whereby they drink first draughts of Soma?
8 The fifteen lauds are in a thousand places that is as vast as heaven and earth in measure.
A thousand spots contain the mighty thousand. Vak spreadeth forth as far as Prayer extendeth.
9 What sage hath learned the metres' application? Who hath gained Vak, the spirit's aim and object?
Which ministering priest is called eighth Hero? Who then hath tracked the two Bay Steeds of Indra?
10 Yoked to his chariot–pole there stood the Coursers: they only travel round earth's farthest limits.
These, when their driver in his home is settled, receive the allotted meed of their exertion.

HYMN CXV. Agni.

1. VERILY wondrous is the tender Youngling's growth who never draweth nigh to drink his Mothers' milk.
As soon as she who hath no udder bore him, he, faring on his great errand, suddenly grew strong.
2 Then Agni was his name, most active to bestow, gathering up the trees with his consuming tooth;
Skilled in fair sacrifice, armed with destroying tongue, impetuous as a bull that snorteth in the mead.
3 Praise him, yourGod who, bird–like, rests upon a tree, scattering drops of juice and pouring forth his flood,
Speaking aloud with flame as with his lips a priest, and broadening his paths like one of high command.
4 Thou Everlasting, whom, far–striding fain to burn, the winds, uninterrupted, never overcome,
They have approached, as warriors eager for the fight, heroic Trita, guiding him to gain his wish.
5 This Agni is the best of Kanvas, Kanvas' Friend, Conqueror of the foe whether afar or near.
May Agni guard the singers, guard the princes well: may Agni grant to us our princes' gracious help.
6 Do thou, Supitrya, swiftly following, make thyself the lord of Jatavedas, mightiest of all,
Who surely gives a boon even in thirsty land most powerful, prepared to aid us in the wilds.
7 Thus noble Agni with princes and mortal men is lauded, excellent for conquering strength with chiefs,
Men who are well–disposed as friends and true to Law, even as the heavens in majesty surpass mankind.
8 O Son of Strength, Victorious, with this title Upastuta's most potent voice reveres thee.
Blest with brave sons by thee we will extol thee, and lengthen out the days of our existence.
9 Thus, Agni, have the sons of Vrstihavya, the Rsis, the Upastutas invoked thee.
Protect them, guard the singers and the princes. With Vasat! have they come, with hands uplifted, with their
uplifted hands and cries of Glory!

HYMN CXV1. Indra.

1. DRINK Soma juice for mighty power and vigour, drink, Strongest One, that thou mayst smite down Vrtra.
Drink thou, invoked, for strength, and riches: drink thou thy fill of meath and pour it down, O Indra.
2 Drink of the foodful juice stirred into motion, drink what thou choosest of the flowing Soma.
Giver of weal, be joyful in thy spirit, and turn thee hitherward to bless and prosper.
3 Let heavenly Soma gladden thee, O Indra, let that effused among mankind delight thee.

Rejoice in that whereby thou gavest freedom, and that whereby thou conquerest thy foemen.
4 Let Indra come, impetuous, doubly mighty, to the poured juice, the Bull, with two Bay Coursers.
With juices pressed in milk, with meath presented, glut evermore thy bolt, O Foe−destroyer.
5 Dash down, outffaming their sharp flaming weapons, the strong−holds of the men urged on by demons.
I give thee, Mighty One, great strength and conquest: go, meet thy foes and rend them in the battle.
6 Extend afar the votary's fame and glory, as the firm archer's strength drives off the foeman.
Ranged on our side, grown strong in might that conquers, never defeated, still increase thy body.
7 To thee have we presented this oblation: accept it, Sovran Ruler, free from anger.
Juice, Maghavan, for thee is pressed and ripened: eat, Indra, drink of that which stirs to meet thee.
8 Eat, Indra, these oblations which approach thee: be pleased with food made ready and with Soma.
With entertainment we receive thee friendly: effectual be the sacrificer's wishes.
9 I send sweet speech to Indra and to Agni: with hymns I speed it like a boat through waters.
Even thus, the Gods seem moving round about me, the fountains and bestowers of our riches.

HYMN CXVII. Liberality.

1. THE Gods have not ordained hunger to be our death: even to the well−fed man comes death in varied shape.
The riches of the liberal never waste away, while he who will not give finds none to comfort him.

2 The man with food in store who, when the needy comes in miserable case begging for bread to eat,
Hardens his heart against him−even when of old he did him service−finds not one to comfort him.
3 Bounteous is he who gives unto the beggar who comes to him in want of food and feeble.
Success attends him in the shout of battle. He makes a friend of him in future troubles.
4 No friend is he who to his friend and comrade who comes imploring food, will offer nothing.
Let him depart−no home is that to rest in−, and rather seek a stranger to support him.
5 Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.
Riches come now to one, now to another, and like the wheels of cars are ever rolling.
6 The foolish man wins food with fruitless labour: that food −I speak the truth− shall be his ruin.
He feeds no trusty friend, no man to love him. All guilt is he who eats with no partaker.
7 The ploughshare ploughing makes the food that feeds us, and with its feet cuts through the path it follo ws.
Better the speaking than the silent Brahman: the liberal friend outyalues him who gives not.
8 He with one foot hath far outrun the biped, and the two−footed catches the three−footed.
Four−footed creatures come when bipeds call them, and stand and look where five are met together.
9 The hands are both alike: their labour differs. The yield of sister milch−kine is unequal.
Twins even diffier in their strength and vigour: two, even kinsmen, differ in their bounty.

HYMN CXVIII. Agni.

1. AGNI, refulgent among men thou slayest the devouring fiend, Bright Ruler in thine own abode.
2 Thou springest up when worshipped well the drops of butter are thy joy
When ladies are brought near to thee.
3 Honoured with gifts he shines afar, Agni adorable with song:
The dripping ladle balms his face.
4 Agni with honey in his mouth, honoured with gifts, is balmed with oil,
Refulgent in his wealth of light.

5 Praised by our hymns thou kindlest thee, Oblation−bearer, for the Gods
As such do mortals call on thee.
6 To that Immortal Agni pay worship with oil, ye mortal men,−
Lord of the house, whom none deceives.
7 O Agni, burn the Raksasas with thine unconquerable flame
Shine guardian of Eternal Law.
8 So, Agni, with thy glowing face burn fierce against the female fiends,
Shining among Uruksayas.
9 Uruksayas have kindled thee, Oblation−bearer, thee, with hymns.
Best Worshipper among mankind.

HYMN CXIX. Indra.

1. THIS, even this was my resolve, to win a cow, to win a steed: Have I not drunk of Soma juice?
2 Like violent gusts of wind the draughts that I have drunk have lifted me
Have I not drunk of Soma juice?
3 The draughts I drank have borne me up, as fleet−foot horses draw a car:
Have I not drunk of Soma juice?
4 The hymn hath reached me, like a cow who lows to meet her darling calf:
Have I not drunk of Soma juice?

5 As a wright bends a chariot−seat so round my heart I bend the hymn:
Have I not drunk of Soma juice?
6 Not as a mote within the eye count the Five Tribes of men with me:
Have I not drunk of Soma juice?
7 The heavens and earth themselves have not grown equal to one half of me
Have I not drunk of Soma juice?
8 I in my grandeur have surpassed the heavens and all this spacious earth
Have I not drunk of Soma juice?
9 Aha! this spacious earth will I deposit either here or there
Have I not drunk of Soma juice?
10 In one short moment will I smite the earth in fury here or there:
Have I not drunk of Soma juice?
11 One of my flanks is in the sky; I let the other trail below:
Have I not drunk of Soma juice?
12 1, greatest of the Mighty Ones, am lifted to the firmament:
Have I not drunk of Soma juice?
13 I seek the worshipper's abode; oblation−bearer to the Gods:
Have I not drunk of Soma juice?

HYMN CXX. Indra.

1. IN all the worlds That was the Best and Highest whence sprang the Mighty Gods, of splendid valour.
As soon as born he overcomes his foemen, be in whom all who lend him aid are joyful.
2 Grown mighty in his strength, with ample vigour, he as a foe strikes fear into the Dasa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.
3 All concentrate on thee their mental vigour, what time these, twice or thrice, are thine assistants.

Blend what is sweeter than the sweet with sweetness: win. quickly with our meath that meath in battle.
4 Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful.
With mightier power, Bold God, extend thy firmness: let not malignant Yatudhanas harm thee.
5 Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat.
I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.
6 Worthy of praises, many−shaped, most skilful, most energetic, Aptya of the Aptyas:
He with his might destroys the seven Danus, subduing many who were deemed his equals.
7 Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower.
Thou stablishest the two much−wandering Mothers, and bringest many deeds to their completion.
8 Brhaddiva, the foremost of light−winners, repeats these holy prayers, this strength of Indra.
He rules the great self−luminous fold of cattle, and all the doors of light hath he thrown open.
9 Thus hath Brhaddiva, the great Atharvan, spoken to Indra as himself in person.
The spotless Sisters, they who are his Mothers, with power exalt him and impel him onward.

HYMN CXXI. Ka.

1. IN the beginning rose Hiranyagarbha, born Only Lord of all created beings.
He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?
2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge −.
The Lord of death, whose shade is life immortal. What God shall we adore with our oblation?
3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers;
He who is Loord of men and Lord of cattle. What God shall we adore with our oblation?

4 His, through his might, are these snow−covered mountains, and men call sea and Rasa his possession:
His arms are these, his are these heavenly regions. What God shall we adore with our oblation?
5 By him the heavens are strong and earth is stedfast, by him light's realm and sky−vault are supported:
By him the regions in mid−air were measured. What God shall we adore with our oblation?
6 To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining. What God shall we adore with our oblation?
7 What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation?
8 He in his might surveyed the floods containing productive force and generating Worship.
He is the God of gods, and none beside him. What God shall we adore with our oblation?
9 Neer may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation?
10 Prajapati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

HYMN CXXII. Agni.

1. I PRAISE the God of wondrous might like Indra, the lovely pleasant Guest whom all must welcome.
May Agni, Priest and Master of the household, give hero strength and all−sustaining riches.
2 O Agni, graciously accept this song of mine, thou passing−wise who knowest every ordinance.
Enwrapped in holy oil further the course of prayer: the Gods bestow according to thy holy law.
3 Immortal, wandering round the seven stations, give, a liberal Giver, to the pious worshipper,
Wealth, Agni, with brave sons and ready for his use: welcome the man who comes with fuel unto thee.
4 The seven who bring oblations worship thee, the Strong, the first, the Great Chief Priest, Ensign of

sacrifice,
The oil−anointed Bull, Agni who hears, who sends as God full hero strength to him who freely gives.
5 First messenger art thou, meet for election: drink thou thy fill invited to the Anirta,
The Maruts in the votary's house adorned thee; with lauds the Bhrgus gave thee light and glory.
6 Milking the teeming Cow for all−sustaining food. O Wise One, for the worship−loving worshipper,
Thou, Agni, dropping oil, thrice lighting works of Law, showest thy wisdom circling home and sacrifice.
7 They who at flushing of this dawn appointed thee their messenger, these men have paid thee reverence.
Gods strengthened thee for work that must be glorified, Agni, while they made butter pure for sacrifice.
8 Arrangers in our synods, Agni, while they sang Vasisistha s sons have called thee down, the Potent One
.
Maintain the growth of wealth with men who sacrifice. Ye Gods, preserve us with your blessings evermor
e.

HYMN CXXIII. Vena.

1. SEE, Vena, born in light, hath driven hither, on chariot of the air, the Calves of Prsni.
Singers with hymns caress him as an infant there where the waters and the sunlight mingle.
2 Vena draws up his wave from out the ocean. mist−born, the fair one's back is made apparent,
Brightly he shone aloft on Order's summit: the hosts sang glory to their common birthplace.
3 Full many, lowing to their joint−possession, dwelling together stood the Darling's Mothers.
Ascending to the lofty height of Order, the bands of singers 'sip the sweets of Amrta.
4 Knowing his form, the sages yearned to meet him: they have come nigh to hear the wild Bull's bellow.
Performing sacrifice they reached the river: for the Gandharva found the immortal waters.
5 The Apsaras, the Lady, sweetly smiling, supports her Lover in sublimest heaven.
In his Friend's dwelling as a Friend he wanders: he, Vena, rests him on his golden pinion.
6 They gaze on thee with longing in their spirit, as on a strong−winged bird that mounteth sky−ward;

On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yam
a. 7 Erect, to heaven hath the Gandharva mounted, pointing at us his many−coloured we
apons; Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that p
lease us. 8 When as a spark he cometh near the ocean, still looking with a vulture's eye t
o heaven, His lustre, joying in its own bright splendour, maketh dear glories in the lowes
t region.

HYMN CXXIV. Agni, Etc.

1. COME to this sacrifice of ours, O Agni, threefold, with seven threads and five divisions.
Be our oblation−bearer and preceder: thou hast lain long enough in during darkness.
2 I come a God foreseeing from the godless to immortality by secret pathways,
While I, ungracious one, desert the gracious, leave mine own friends and seek the kin of strangers.
3 1, looking to the guest of other lineage, have founded many a rule of Law and Order.
I bid farewell to the Great God, the Father, and, for neglect, obtain my share of worship.
4 I tarried many a year within this altar: I leave the Father, for my choice is Indra.
Away pass Agni, Varuna and Soma. Rule ever changes: this I come to favour.
5 These Asuras have lost their powers of magic. But thou, O Varuna, if thou dost love me,

O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom.
6 Here is the light of heaven, here allis lovely; here there is radiance, here is air's wide region.
Let us two slaughter Vrtra. Forth, O Soma! Thou art oblation: we therewith will serve thee.
7 The Sage hath fixed his form by wisdom in the heavens: Varuna with no violence let the waters flow.
Like women−folk, the floods that bring prosperity have eau lit his hue and colour as they gleamed and shone.
8 These wait upon his loftiest power and vigour: he dwells in these who triumph in their Godhead;
And they, like people who elect their ruler, have in abhorrence turned away from Vrtra.
9 They call him Swan, the abhorrent floods' Companion, moving in friendship with celestial Waters.
The poets in their thought have looked on Indra swiftly approaching when Anustup calls him.

HYMN CXXV. Vak.

1. I TRAVEL with the Rudras and the Vasus, with the Adityas and All−Gods I wander.
I hold aloft both Varuna and Mitra, Indra and Agni, and the Pair of Asvins.
2 I cherish and sustain high−swelling Soma, and Tvastar I support, Pusan, and Bhaga.
I load with wealth the zealous sdcrificer who pours the juice and offers his oblation
3 I am the Queen, the gatherer−up of treasures, most thoughtful, first of those who merit worship.
Thus Gods have stablished me in many places with many homes to enter and abide in.
4 Through me alone all eat the food that feeds them,−each man who sees, brewhes, hears the word outspoken
They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.
5 1, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Rsi, and a Brahman.
6 I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.
7 On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.
8 I breathe a strong breath like the wind and tempest, the while I hold together all existence.
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

HYMN CXXVI. Visvedevas.

1. No peril, no severe distress, ye Gods, affects the mortal man, Whom Aryaman and Mitra lead, and Varima, of one accord, beyond his foes.
2 This very thing do we desire, Varuna, Mitra, Aryaman,
Whereby ye guhrd the mortal man from sore distress, and lead him safe beyond his foes.
3 These are, each one, our present helps, Varuna, Mitra, Aryaman.
Best leaders, best deliverers to lead us on and bear as safe beyond our foes.
4 Ye compass round and guard each man, Varuna, Mitra, Aryaman:
In your dear keeping may we be, ye who are excellent as guides beyond our foes.
5 Adityas are beyond all foes,−Varuna, Mitra, Aryaman:
Strong Rudra with the Marut host, Indra, Agni let us call for weal beyond our foes.
6 These lead us safely over all, Varuna, Mitra, Aryaman,
These who are Kings of living men, over all troubles far away beyond our foes.
7 May they give bliss to aid us well, Varuna, Mitra, Aryaman:
May the Adityas, when we pray, grant us wide shelter and defence beyond our foes.

8 As in this place, O Holy Ones, ye Vasus freed even the Gaud when her feet were fettered.
So free us now from trouble and affliction: and let our life be lengthened still, O Api.

HYMN CXXVII. Night.

1. WITH all her eyes the Goddess Night looks forth approaching many a spot:
She hath put all her glories on.
2 Immortal. she hath filled the waste, the Goddess hath filled height and depth:
She conquers darkness with her light.
3 The Goddess as she comes hath set the Dawn her Sister in her place:
And then the darkness vanishes.
4 So favour us this night, O thou whose pathways we have visited
As birds their nest upon the tree.
5 The villagers have sought their homes, and all that walks and all that flies,
Even the falcons fain for prey.
6 Keep off the she−wolf and the wolf, O Urmya, keep the thief away;
Easy be thou for us to pass.
7 Clearly hath she come nigh to me who decks the dark with richest hues:
O Morning, cancel it like debts.
8 These have I brought to thee like kine. O Night, thou Child of Heaven, accept
This laud as for a conqueror.

HYMN CXXVIII. Visvedevas.

1. LET me win glory, Agni, in our battles: enkindling thee, may we support our bodies. May the four regi
ons bend and bow before me: with thee for guardian may we win in combat. 2 May all the Gods be on my
side in battle, the Maruts led by Indra, Visnu, Agni. Mine be the middle air's extended region, ani may th
e wind blow favouring these my wishes. 3 May the Gods grant me riches; may the blessing and invocatio
n of the Gods assist me. Foremost in fight be the divine Invokers: may we, unwounded, have brave heroes
round us. 4 For me let them present all mine oblations, and let my mind's intention be accomplished. Ma
y I he guiltless of the least transgression: and, all ye Go−is, do ye combine to bless us.
5 Ye six divine Expanses, grant us freedom: here, all ye Gods, acquit yourselves like heroes.
Let us not lose our children or our bodies: let us not benefit the foe, King Soma!
6 Baffling the wrath of our opponents, Agni, guard us as our infallible Protector.
Let these thy foes turn back and seek their houses, and let their thought who watch at home be ruined.
7 Lord of the world, Creator of creators the saviour God who overcomes the foeman.
May Gods, Brhaspati, both Asvins shelter from ill thii sacrifice and sacrificer.
8 Foodful, and much−invoked, at this our calling mty the great Bull vouchsafe us wide protection.
Lord of Bay Coursers, Indra, blew our children: harm us not, give us riot as prey to others.
9 Let those who are our foemen stay. afar from us: with Indra and with Agni we will drive them off.
Vasus, Adityas, Rudras have exalted me, made me far−reaching, inighty, thinker, sovran lord.

HYMN CXXIX. Creation.

1. THEN was not non−existent nor existent: there was no realm of air, no sky beyond it.
What covered in, and where? and what gave shelter? Was water there, unfathomed depth of water?

2 Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.
3 Darkness there was: at first concealed in darknew this All was indiscriminated chaos.
All that existed then was void and form less: by the great power of Warmth was born that Unit.
4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non−existent.
5 Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder
6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
TheGods are later than this world's production. Who knows then whence it first came into being?
7 He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

HYMN CXXX. Creation.

1. THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,−
This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, wea ve
back.
2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun, it.
These pegs are fastened to the seat of worship: they made the Sama−hymns their weaving shuttles.
3 What were the rule, the order and the model? What were the wooden fender and the butter?
What were the hymn, the chant, the recitation, when to the God all Deities paid worship?
4 Closely was Gayatri conjoined with Agni, and closely Savitar combined with Usnih.
Brilliant with Ukthas, Soma joined Anustup: Brhaspati's voice by Brhati was aided.
5 Viraj adhered to Varuna and Mitra: here Tristup day by day was Indra's portion.
Jagati entered all the Gods together: so by this knowledge men were raised to Rsis.
6 So by this knowledge men were raised to Rsis, when ancient sacrifice sprang up, our Fathers.
With the mind's eye I think that I behold them who first performed this sacrificial worship.
7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rsis.
Viewing the path of those of old, the sages have taken up the reins like chariot−drivers.

HYMN CXXXI. Indra.

1. DRIVE all our enemies away, O Indra, the western, mighty Conqueror, and the eastern.
Hero, drive off our northern foes and southern, that we in thy wide shelter may be joyful.
2 What then? As men whose fields are full of barley reap the ripe corn removing it in order,
So bring the food of those men, bring it hither, who went not to prepare the grass for worship.
3 Men come not with one horse at sacred seasons; thus they obtain no honour in assemblies.
Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.
4 Ye, Asvins, Lords of Splendour, drank full draughts of grateful Soma juice,
And aided Indra in his work with Namuci of Asura birth.
5 As parents aid a son, both Asvins, Indra, aided thee with their wondrous Powers and wisdom.
When thou, with might. hadst drunk the draught that gladdens, Sarasvati, O Maghavan, refreshed thee.
6 Indra is strong to save, rich in assistance may he, possessing all, be kind and gracious.
May he disperse our foes and give us safety, and may we be the lords of hero vigou r.
7 May we enjoy his favour, his the Holy may we enjoy his blessed loving kindness.

May this rich Indra, as our good Protector, drive off and keep afar all those who hate us.

HYMN CXXXII. Mitra. Varuna.

1. MAY Dyaus the Lord of lauded wealth, and Earth stand by the man who offers sacrifice,
And may the Asvins, both the Gods, strengthen the worshipper with bliss.
2 As such we honour you, Mitra and Varuna, with hasty zeal, most blest, you who sustain the folk.
So may we, through your friendship for the worshipper, subdue the fiends.
3 And when we seek to win your love and friendship, we.who have precious wealth in our possession,
Or when the worshipper augments his riches let not his treasures be shut up
4 That other, Asura! too was born of Heaven. thou art, O Varuna, the King of all men.
The chariot's Lord was well content, forbearing to anger Death by sin so great.
This sin hath Sakaputa here committed. Heroes who fled to their dear friend he slayeth,
When the Steed bringeth down your grace and favour in bodies dear and worshipful.
6 Your Mother Aditi, ye wise, was purified with water even as earth is purified from heaven.
Show love and kindness here below: wash her in rays of heavenly light.
7 Ye Twain have seated you as Lords of Wealth, as one who mounts a car to him who sits upon the pole, upon the wood.
These our disheartened tribes Nrmedhas saved from woe, Sumedhas saved from Woe.

HYMN CXXXIII. Indra.

1. SING strength to Indra that shall set his chariot in the foremost place.
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.
2 Thou didst destroy the Dragon: thou sentest the rivers down to earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to th ee.
Let the weak bowstrings break upon the bows of feeble enemies.
3 Destroyed be all malignities and all our enemy's designs.
Thy bolt thou castest, at the foe, O Indra, who would srnite us dead: thy liberal bounty gives us wealth.
4 The robber people round about, Indra, who watch and aim at us,−
Trample them down beneath thy foot; a conquering scatterer art thou.
5 Whoso assails us, Indra, be the man a stranger or akin,

Bring down, thyself, his strength although it be as vast as are the heavens.
6 Close to thy friendship do we cling, O Indra, and depend, or, thee.
Lead us beyond all pain and grief along the path of holy Law.
7 Do thou bestow upon us her, O Indra, who yields according to the singer's longing,
That the great Cow may, with exhaustless udder, pouring a thousand streams, give milk to feed us.

HYMN CXXXIV. Indra.

1. As, like the Morning, thou hast filled, O Indra, both the earth and heaven.
So as the Mighty One, great King of all the mighty world of men, the Goddess Mother brought thee forth, the

Blessed Mother gave thee life.
2 Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess Mother brought thee fo rth,
the Blessed Mother gave thee life.
3 Shake down, O Slayer of the foe, those great all splendid enemies.
With all thy powers, O Sakra, all thine helps, O Indra, shake them down:
4 As thou, O Satakratu, thou, O Indrv, shakest all things down
As wealth for him who sheds the juice, with thine assistance thousandfold.
5 Around, on every side like drops of sweat let lightning−flashes fall.
Let all malevolence pass away from us like threads of Darva grass.
6 Thou bearest in thine hand a lance like a long hook, great Counsellor!
As with his foremost foot a goat, draw down the branch, O Maghavan.
7 Never, O Gods, do we offend, nor are we ever obstinate: we walk as holy texts command.
Closely we clasp and cling to you, cling to your sides, beneath your arms.

HYMN CXXXV. Yama.

1. IN the Tree clothed with goodly leaves where Yama drinketh with the Gods,
The Father, Master of the house, tendeth with love our ancient Sires.
2 I looked reluctantly on him who cherishes those men of old,
On him who treads that evil path, and then I yearned for this again.
3 Thou mountest, though thou dost not see, O Child, the new and wheel−less car
Which thou hast fashioned mentally, onepoled but turning every way.
4 The car which thou hast made to roll hitherward from the Sages, Child!
This hath the Saman followed close, hence, laid together on a ship.
5 Who was the father of the child? Who made the chariot roll away?
Who will this day declare to us how the funeral gift was made?
6 When the funeral gift was placed, straightway the point of flame appeared.
A depth extended in the front: a passage out was made behind.
7 Here is the seat where Yama dwells, that which is called the Home of Gods:
Here minstrels blow the flute for him here he is glorified with songs.

HYMN CXXXVI. Kesins.

1. HE with the long loose locks supports Agni, and moisture, heaven, and earth:
He is all sky to look upon: he with long hair is called this light.
2 The Munis, girdled with the wind, wear garments soiled of yellow hue.

They, following the wind's swift course go where the Gods have gone before.
3 Transported with our Munihood we have pressed on into the winds:
You therefore, mortal men. behold our natural bodies and no more.
4 The Muni, made associate in the holy work of every God,
Looking upon all varied forms flies through the region of the air.
5 The Steed of Vata, Vayu's friend, the Muni, by the Gods impelled,
In both the oceans hath his home, in eastern and in western sea.
6 Treading the path of sylvan beasts, Gandharvas, and Apsarases,

He with long locks, who knows the wish, is a sweet most delightful friend
7 Vayu hath churned for him: for him he poundeth things most hard to bend,
When he with long loose locks hath drunk, with Rudra, water from the cup.

HYMN CXXXVII Visvedevas.

1. YE Gods, raise up once more the man whom ye have humbled and brought low.
O Gods, restore to life again the man who hatb committed sin.
2 Two several winds are blowing here, from Sindhu, from a distant land.
May one breathe energy to thee, the other blow disease away.
3 Hither, O Wind, blow healing balm, blow all disease away, thou Wind;
For thou who hast all medicine comest as envoy of the Gods.
4 I am come nigh to thee with balms to give thee rest and keep thee safe.
I bring thee blessed strength, I drive thy weakening malady away.
5 Here let the Gods deliver him, the Maruts' band deliver him:
All things that be deliver him that he be freed from his disease.
6 The Waters have their healing power, the Waters drive disease away.
The Waters have a balm for all: let them make medicine for thee.
7 The tongue that leads the voice precedes. Then with our ten−fold branching hands,
With these two chasers of disease we stroke thee with a gentle touch.

HYMN CXXXVIII. Indra.

1. ALLIED with thee in friendship, Indra, these, thy priests, remembering Holy Law, rent Vrtra limb from limb,
When they bestowed the Dawns and let the waters flow, and when thou didst chastise dragons at Kutsa's c all.
2 Thou sentest forth productive powers, clavest the hills, thou dravest forth the kine, thou drankest pleasa nt
meath.
Thou gavest increase through this Tree's surpassing might. The Sun shone by the hymn that sprang from Holy
Law.
3 In the mid−way of heaven the Sun unyoked his car: the Arya found a match to meet his Dam foe.
Associate with Rjisvan Indra overthrew the solid forts of Pipru, conjuring Asura.
4 He boldly cast down forts which none had e'er assailed: unwearied he destroycd the godless treasure−stores.
Like Sun and Moon he took the stronghold's wealth away, and, praised in song, demolished foes with flashing dart.
5 Armed with resistless weapons, with vast power to cleave, the Vrtra−slayer whets his darts and deals for di
wounds.
Bright Usas was afraid of Indra's slaughtering bolt: she went upon her way and left her chariot there.
6 These are thy famous exploits, only thine, when thou alone hast left the other reft of sacrifice.

Thou in the heavens hast set the ordering of the Moons: the Father bears the felly portioned out by thee.

HYMN CXXXIX. Savitar.

1. SAVITAR, golden−haired, hath lifted eastward, bright With the sunbeams, his eternal lustre;
He in whose energy wise Pusan marches, surveying all existence like a herdsman.
2 Beholding men he sits amid the heaven filling the two world−halves and air's wide region.
He looks upon the rich far−spreading pastures between the eastern and the western limit.
3 He, root of wealth, the gatherer−up of treasures, looks with his might on every form and figure.
Savitar, like a God.whose Law is constant, stands in the battle for the spoil like Indra.
4 Waters from sacrifice came to the Gandharva Visvavasu, O Soma, when they saw him.
Indra, approaching quickly, marked their going, and looked around upon the Sun's enclosures.
5 This song Visvavasu shall sing us, meter of air's mid−realm celestial Gandharva,
That we may know aright both truth and falsehood: may he inspire our thoughts and help our praises.
6 In the floods' track he found the bootyseeker: the rocky cow−pen's doors he threw wide open.
These, the Gandharva told him, Rowed with Amrta. Indra knew well the puissancc of the dragons.

HYMN CXL. Agni.

1. AGNI, life−power and fame are thine: thy fires blaze mightily, thou rich in wealth of beams!
Sage, passing bright, thou givest to the worshipper, with strength, the food that merits laud.
2 With brilliant, purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy Mothers, aidest them as Son: thou joinest close the earth and heaven.
3 O Jatavedas, Son of Strength, rejoice ihyself, gracious, in our fair hymns and songs.
In thee are treasured various forms of strengthening food, born nobly and of wondrous help.
4 Agni, spread forth, as Ruler, over living things: give wealth to us, Immortal God.
Thou shinest out from beauty fair to look upon: thou leadest us to conquering power.
5 To him, the wise, who orders sacrifice, who hath great riches un der his control,
Thou givest blest award of good, and plenteous food, givest him wealth that conquers all.
6 The men have set before them them for their welfare Agni, strong, visible to all, the Holy.
Thee, Godlike One, with ears to hear, most famous, men's generations magnify with praise−songs.

HYMN CXLI. Visvedevas.

1. TURN hither, Agni, speak to us: come to us with a gracious mind. Enrich us, Master of the house: thou art the Giver of our wealth.
2 Let Aryarnan vouchsafe us wealth, and Bhaga, and Brhaspati.
Let the Gods give their gifts, and let Sunrta, Goddess, grant us wealth.
3 We call King Soma to our aid, and Agni with our songs and hymns,
Adityas, Visnu, Surya, and the Brahman Priest Brhaspati.
4 Indra, Vayu, Brhaspati, Gods swift to listen, we invoke,
That in the synod all the folk may be benevolent to us.
5 Urge Aryaman to send us gifts, and Indra, and Brhaspati,
Vata, Visnu, Sarasvati and the Strong Courser Savitar.
6 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice:
Urge givers to bestow their wealth to aid our service of the Gods.

HYMN CXLII. Agni.

1. WITH thee, O Agni, was this singer of the laud: he hath no other kinship, O thou Son of Strength.
Thou givest blessed shelter with a triple guard. Keep the destructive lightning far away from us.
2 Thy birth who seekest food is in the falling flood, Agni: as Comrade thou winnest all living things.
Our coursers and our songs shall be victorious: they of themselves advance like one who guards the herd.
3 And thou, O Agni, thou of Godlike nature, sparest the stones, while caring up the brushwood.
Then are thy tracks like deserts in the corn−lands. Let us not stir to wrath thy mighty arrow.
4 O'er hills through vales devouring as thou goest, thou partest like an army fain for booty
As when a barber shaves a beard, thou shavest earth when the wind blows on thy flame and fans it.
5 Apparent are his lines as he approaches the course is single, but the cars are many,
When, Agni, thou, making thine arms resplendent, advancest o'er the land spread out beneath thee.
6 Now let thy strength, thy burning flames fly upward, thine energies, O Agni, as thou toilest.
Gape widely, bend thee, waxing in thy vigour: let all the Vasus sit this day beside thee.
7 This is the waters' reservoir, the great abode of gathered streams.
Take thou another path than this, and as thou listest walk thereon.
8 On thy way hitherward and hence let flowery Durva grass spring up
Let there be lakes with lotus blooms. These are the mansions of the flood.

HYMN CXLIII. Asvins.

1. YE made that Atri, worn with eld, free as a horse to win the goal. When ye restored to youth and streng
th Kaksivan like a car renewed,
2 Ye freed that Atri like a horse, and brought him newly−born to earth.
Ye loosed him like a firm−tied knot which Gods unsoiled by dust had bound.
3 Heroes who showed most wondrous power to Atri, strive to win fair songs;
For then, O Heroes of the sky, your hymn of praise shall cease no more.
4 This claims your notice, Bounteous Gods! − oblation, Asvins! and our love,
That ye, O Heroes, in the fight may bring us safe to ample room.
5 Ye Twain to Bhujyu tossed about in ocean at the region's end,
Nasatyas, with your winged sterds came nigh, and gave him strength to win.
6 Come with your joys, most liberal Gods, Lords of all treasures, bringing weal.
Like fresh full waters to a well, so, Heroes come and be with us.

HYMN CXLIV. Indra.

1. THIS deathless Indu, like a steed, strong and of full vitality, Belongs to thee, the Orderer.
2 Here, by us, for the worshipper, is the wise bolt that works with skill.
It brings the bubbling beverage as a dexterous man brings the effectual strong drink.
3 Impetuous Ahisuva, a bull among cows of his,
looked down upon the restless Hawk.
4 That the strong−pinioned Bird hath brought, Child of the Falcon, from afar,
What moves upon a hundred wheels along the female Dragon's path.
5 Which, fair, unrobbed, the Falcon brought thee in his foot, the red−hued dwelling of the juice;
Through this came vital power which lengthens out our days, and kinship through its help awoke.
6 So Indra is by lndu's power; e'en among Gods will it repel great treachery.
Wisdom, Most Sapient One, brings force that lengthens life. May wisdom bring the juice to us.

HYMN CXLV. Sapatnibadhanam.

1. FROM out the earth I dig this plant, a herb of most effectual power, Wherewith one quells the rival wif e and gains the husband for oneself.
2 Auspicious, with expanded leaves, sent by the Gods, victorious plant,
Blow thou the rival wife away, and make my husband only mine.
3 Stronger am 1, O Stronger One, yea, mightier than the mightier;
And she who is my rival wife is lower than the lowest dames.
4 Her very name I utter not: she takes no pleasure in this man.
Far into distance most remote drive we the rival wife away.
5 I am the conqueror, and thou, thou also act victorious:
As victory attends us both we will subdue my fellow−wife.
6 I have gained thee for vanquisher, have grasped thee with a stronger spell.
As a cow hastens to her calf, so let thy spirit speed te me, hasten like water on its way.

HYMN CXLVI. Aranyani.

1. GODDESS of wild and forest who seemest to vanish from the sight. How is it that thou seekest not the village? Art thou not afraid?
2 What time the grasshopper replies and swells the shrill cicala's voice,
Seeming to sound with tinkling bells, the Lady of the Wood exults.
3 And, yonder, cattle seem to graze, what seems a dwelling−place appears:
Or else at eve the Lady of the Forest seems to free the wains.
4 Here one is calling to his cow, another there hath felled a tree:
At eve the dweller in the wood fancies that somebody hath screamed.
5 The Goddess never slays, unless some murderous enemy approach.
Man eats of savoury fruit and then takes, even as he wills, his rest.
6 Now have I praised the Forest Queen, sweet−scented, redolent of balm,
The Mother of all sylvan things, who tills not but hath stores of food.

HYMN CXLVII Indra.

1. I TRUST in thy first wrathful deed, O Indra, when thou slewest Vrtra and didst work to profit man;
What time the two world−halves fell short of thee in might, and the earth trembled at thy force, O Thunder−anned.
2 Thou with thy magic powers didst rend the conjurer Vrtra, O Blameless One, with heart that longed for fame.
Heroes elect thee when they battle for the prey, thee in all sacrifices worthy of renown.
3 God Much−invoked, take pleasure in these princes here, who, thine exalters, Maghavan, have come to wealth.
In synods, when the rite succeeds, they hymn the Strong for sons and progeny and riches undisturbed.
4 That man shall find delight in well−protected wealth whose care provides for him the quick−sought joy ous
draught.
Bringing oblations, strengthened Maghavan, by thee, he swiftly wins the spoil with heroes in the fight.

5 Now for our band, O Maghavan, when lauded, make ample room with might, and grant us riches.
Magician thou, our Varuna and Mitra, deal food to us, O Wondrous, as Dispenser.

HYMN CXLVIII. Indra.

1. WHEN we have pressed the juice we laud thee, Indra, and when, Most Valorous we have won the boot y.
Bring us prosperity, as each desires it under thine own protection may we conquer.
2 Sublime from birth, mayst thou O Indra, Hero, with Surya overcome the Dasa races.
As by a fountain's side, we bring the Soma that lay concealed, close−hidden in the waters.
3 Answer the votary's hymns, for these thou knowest, craving the Rsis' prayer, thyself a Singer
May we be they who take delight in Somas: these with sweet food for thee, O Chariot−rider.
4 These holy prayers, O Indra, have I sung thee: grant to the men the strength of men, thou Hero.
Be of one mind with those in whom thou joyest: keep thou the singers safe and their companions.
5 Listen to Prthi's call, heroic Indra, and be thou lauded by the hymns of Venya,
Him who hath sung thee to thine oil−rich dwelling, whose rolling songs have sped thee like a torrent.

HYMN CXLIX. Savitar.

1. SAVITAR fixed the earth with bands to bind it, and made heaven stedfast where no prop supported.
Savitar milked, as 'twere a restless courser, air, sea bound fast to what no foot had trodden.
2 Well knoweth Savitar, O Child of Waters, where ocean, firmly fixt, o'erflowed its limit.
Thence sprang the world, from that uprose the region: thence heaven spread out and the wide earth expan ded.
3 Then, with a full crowd of Immortal Beings, this other realm came later, high and holy.
First, verily, Savitar's strong−pinioned Eagle was born: and he obeys his law for ever.
4 As warriors to their steeds, kine to their village, as fond milk giving cows approach their youngling,
As man to wife, let Savitar come downward to us, heaven's bearer, Lord of every blessing.
5 Like the Angirasa Hiranvastupa, I call thee, Savitar, to this achievement:
So worshipping and lauding thee for favour I watch for thee as for the stalk of Soma.

HYMN CL. Agni.

1. THOU, bearer of oblations, though kindled, art kindled for the Gods. With the Adityas, Rudras, Vasus, come to us: to show us favour come to us.
2 Come hither and accept with joy this sacrifice and hymn of ours.
O kindled God, we mortals are invoking thee, calling on thee to show us grace.
3 I laud thee Jatavedas, thee Lord of all blessings, with my song.
Agni, bring hitherward the Gods whose Laws we love, whose laws we love, to show us grace.
4 Agni the God was made the great High−Priest of Gods, Rsis have kindled Agni, men of mortal mould.
Agni I invocate for winning ample wealth. kindly disposed for winning wealth.
5 Atri and Bharadvaja and Gavisthira, Kanva and Trasadasyu, in our fight he helped.
On Agni calls Vasistha, even the household priest, the household priest to win his grace.

HYMN CLI. Faith.

1. By Faith is Agni kindled, through Faith is oblation offered up. We celebrate with praises Faith upon the height of happiness.
2 Bless thou the man who gives, O Faith; Faith, bless the man who fain would give.
Bless thou the liberal worshippers: bless thou the word that I have said.

3 Even as the Deities maintained Faith in the mighty Asuras, So make this uttered wish of mine tr
ue for the liberal worshippers. 4 Guarded by Vayu, Gods and men who sacrifice draw near to Fait
h. Man winneth Faith by yearnings of the heart, and opulence by Faith. 5 Faith in the early morni
ng, Faith at noonday will we invocate, Faith at the setting of the Sun. O Faith, endow us with beli
ef.

HYMN CLII. Indra.

1. A MIGHTY Governor art thou, Wondrous, Destroyer of the foe, Whose friend is never done to death, and never, never overcome.
2 Lord of the clan, who brings us bliss, Strong, Warrior, Slayer of the fiend,
May India, Soma−drinker, go before us, Bull who gives us peace.
3 Drive Raksasas and foes away, break thou in pieces Vrtra'sjaws:
O Vrtra−slaying Indra, quell the foeman's wrath who threatens us.
4 O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury.
5 Baffle the foeman's plan, ward off his weapon who would conquer us.
Give shelter from his furious wrath, and keep his murdering dart afar.

HYMN CLIII. Indra.

1. SWAYING about, the Active Ones came nigh to Indra at his birth, And shared his great heroic might.
2 Based upon strength and victory and power, O Indra is thy birth:
Thou, Mighty One, art strong indeed.
3 Thou art the Vrtra−slayer, thou, Indra, hast spread the firmament:
Thou hast with might upheld the heavens.
4 Thou, Indra, bearest in thine arms the lightning that accords with thee,
Whetting thy thunderbolt with might.
5 Thou, Indra, art preeminent over all creatures in thy might:
Thou hast pervaded every place.

HYMN CLIV. New Life.

1. FOR some is Soma purified, some sit by sacrificial oil: To those for whom the meath flows forth, even to those let him depart.
2 Invincible through Fervour, those whom Fervour hath advanced to heaven,
Who showed great Fervour in their lives, −even to those let him depart.
3 The heroes who contend in war and boldly cast their lives away,

Or who give guerdon thousandfold, −even to those let him depart.
4 Yea, the first followers of Law, Law's pure and holy strengtheners,
The Fathers, Yama! Fervour−moved,even to those let him depart.
5 Skilled in a thousand ways and means, the sages who protect the Sun,
The Rsis, Yama! Fervour−moved,−even to those let him depart.

HYMN CLV. Various.

1. ARAYI, one−eyed limping hag, fly, ever−screeching, to the hill. We frighten thee away with these, the heroes of Sirimbitha.
2 Scared from this place and that is she, destroyer of each germ unborn.
Go, sharp−horned Brahmanaspti and drive Arayi far away.
3 Yon log that floats without a man to guide it on the river's edge,−
Seize it, thou thing with hideous jaws, and go thou far away thereon.
4 When, foul with secret stain and spot, ye hastened onward to the breast,
All Indra's enemies were slain and passed away like froth and foam.
5 These men have led about the cow, have duly carried Agni round,
And raised their glory tg the Gods. Who will attack them with success?

HYMN CLVI. Agni.

1. LET songs of ours speed Agni forth like a fleet courser in the race, And we will win each prize through him.
2 Agni the dart whereby we gain kine for ourselves with help from thee,−
That send us for the gain of wealth.
3 O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel.
4 O Agni, thou hast made the Sun, Eternal Star, to mount the sky,
Bestowing light on living men.
5 Thou, Agni, art the people's light, best, dearest, seated in thy shrine:
Watch for the singer, give him life.

HYMN CLVII. Visvedevas.

1. WE will, with Indra and all Gods to aid us, bring these existing worlds into subjection.
2 Our sacrifice, our bodies, and our offspr. let Indra form together with Adityas.
3 With the Adityas, with the band of Maruts, may Indra be Protector of our bodies.
4 As when the Gods came, after they had slaughtered the Asuras, keeping safe their Godlike nature,
5 Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead.

HYMN CLVIII. Surya.

1. MAY Surya guard us out of heaven, and Vata from the firmament, And Agni from terrestrial spots.
2 Thou Savitar whose flame deserves hundred libations, be thou pleased:
From failing lightning keep us safe.
3 May Savitar the God, and may Parvata also give us sight;

May the Creator give us sight.
4 Give sight unto our eye, give thou our bodies sight that they may see:
May we survey, discern this world.
5 Thus, Surya, may we look on thee, on thee most lovely to behold,
See clearly with the eyes of men.

HYMN CLIX. Saci Paulomi.

1. YON Sun hath mounted up, and this my happy fate hate mounted high. I knowing this, as conqueror have won my husband for mine own.
2 I am the banner and the head, a mighty arbitress am I:
I am victorious, and my Lord shall be submissive to my will.
3 My Sons are slayers of the foe, my Daughter is a ruling Queen:
I am victorious: o'er my Lord my song of triumph is supreme.
4 Oblation, that which Indra gave and thus grew glorious and most high,−
This have I offered, O ye Gods, and rid me of each rival wife.
5 Destroyer of the rival wife, Sole Spouse, victorious, conqueror,
The others' glory have I seized as 'twere the wealth of weaker Dames.
6 I have subdued as conqueror these rivals, these my fellow−wives,
That I may hold imperial sway over this Hero and the folk.

HYMN CLX. Indra.

1. TASTE this strong draught enriched with offered viands: with all thy chariot here unyoke thy Coursers.

Let not those other sacrificers stay thee, Indra: these juices shed for thee are ready.
2 Thine is the juice effused, thine are the juices yet to be pressed: our resonant songs invite thee.
O Indra, pleased to−day with this libation, come, thou who knowest all and drink the Soma.
3 Whoso, devoted to the God, effuses Soma for him with yearning heart and spirit,−
Never doth Indra give away his cattle: for him he makes the lovely Soma famous.
4 He looks with Ioving favour on the mortal who, like a rich man, pours for him the Soma.
Maghavan in his bended arm supports him: he slays, unasked, the men who hate devotion.
5 We call on thee to come to us, desirous of goods and spoil, of cattle, and of horses.
For thy new love and favour are we present: let us invoke thee, Indra, as our welfare.

HYMN CLXI. Indra.

1. FOR life I set thee free by this oblation from the unknown decline and from Consumption;
Or, if the grasping demon have possessed him, free him from her, O Indra, thou and Agni.
2 Be his days ended, be he now departed, be he brought very near to death already,
Out of Destruction's lap again I bring him, save him for life to last a hundred autumns.
3 With hundred−eyed oblation, hundred−autumned, bringing a hundred lives, have I restored him,
That Indra for a hundred years may lead him safe to the farther shore of all misfortune.
4 Live, waxing in thy strength, a hundred autumns, live through a hundred springs, a hundred winters.
Through hundred−lived oblation Indra, Agni, Brhaspati, Savitar yield him for a hundred!
5 So have I found and rescued thee thou hast returned with youth renewed.

Whole in thy members! I have found thy sight and all thy life for thee.

HYMN CLXII. Agni

1. MAY Agni, yielding to our prayer, the Raksas−slayer, drive awa
y The malady of evil name that hath beset thy labouring womb. 2 A
gni, concurring in the prayer, drive off the eater of the flesh, The m
alady of evil name that hath attacked thy babe and womb.
3 That which destroys the sinking germ, the settled, moving embryo,
That which will kill the babe at birth,even this will we drive far away.
4 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side,−even this will we exterminate.
5 What rests by thee in borrowed form of brother, lover, or of lord,
And would destroy thy Progeny,−even this will we exterminate.
6 That which through sleep or darkness hath deceived thee and lies down by thee,
And will destroy thy progeny,−−even this will we exterminate.

HYMN CLXIII

1. FROM both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.
2 From the neck−tendons and the neck, from the breast−bones and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.
3 From viscera and all within, forth from the rectum, from the heart,
From kidneys, liver, and from spleen, I drive thy malady away.
4 From thighs, from knee−caps, and from heels, and from the forepart of the feet,
From hips from stomach, and from groin I drive thy malady away.
5 From what is voided from within, and from thy hair, and from they nails,
From all thyself from top to toe, I drive thy malady away.
6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

HYMN CLXIV. Dream−charm.

1. AVAUNT, thou Master of the mind Depart, and vanish far away. Look on Destruction far from hence.
The live man's mind is manifold.
2 A happy boon do men elect, a mighty blessing they obtain.
Bliss with Vaivasvata they see. The live man's mind seeks many a place.
3 If by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.
4 When, Indra, Brahmanaspati, our deeds are wrongful and unjust,
May provident Angirasa prevent our foes from troubling, us.
5 We have prevailed this day and won: we are made free from sin and guilt.

Ill thoughts, that visit us awake or sleeping, seize the man we hate, yea, seize the man who hateth us.

HYMN CLXV. Visvedevas.

1. GODS, whatsoe'er the Dove came hither seeking, sent to us as the envoy of Destruction, For that l
et us sing hymns and make atonement. Well be it with our quadrupeds and bipeds. 2 Auspicious be t
he Dove that hath been sent us, a harmless bird, ye Gods, within our dwelling. May Agni, Sage, be p
leased with our oblation, and may the Missile borne on wings avoid us. 3 Let not the Arrow that hat
h wings distract us: beside the fire−place, on the hearth it settles. May, it bring welfare to our men a
nd cattle: here let the Dove, ye Gods, forbear to harm us. 4 The screeching of the owl is ineffective a
nd when beside the fire the Dove hath settled, To him who sent it hithcr as an envoy, to him be rever
ence paid, to Death, to Yama.
5 Drive forth the Dove, chase it with holy verses: rejoicing, bring ye hither food and cattle
, Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vig
our.

HYMN CLXVI. Sapatnanasanam.

1. MAKE me a bull among my peers, make me my rivals, conqueror: Make me the slayer of my foes, a so
vran ruler, lord of kine
2 I am my rivals' slayer, like Indra unwounded and unhurt,
And all these enemies of mine are vanquished and beneath my feet.
3 Here, verily, I bind you fast, as the two bow−ends with the string.
Press down these men, O Lord of Speech, that they may humbly speak to me.
4 Hither I came as conqueror with mighty all−effecting power,
And I have mastered all your thought, your synod, and your holy work.
5 May I be highest, having gained your strength in war, your skill in peace
my feet have trodden on your heads.
Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.

HYMN CLXVII. Indra.

1. THIS pleasant meath, O Indra, is effused for thee: thou art the ruling Lord of beaker and of juice.
Bestow upon us wealth with many hero sons: thou, having glowed with Fervour, wortnest heavenly light.
2 Let us call Sakra to libations here effused, winner of light who joyeth in the potent juice.
Mark well this sacrifice of ours and come to us: we pray to Maghavan the Vanquisher of hosts.
3 By royal Soma's and by Varuna's decree, under Brhaspati's and Anumati's guard,
This day by thine authority, O Maghavan, Maker, Disposer thou! have I enjoyed the jars.
4 1, too, urged on, have had my portion, in the bowl, and as first Prince I drew forth this my hymn of prai
se,
When with the prize I came unto the flowing juice, O Visvamitra, Jamadagni, to your home.

HYMN CLXVIII. Vayu.

1. O THE Wind's chariot, O its power and glory! Crashing it goes and hath a voice of thunder.
It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.
2 Along the traces of the Wind they hurry, they come to him as dames to an assembly.
Borne on his car with these for his attendants, the God speeds forth, the universe's Monarch.
3 Travelling on the paths of air's midregion, no single day doth he take rest or slumber.
Holy and earliest−born, Friend of fhe waters, where did he spring and from what region came he?
4 Germ of the world, the Deities' vital spirit, this God moves ever as his will inclines him.
His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

HYMN CLXIX. COWS.

1. MAY the wind blow upon our Cows with healing: may they eat herbage full of vigorous juices.
May they drink waters rich in life and fatness: to food that moves on feet be gracious, Rudra.
2 Like−coloured, various−hued, or single−coloured, whose names through sacrifice are known to Agni,
Whom the Angirases produced by Fervour,vouchsafe to these, Parjanya, great protection.
3 Those who have offered to the Gods their bodies, whose varied forms are all well known to Soma,−

Those grant us in our cattle−pen, O Indra, with their full streams of milk and plenteous offsprin
g. 4 Prajapati, bestowing these upon me, one−minded with all Gods and with the Fathers, Hath t
o our cow−pen brought auspicious cattle: so may we own the offspring they will bear us.

HYMN CLXX. Surya.

1. MAY the Bright God drink glorious Soma−mingled meath, giving the sacrifice's lord uninjured life;
He who, wind−urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.
2 Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports th
e
heavens,
He rose, a light, that kills Vrtras and enemies, best slayer of the Dasyus, Asuras, and foes.
3 This light, the best of lights, supreme, all−conquering, winner of riches, is exalted with high laud.
All−lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.
4 Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.
By thee were brought together all existing things, possessor of all Godhead, All−effecting God.

HYMN CLXXI. Indra.

1. FOR Ita's sake who pressed the juice, thou, Indra, didst protect his car,
And hear the Soma−giver's call.
2 Thou from his skin hast borne the head of the swift−moving combatant,
And sought the Soma−pourer's home.
3 Venya, that mortal man, hast thou, for Astrabudhna the devout,
O Indra, many a time set free.

4 Bring, Indra, to the east again that Sun who now is in the west,
Even against the will of Gods.

HYMN CLXXII. Dawn.

1. WITH all thy beauty come: the kine approaching with full udders follow on thy path.
2 Come with kind thoughts, most liberal, rousing the warrior's hymn of praise, with bounteous ones,
3 As nourishers we tie the thread, and, liberal with our bounty, offer sacrifice.
4 Dawn drives away her Sister's gloom, and, through her excellence, makes her retrace her path.

HYMN CLXXIII. The King.

1. BE with us; I have chosen thee: stand stedfast and immovable. Let all the people wish for thee let not th y kingship fall away.
2 Be even here; fall not away be like a mountain unremoved.
Stand stedfast here like Indra's self, and hold the kingship in the grasp.
3 This man hath Indra stablished, made secure by strong oblation's power.
May Soma speak a benison, and Brahmanaspati, on him.
4 Firm is the sky and firm the earth, and stedfast also are these hills.
Stedfast is all this living world, and stedfast is this King of men.
5 Stedfast, may Varuna the King, stedfast, the God Brhaspati,

Stedfast, may Indra, stedfast too, may Agni keep thy stedfast reign. 6
On constant Soma let us think with constant sacrificial gift And then
may Indra make the clans bring tribute unto thee alone.

HYMN CLXXIV. The King.

1. WITH offering for success in fight whence Indra was victorious. With this, O Brahmanaspati, let us att ain to royal sway.
2 Subduing those who rival us, subduing all malignities,
Withstand the man who menaces, withstand the man who angers us.
3 Soma and Savitar the God have made thee a victorious King
All elements have aided thee, to make thee general conqueror.
4 Oblation, that which Indra. gave and thus grew glorious and most high,−
This have I offered, Gods! and hence now, verily, am rivalless.
5 Slayer of rivals, rivalless, victorious, with royal sway,
Over these beings may I rule, may I be Sovran of the folk.

HYMN CLXXV. Press−stones.

I. MAY Savitar the God, O Stones, stir you according to the Law: Be harnessed to the shafts, and press.
2 Stones, drive calamity away, drive ye away malevolence:
Make ye the Cows our medicine.

3 Of one accord the upper Stones, giving the Bull his bull−like strength,
Look down with pride on those below.
4 May Savitar the God, O Stones, stir you as Law commands for him
Who sacrifices, pouring juice.

HYMN CLXXVI. Agni.

1. WITH hymns of praise their sons have told aloud the Rbhus' mighty deeds.
Who, all−supporting, have enjoyed the earth as, twere a mother cow.
2 Bring forth the God with song divine, being Jatavedas hitherward,
To bear our gifts at once to heaven.
3 He here, a God−devoted Priest, led forward comes to sacrifice.
Like a car covered for the road, he, glowing, knows, himself, the way.
4 This Agni rescues from distress, as 'twere from the Immortal Race,
A God yet mightier than strength, a God who hath been made for life.

HYMN CLXXVII. Mayabheda.

1. THE sapient with their spirit and their mind behold the Bird adorned with all an Asura's magic might.
Sages observe him in the ocean's inmost depth: the wise disposers seek the station of his rays.
2 The flying Bird bears Speech within his spirit: erst the Gandharva in the womb pronounced it:
And at the seat of sacrifice the sages cherish this radiant, heavenly−bright invention.
3 I saw the Herdsman, him who never resteth, approaching and departing on his pathways.

He, clothed in gathered and diffusive splendour, within the worlds continually travels.

HYMN CLXXVIII. Tarksya.

1. THIS very mighty one whom Gods commission, the Conqueror of cars, ever triumphant,
Swift, fleet to battle, with uninjured fellies, even Tarksya for our weal will we call hither.
2 As though we offered up our gifts to Indra, may we ascend. him as a ship. for safety.
Like the two wide worlds, broad, deep far−extended, may we be safe both when he comes and leaves you.

3 He who with might the Five Lands hath pervaded, like Surya with his lustre, and the waters−
His strength wins hundreds, thousands none avert it, as− the young maid repelleth not her lover.

HYMN CLXXIX. Indra.

1. Now lift ye up yourselves and look on Indra's seasonable share. If it be ready, offer it; unready, ye have been remise.
2 Oblation is prepared: come to us, Indra; the Sun hath travelled over half his journey.
Friends with their stores are sitting round thee waiting like lords of clans for the tribe's wandering chieftain.
3 Dressed in the udder and on fire, I fancy; well−dressed, I fancy, is this recent present.

Drink, Indra, of the curd of noon's libation with favour, Thunderer, thou whose deeds are mighty.

HYMN CLXXX. Indra.

1. O MUCH−INVOKED, thou hast subdued thy foemen: thy might is loftiest; here display thy bounty.
In thy right hand, O Indra, bring us treasures: thou art the Lord of rivers filled with riches.
2 Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bold and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us.
3 Thou, mighty Indra, sprangest into being as strength for lovely lordship o'er the people.
Thou drovest off the folk who were unfriendly, and to the Gods thou gavest room and freedom.

HYMN CLXXXl. Visvedevas.

1. 1. VASISTHA mastered the Rathantara, took it from radiant Dhatar, Savitar, and Visnu, Oblation , portion of fourfold oblation, known by the names of Saprathas and Prathas.
2. 2. These sages found what lay remote and hidden, the sacrifice's loftiest secret essence. From radi ant Dhatar, Savitar, and Visnu, from Agni, Bharadvaja brought the Brhat. 3 They found with mental eyes the earliest Yajus, a pathway to the Gods, that had descended. From radiant Dhitar, Savitar, and Visnu, fr om Surya did these sages bring the Gharma.

HYMN CLXXXII. Brhaspati.

1. BRHASPATI lead us safely over troubless and turn his evil thought against the sinner;
Repel the curse, and drive away ill−feeling, and give the sacrificer peace and cornfort!
2 May Naratarhsa aid us at Prayaja: blest be our Anuyaja at invokings.
May he repel the curse, and chase ill−feeling, and give the sacrificer peace and comfort.

3 May he whose head is flaming burn the demons, haters of prayer, so that the arrow slay them. May he repel the curse and chase ill−feeling, and give the sacrificer peace and comfort.

HYMN CLXXXIII. The Sacrificer, Etc.

1. I SAW thee meditating in thy spirit what sprang from Fervour and hath thence developed.
Bestowing offspring here, bestowing riches, spread in thine offspring, thou who cravest children.
2 I saw thee pondering in thine heart, and praying that in due time thy body might be fruitful.
Come as a youthful woman, rise to meet me: spread in thine offspring, thou who cravest children.
3 In plants and herbs, in all existent beings I have deposited the germ of increase.
All progeny on earth have I engendered, and sons in women who will be hereafter.

HYMN CLXXXIV.

1. MAY Visnu form and mould the womb, may Tvastar duly shape the forms, Prajapati infuse the stream,

and Dhatar lay the germ for thee.
2 O Sinivali, set the germ, set thou the germ, Sarasvati:
May the Twain Gods bestow the germ, the Asvins crowned with lotuses.
3 That which the Asvins Twain rub forth with the attrition−sticks of gold,−
That germ of thine we invocate, that in the tenth month thou mayst bear.

HYMN CLXXXV. Aditi.

1. GREAT, unassailable must he the heavenly favour of' Three Gods, Varuna, Mitra, Aryaman.
2 O'er these, neither at home nor yet abroad or pathways that are Strange,
The evil−minded foe hath power
3 Nor over him,. the man on whom the Sons of Aditi bestow Eternal light that he may live.

HYMN CLXXXVI. Vayu.

1. FILLING our hearts with health and joy, may Vata breathe his balm on us
May he prolong our days of life.
2 Thou art our Father, Vata, yea, thou art a Brother and a friend,
So give us strength that we may live.
3 The store of Amrta laid away yonder, O Vata, in thine home,−
Give us thereof that we may live.

HYMN CLXXXVII. Agni.

1. To Agni send I forth my song, to him the Bull of all the folk: So may he bear us past our foes.
2 Who from the distance far away shines brilliantly across the wastes:
So may he bear us past our foes.

3 The Bull with brightly−gleaming flame who utterly consumes the fiends
So may he bear us past our foes.
4 Who looks on all existing things and comprehends them with his view:
So may he bear us past our foes.
5 Resplendent Agni, who was born in farthest region of the air:
So may he bear us past our foes.

HYMN CLXXXVIII. Agni.

1. 1. Now send ye Jatavedas forth, send hitherward the vigorous Steed To seat him on our sacred gra ss.

2. 2. I raise the lofty eulogy of Jatavedas, raining boons, With sages for his hero band.
3 With flames of Jatavedas which carry oblation to the Gods,
May he promote our sacrifice.

HYMN CLXXXIX. Surya.

1. THIS spotted Bull hath come, and sat before the Mother in the east, Advancing to his Father heaven.
2 Expiring when he draws his breath, she moves along the lucid spheres:
The Bull shines out through all the sky.
3 Song is bestowed upon the Bird: it rules supreme through thirty realms
Throughout the days at break of morn.

HYMN CXC. Creation.

1. FROM Fervour kindled to its height Eternal Law and Truth were born: Thence was the Night produced , and thence the billowy flood of sea arose.
2 From that same billowy flood of sea the Year was afterwards produced,
Ordainer of the days nights, Lord over all who close the eye.
3 Dhatar, the great Creator, then formed in due order Sun and Moon.
He formed in order Heaven and Earth, the regions of the air, and light.

HYMN CXCI. Agni.

1. THOU, mighty Agni, gatherest up all that is precious for thy friend. Bring us all treasures as thou art en kindled in libation's place
2 Assemble, speak together: let your minds be all of one accord,
As ancient Gods unanimous sit down to their appointed share.
3 The place is common, common the assembly, common the mind, so be their thought united.
A common purpose do I lay before you, and worship with your general oblation.
4 One and the same bt your resolve, and be your minds of one accord.
United be the thoughts of all that all may happily agree.

APPENDIX I.

PAGE 87, HYMN CXXVI. I subjoin a Latin version of the two stanzas omitted in my trauslation. They ar e in a different metre from the rest of the hymn, have no apparent connexion with what precedes, and look like a fragment of a liberal shepherd's love−song. The seventh stanza should, it seems, precede the sixth: 6 [Ille loquitur]. Adhaerens, arcte adhaerens, illa quac mustelae similis se abdidit, multum humorem effundens, dat mihi complexuum centum gaudia. 7 [Illa loquitur]. Prope, prope accede; molliter me tange. Ne putes pilos corporis mei−paucos esse: tota sum villosa sicut Gandharidum ovis. Professor Ludwig thinks that (multurn humorem, i.e., semen genitale, eff undens) may be the name of a slave−girl. Gandharidun ovis: a ewe of the Gandharis. The country of Gandhara is placed by Lassen to the west of the Indus and to the south of the Kophen or Kabul river. King Darius in a rock−inscription mentio ns the Ga(n)dara together with the Hi(n)du as people subject to him, and the Gandarii, together with the Parthians, Khorasmians, Sogdians, and Dadikae, are said by Herodotus to have formed part of the army of Xerxes. The name of the country is preserved in the modern Kandahar. See Muir, O.S. Texts, ii. 342, and Zimmer, Altindisches Leben, p. 30.

PAGE 221, HYMN CLXXIX. The deified object of this omitted hymn is said to be Rati or Love, and its Rsis or authors are Lopamudrd,
Agastya, and a disciple. Lopamudra is represented as inviting the caresses of her aged husband Agastya, and
complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of stanza 4 the
disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original khanamanah khanitraib (ligonibus fodiens) which Sayana explains by 'obtaining the desired result by means of lauds and sacrifices.'
M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopamudra, representing fervent Prayer, succeeds after long labour in drawing down
from his secret dwelling place. See La Religion Vedique, ii. 394 f.
1 'Through many autumns have I toiled and laboured, at night and morn, through age−inducing dawnings.

Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.
2 For even the men aforetime, law−fulfillers, who with the Gods declared eternal statutes,—
They have decided, but have not accomplished: so now let Wives come near unto their husbands.
3 Non inutilis est labor cui Dii favent: nos omnes aemulos et aemulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus.
4 Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit.
Lopamudra taururn [mariturn suum] ad se detrahit: insipiens illa sapientem anhelantern absorbet.
5 This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings.
6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and. power,
Cherished − a sage of mighty strength − both classes, and with the Gods obtained his prayer's fulfilment.
By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.
5 Membrum suum virile, quod vrotentum fuerat, mas ille retraxit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se rerahit.
6 Quum jam in medio connessu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes
seminis paulum in terrae superficiem sacrorum sede effusum emiserunt.
7 Quum pater suam nilam adiverat, cum ed congressus suum semen supra wrrarn effudit. Tum Dii benigni precem (brahma) prgeduerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.
8 Ille tauro similis spumam in certamine jactavit, tunc discedens pusillaximis huc profectus est. Quasi dextro
pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.

9 'The fire, burning the people, does not approach quickly (by day): the naked (Rakasas approach) not Agni
by night; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.'

PAGE 619, HYMN CVI I borrow Wilson's translation of the omitted stanzas. 5 'You are like two pleasantly moving well−fed (hills) like Mitra and Varuna, the two bestowers of felicity,

veracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmame nt,
like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations). 6 'You are l ike two mad elephants bending their forequarters and smiting the foe, like the two sons of Nitosa destroying (foes), and cherishing (friends); you are bright as two water–born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay. 7 'Fierce (Asvins), like two powerful (hero es), you enable this moving, perishable mortal (frame) to cross
over to the objects (of its destination) as over water; extremely strong, like the Rbhus, your chariot, attain ed
its destination swift as the wind, it pervaded (everywhere), it dispensed riches. 8 'With your bellies full of the Soma, like two saucepans, preservers of wealth, destroyers of enemies. (you
are) armed with hatchets, moving like two flying (birds) with forms like the moon, attaining success throu gh the mind, like two laudable beings, (you are) approaching (the sacrifice).'

PAGE 645, HYMN CLXII.
1. MAY Agni, yielding to our prayer, the Raksas–slayer, drive away The malady of evil name that hath b eset thy labouring womb.
2 Agni, concurring in the prayer, drive off the eater of the flesh,
The malady of evil name that hath attacked thy babe and womb.
3 That which destroys the sinking germ, the settled, moving embryo,
That which will kill the babe at birth,even this will we drive far away.
4 That which divides thy legs that it may lie between the married pair,
That penetrates and licks thy side,–even this will we exterminate.
5 What rests by thee in borrowed form of brother, lover, or of lord,
And would destroy thy Progeny,–even this will we exterminate.
6 That which through sleep or darkness hath deceived thee and lies down by thee,
And will destroy thy progeny,––even this will we exterminate.

PAGE 645, HYMN CLXIII
1. FROM both thy nostrils, from thine eyes, from both thine ears and from thy chin,
Forth from thy head and brain and tongue I drive thy malady away.
2 From the neck–tendons and the neck, from the breast–bones and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.
3 From viscera and all within, forth from the rectum, from the heart,
From kidneys, liver, and from spleen, I drive thy malady away.
4 From thighs, from knee–caps, and from heels, and from the forepart of the feet,
From hips ' frorn stomach, and from groin I drive thy malady away.
5 From what is voided from within, and from thy hair, and from they nails,
From all thyself from top to toe, I drive thy malady away.
6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

PAGE 650, HYMN CLXXXIV.
1. MAY Visnu form and mould the womb, may Tvastar duly shape the forms,
Prajapati infuse the stream, and Dhatar lay the germ for thee.
2 O Sinivali, set the germ, set thou the germ, Sarasvati:

May the Twain Gods bestow the germ, the Asvins crowned with lotus
es.
3 That which the Asvins Twain rub forth with the attrition−sticks of g
old,−
That germ of thine we invocate, that in the tenth month thou mayst be
ar.

APPENDIX II.
METRE.
Rhyme is not used in the Rgveda. The metres are regulated by the number of syllables in the stanza, which consists generally of three or four Padas, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second Pada, and so forming two hemistichs or semi−stanzas of equal or unequal length. These Padas most usually contain eight or eleven or twelve syllables each; but occasionally they consist of fewer and sometimes of more than these numbers. The Padas of a stanza are generally of equal length and of more or less corresponding prosodial quantities: but sornetimes two ox more kinds of metre are employed in one stanza, and then the Padas vary in quantity and length. As regards quantity, the first Syllables of the Pada are not subject to very strict laws, but the last four are more regular, their measure being generally iambic in Padas of eight and of twelve syllables and trochaic in those of eleven.

In the printed text the first and second Padas form one line, and the third, or third and fourth, or third, fourth, and fifth, complete the distich or stanza. This arrangement I have followed in my translation.
Subjoined, in alphabetical arrangement, are the names, with brief descriptions, of the metres used in the Hymns of the Rgveda. The Index of Hymns will show the metre or metres employed in each Hymn.
Abhtisarini: a species of Trstup, in which two Padas contain twelve instead of eleven syllables.

Amstup or Anustubh: consisting of four Padas of eight syllables each, two Padas forming a line. This is the prevailing form of metre in the Manava−dharma−sastra, the Mahabharata, the Ramayana, and the Puranas.

Anustubgarbha: a metre of the Usnih class: the first Pada containing five syllables, and the three followin
g Padas of eight syllables each.
Anustup Pipilikamadhya: a species of Anustup, having the second Pada shorter than the first and third (8 syllables+ 4+8+ 8).
Asti: consisting of four Padas of Sixteen syllables each, or sixty−four syllables in the stanza.
Astrapaikti: consisting of two Padas of eight syllables each, followed by two Padas of twelve syllables ea
ch.
Atidhrti: four Padas of nineteen syllables each, = 76 syllables.
Atijagati: four Padas of thirteen syllables each.
Atincrti: consisting of three Padas containing respectively seven, six, and seven syllables.
Atisakvari: four Padas of fifteen syllables each.
Atyasti: four Padas of seventeen syllables each.
Brhati: four Padas (8 + 8 + 12 + 8) containing 36 syllables in the stanza.
Caturvimsatika Dvipada: a Dvipada containing 24 syllables instead of 20.
Dhrti: consisting of seventy−two syllables in a stanza.
Dvipada Viraj: a species of Gayatri consisting of two Padas only (12+8 or 10+10 syllables); inadequately represented in the translation by two decasyllabic iambic lines.
Ekapada Tristup: a Trstup consisting of a single Pada or quarter stanza.

Ekapada Viraj: a Viraj consisting of a single Pada.
Gayatri: the stanza usually consists of twenty−four syllables, variously arranged, but generally as a triplet of
three Padas of eight syllables each, or in one line of sixteen syllables and a second line of eight. There are eleven varieties of this metre, and the number of syllables in the stanza varies accordingly from nineteen to
thirty−three.
Jagati: a metre consisting of forty−eight syllables arranged in four Padas of twelve syllables each, two Padas forming a line or hemistich which in the translation is represented by a double Alexandrine.
Kakup or Kakubh: a metre of three Padas consisting of eight, twelve, and eight syllables respectively.
Kakubh Nyakusira; consisting of three Padas of 9+12+4 syllables.
Krti: a metre of four Padas. of twenty syllables each.
Madhyejyotis: a metre in which a Pada of eight syllables stands between two Padas of twelve.
Mahibrhati: four Padas of eight syllables each, followed by one of twelve.

Mahapadapankti: a two−lined metre of thirtyone syllables, the first line consisting of four Padas of five syllables each, and the second being a Tristup of the usual eleven syllables. See Vedic Hymns, part 1. (S. Books of the East, XXXII), p. xcviii.
Mahapankti: a metre of forty−eight syllables 8 x 6 or 12 x 4.
Mahasatobrhati: a lengthened form of Satobrhati.
Nastarupi: a variety of Anustup.
Nyankusarini: a metre of four Padas of 8 + 12 + 8 + 8 syllables.
Padanicrt: a variety of Gayatri in which one syllable is wanting in each Pada: 7+3=21 syllables.
Padapankti: a metre consisting of five Padas of five syllables each.
Pankti: a metre of five octosyllabic Padas, like Anustup with an additional Pada.
Panktyuttara: a metre which ends with a Pankti of 5 + 5 syllables.
Pipilikamadhya: any metre the middle Pada of which is shorter than the preceding and the following.
Pragatha: a metre in Book VIII, consisting of strophes combining two verses, viz. a Brhati or Kakup followed by a Satobrhati.
Prastarapankti: a metre of forty syllables: 12+12+8+8
Pratistha: a metre of four Padas of four syllables each; also a variety of the Gayatri consisting of three Padas of eight, seven, and six syllables respectively.
Purastadbrhati: a variety of Brhati with twelve syllables in the first Pada.
Pura−usnih: a metre of three Padas, containing 12+8+8 syllables.
Sakvari: a metre of four Padas of fourteen syllables each.
Satobrhati: a metre whose even Padas contain eight syllables each, and the uneven twelve: 12+8+12+8=40.
Skandhogriva: consisting of Padas of 8 + 12 + 8 + 8 syllables.
Tanusira: consisting of three Padas of 11 + 11 + 6 syllables.
Tristup or Tristubh: a metre of four Padas of eleven syllables each.
Uparistadbrhati: consisting of four Padas of 12 + 8 + 8 + 8 syllables.
Uparistajjyotis: a Tristup stanza the last Pada of which contains only eight syllables.
Urdhvabrhati: a variety of Brhati.
Urobrhati: a variety of Brhati: 8+12 8 + 8 syllables.
Usniggarbha: Gayatri of three Padas of six, seven, and eleven syllables respectively.
Usnih: consisting of three Padas of 8 + 8 + 12 syllables.
Vardhamana: a species of Gayatri; 6 + 7 + 8 21 syllables.
Viparita: a metre of four Padas resembling Vistarapankti.
Viradrupa: a Tristup metre of four Padas, 11 + 11 + 11 + 7 or 8 syllables.

Viraj: a metre of four Padas of ten syllables each.
Viratpurva: a variety of Tristup.
Viratsthana: a variety of Tristup.
Visamapada: metre of uneven stanzas.
Vistarabrhati: a form of Brhati of four Padas containing 8 + 10 + 10 + 8= 36 syllables.
Vistarapankti: a form of Pankti consisting of four padas of 8+12+12+8−40 syllables.
Yavamadhya: a metre having a longer Pada between two shorter ones.

THE VEDA OF THE BLACK YAJUS SCHOOL

entitled

TAITTIRIYA SANHITA

Translated from the original sanskrit
Prose and verse

By

Arthur Berriedale Keith, D.C.L., D. LITT.

Of the inner temple, barrister-at-law, and of his majesty's colonial office sometime acting professor of sanskrit at the university of oxford author of 'responsible government in the dominions'

cambridge, massachusetts [1914]

KANDA I

PRAPATHAKA I

The New and Full Moon Sacrifices

i. 1. 1.

a For food thee, for strength thee!
b Ye are winds, ye are approachers.
c Let the god Savitr impel you to the most excellent offering.
d O invincible ones, swell with the share for the gods,
Full of strength, of milk, rich in offspring, free from sickness, from disease.
e Let no thief, no evil worker, have control over you.
f Let Rudra's dart avoid you.
g Abide ye, numerous, with this lord of cattle.
h Do thou protect the cattle of the sacrificer.

i. 1. 2

a Thou art the substance of the sacriflee.
b The Raksas is burned up, the evil spirits are burned up.
c The Vedi hath come to the sacrificial straw,
Made by Manu, fashioned with the Svadha call.
The sages fetch it from in front,
The delightful straw for the gods to sit on here.
d Thou art impelled by the gods.
e Thou art made to grow by the rains.
f O divine straw, lot me not hit thee either across or along,
g Let me hit thy joints,
h Let me come to no harm in cutting thee.
i O divine straw, rise with a hundred shoots,
Let us rise with a thousand shoots.
k Guard from the contact of earth.
l I gather thee with good gathering.
m Thou art the girdle of Aditi, the cord of Indrani.

n Let Pusan tie a knot for thee, that knot shall mount me.
o I hold thee up with the arms of Indra, I seize thee with the head of Brhaspati.
p Fare along the wide atmosphere.
q Thou art going to the gods.

i. 1. 3.

a Be ye pure for the divine rite, the sacrifice to the gods.
b Thou art the cauldron of Matariçvan.
c Thou art the heaven, thou art the earth.
d Thou art the all-supporting with the highest support.
e Be firm, waver not.
f Thou art the strainer of the Vasus, of a hundred streams, thou art that of the Vasus, of a thousand streams.
g The spot (stoka) has been offered, the drop has been offered.
h To Agni, to the mighty firmament!
i Hail to sky and earth!
k This is she of all life, this is the all-encompassing, this is the all-doing.
I Be ye united, that follow holy orders,
Ye that wave and are fullest of sweetness,
Delightful for the gaining of wealth.
m With Soma I curdle thee, curds for Indra.
n O Visnu, guard the offering.

i. 1. 4.

a For the rite you two, for the gods may I be strong.
b Thee for accomplishment!
c The Raksas is burnt up, the evil spirits are burnt up.
d Thou art the yoke.
e Injure him who injures us, injure him whom we injure.
f Thou art of gods the most firmly jointed, the most richly filled,
the most agreeable, the best of carriers, the best caller of the gods.
g Thou art the oblation-holder that wavers not.
h Be firm, waver not.
i I gaze on thee with the eye of Mitra.

k Be not afraid, be not troubled, let me harm thee [1] not.
l (Be thou) wide open to the wind.
m On the impulse of the god Savitr, with the arms of the Açvins,
with the hands of Pusan, I offer thee dear to Agni, to Agni and Soma.

n This of the gods, this of us too.
o For prosperity thee, not for misfortune.
p May I behold the light, the radiance for all men.
q May they that have doors stand firm in heaven and earth.
r Fare along the wide atmosphere.
s I place thee in the lap of Aditi.
t O Agni, guard the offering.

i. 1. 5.

a Let the god Savitr purify you, with a filter that has no flaw,
with the rays of the bright sun.
b Ye divine waters, that go in front and first purify, forward lead
this sacrifice, place in front the lord of the sacrifice.
c You Indra chose for the contest with Vrtra, ye chose Indra for
the contest with Vrtra.
d Ye are sprinkled.
e I sprinkle you agreeable to Agni, to Agni and Soma.
f Be ye pure for the divine rite, for the sacrifice to the gods.
g The Raksas is shaken off, the evil spirits are shaken off.
h Thou art the skin of Aditi, may the earth' recognize thee [1].
i Thou art the plank' of wood, may the skin of Aditi recognize thee.
k Thou art the body of Agni, loostener of speech.
l I grasp thee for the joy of the gods.
m Thou art the stone of wood.
n Do thou with good labour elaborate this offering for the gods.

o Utter food, utter strength;
p Make ye glorious sounds.
q May we be victorious in contest.
r Thou art increased by the rain.

s May that which is increased by the rain recognize thee.
t The Raksas is cleared away, the evil spirits are cleared away.
u Thou art the share of the Raksases.
v Let the wind separate you.
w Let the god Savitr of golden hands, seize you.

i. 1. 6.

a The 7 Raksas is shaken off, the evil spirits are shaken off. b Thou art the skin of Aditi, may the earth recognize thee.
c Thou art the supporter of the sky, may the skin of Aditi recognize thee.
d Thou art a bowl of rock, may the supporter of the sky recognize thee.
e Thou art a bowl made of the rock, may the rock recognize thee.
f On the impulse of the god Savity, with the arms of the Açvins, with the hands of Prisan, I pour thee out.
g Thou art stimulating, stimulate the gods.
h For expiration thee, for inspiration thee, for through-breathing thee (I pound).
i May I extend for long the life (of the sacrificer).
k Let the god Savitr, of golden hands, seize you.

1. 1. 7

a Bold art thou, support our prayer.
b O Agni, drive off the fire that eats raw flesh, send away the corpse-eating one, bring
hither the fire that sacrifices to the gods.
c The Raksas is burnt, the evil spirits are burnt.
d Thou art firm; make firm the earth, make life firm, make offspring firm, make his follows subordinate to this sacrificer.
e Thou art a supporter, make firm the atmosphere, make expiration firm, make inspiration firm, make his fellows subordinate to this sacrificer.
f Thou are supporting, make the heaven firm, make the eye [1] firm, make the ear firm,
make his fellows, &c.
g Thou art a support, make the quarters firm, make the organ firm, make offspring firm, make his fellows, &c.

h Ye are gatherers, bring offspring to this sacrificer, wealth to him, make his fellows, &c.
i Be ye heated with the heat of the Bhrgus and the Angirases.
k The potsherds which wise men collect for the cauldron, these are in Pusan's guardianship. Lot Indra and Vayu set them free.

i. 1. 8.

a I pour together.
b The waters have joined with the waters, the plants with sap.
c Join ye rich ones with the moving ones, sweet ones with the sweet.
d From the waters ye are born, be united with the waters.
e For generation I unite thee.
f For Agni thee, for Agni and Soma.
g Thou art the head of Makha.
h Thou art the cauldron that contains all life.

i Be extended wide, let the lord of the sacrifice be extended wide.
k Grasp the skin.
I The Raksas is obstructed, the evil spirits are obstructed.
m Let the god Savitr make thee ready on the highest firmament.
n May Agni burn not too much thy body.

o O Agni, guard the offering.
p Be united with our prayer.
q Hail to Ekata, hail to Dvita, hail to Trita.

i. 1. 9.

a I grasp (thee).
b Thou art Indra's right arm with a thousand spikes, a hundred edges.
c Thou art the wind of sharp edge.
d O earth whereon sacrifice is offered to the gods, let me harm not the root of thy plant.
e Araru is smitten away from the earth.
f Go to the fold where the cattle are.

g May heaven rain for thee.
h O god Savitr, bind thou in the furthest distance with a hundred fetters him who hateth us and whom we hate, thence let him not free.
i Araru is smitten away from the earth, the place of sacrifice.
k Go to the fold [1] where the cattle are.
l May heaven rain for thee.
m O god Savitr &c.
n Araru is smitten away from the earth, he that sacrifices not to the gods.
o Go to the fold where the cattle are.
p May heaven rain for thee.
q O god Savitr, &c. [2]
r Let not Araru mount the sky for thee.
s Let the Vasus grasp thee with the Gayatri metre, let the Rudras grasp thee with the Tristubb. metre, let the Adityas grasp thee with the Jagati metre.
t On the impulse of the god Savitr wise ones perform the rite.
u Thou art the right, thou art the seat of right, thou art the glory of right.
v Thou art the holder, thou art the self-holder.
w Thou art broad, and wealthy art thou.
x Before the cruel foe slips away, O glorious one,
Taking up the earth, with plenteous drops,
The earth which they place in the moon by their offerings,
Which wise men use to guide them in the sacrifice.

i. 1. 10.

a The Raksas is burnt up, the evil spirits are burnt up.
b With Agni's keenest flame I burn you.
c May I not brush the place of the cattle, I brush thee that art strong and overcomest foes.
d Speech, breath, eye, ear, offspring, the organ of generation may I not brush, I brush thee that art strong and overcomest foes.
e Beseeching favour, offspring, prosperity, in devotion to Agni,
I gird my body for good action.
f With fair offspring, with noble husbands,
We are come to thee,
O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.

g I loosen this bond of Varuna,
Which Savitr the kindly hath bound,
And in the birthplace of the creator, in the place of good action,
I make it pleasant for me with my husband.
h With life, with offspring,
O Agni, with splendour again,
As wife with my husband I am united.
United be my spirit with my body.
i Of the great ones thou art the milk, of plants the sap. Of thee that art the imperishable I make the offering.
k Thou art the milk of the great ones, of plants the sap; with undeceived eye I gaze on thee for fair offspring.
l Thou art brilliance; follow thou brilliance; may Agni not take away the brilliance.
m Thou art the tongue of Agni, the good one of the gods.
n Be thou (good) for every sacrifice, for the gods, for every prayer.

o Thou art the shining, the radiance, the brilliance.
p May the god Savitr purify you
With a flawless strainer,
With the rays of the bright sun.
q I grasp thee shining in the shining, for every sacrifice, for the gods, for every prayer.
r I grasp thee radiance in the radiance, thee resplendent in the resplendence for every sacrifice, for the gods, for every prayer.

i. 1. 11.

a Thou I art a black deer, living in the lair, to Agni thee, hail!
b Thou art the altar, to the strew thee, hail!
c Thou art the strew,' to the ladles thee, hail
d To the sky thee, to the atmosphere thee, to the earth thee!
e Be thou refreshment to the fathers, strength to those that sit on the strew.
f With strength go ye to the earth.
g Thou art the hair-knot of Visnu.
h Soft as wool I strew thee, offering a good seat to the gods.

i Thou art the Gandharva, Viçvavasu (possessing all wealth), the fence of the sacrificer
from every attacker, praised and to be praised.
k Thou art the right arm of Indra, the fence of the sacrificer, praised and to be praised.
l May Mitra and Varuna lay thee around in the north with firm law, thou art the fence
of the sacrificer, praised and to be praised.
m May the sun in the east protect thee from all evil.
n May we kindle thee, O wise one,
That dost invite to the sacrifice, the radiant one,
O Agni, thee that art mighty at the sacrifice.

o Ye two are the props of the people.
p Sit on the seat of the Vasus, Rudras, Adityas.
q Thou art named **juhu**, **upabhrt**, **dhruva**, loving the ghee, sit on thy dear seat with thy dear name.
r These have sat down in the world of good action.
s Protect them, O Visnu.
t Protect the sacrifice, protect the lord of the sacrifice, protect me that conduct the sacrifice.

i. 1. 12.

a Thou art the world, be extended.
b O Agni, sacrificer, this reverence.
c O *juhu*, come hither, Agni summons thee for the sacrifice to the gods.
d O *upabhrt*, come hither, the god Savitr summons thee for the sacrifice
to the gods.
e O Agni and Visnu, let me not step down upon you.
f Be ye parted, consume me not.
g Make ye a place for me, ye place-makers.
h Thou art the abode of Visnu.
i Hence Indra wrought mighty deeds.'
k Great, grasping the sky, imperishable.
1 The sacrifice of the lord of the sacrifice is undisturbed.

m Offered to Indra, hail!
n Great light.

o Guard me, O Agni, from misfortune, place me in good fortune.
p Thou art the head of Makha, be light united with light.

i. 1. 13.

a With the impulse of strength,
With elevation he hath lifted me up;
Then Indra hath made my enemies
Humble by depression.
b The gods have increased my prayer.
What is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.
c To the Vasus thee, to the Rudras thee, to the Adityas thee!
d Licking the anointed lot the birds go asunder.
e May I not brush offispring and the organ.
f Swell, ye waters and plants.
g Ye are the spotted steeds of the Maruts.
h Fare to the sky [1], thence bring us rain.
i Guardian of life art thou, O Agni, guard my life.
k Guardian of the eye art thou, O Agni, guard my eye.
I Thou art the secure one.
m The fence which thou didst put round thee
When thou wast beset by the Panis, O god Agni,
That do I bring here to thee that thou mayst rejoice in it,
That it be not removed from thee.
n Go ye two to the place of the gods.

o Ye are sharers in the remains (of the oblation), well nourished, mighty
Ye gods that are on the **prastara** and sit on the strew [2].
Accepting this supplication, do ye all,
Seated on this strew enjoy yourselves.

p I set thee in the seat of Agni whose abode is secure.
q For goodwill, O ye two with goodwill, place me in goodwill.
r Guard ye the yoke-horses at the yoke.
s O Agni, with life unhurt, with not-cool body, guard me this day from the sky, guard from bondage, guard from error in sacrifice, guard from evil food, guard from ill deed.
t Make our food free from poison, the lap pleasant to sit in; hail!
u O ye gods that know the way, knowing the way, go ye the way.
v O lord of mind, this sacrifice for us place among the gods, O god,
hail! in speech, hail! in the wind, hail!

i. 1. 14.

a Ye twain shall be summoned, O Indra and Agni.
Ye twain shall rejoice together in the offering.
You both givers of food and riches,
You both I summon for the winning of strength.
b For I have heard that ye both are more generous
Than a worthless son-in-law or a wife's brother.
So with the offering of Soma I make for you,
O 1ndra and Agni, a new hymn of praise;
c O Indra and Agni, ninety forts
Of which the Dasas were lords ye overtbrew
Together in one deed.
d This pure new-born hymn of praise this day,
O Indra and Agni, slayers of Vrtra, accept with joy [1].
For on you both I call that are ready to listen,
You that are ever readiest to give strength to the eager.
e We thee, O lord of the path,
As a chariot to win the prize,
Have yoked for our prayer, O Pusan.
f Lord of each way with eloquence;
Driven by love he went to Arka;
May he give us the comfort of gold,
May Pusan further our every prayer.
g By the lord of the field
As by a friend may we win

What nourishes our kine and horses;
May he be [2] favourable to such as we are.
h O lord of the field, the honey-bearing wave,
As a cow milk, so for us milk;
May the lords of right graciously accord us
That which drops honey and is well purified like ghee.
i O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Keep away from us the sin that makes us wander;
We will accord to thee most abundant honour.
k We have come to the path of the gods
To accomplish that which we have power to do;
Let wise Agni sacrifice [3], let him be Hotr
Let him arrange the offerings him the seasons.
l What carrieth best is for Agni;
Sing aloud, O thou of brilliant radiance.

From thee wealth, like a cow,
From thee strength riseth forth.
m O Agni, once more lead us
With thy favour over every trouble.
Be a broad, thick, wide fortress for us,
Health and wealth for our children and descendants.
Thou, O Agni, art the guardian of law,
Among the gods and mortals;
Thou art to be invoked at the sacrifices.

o If laws of you wise ones, O gods,
In our ignorance we transgress,
May Agni make good all that,
He that knoweth the seasons wherein he may satisfy the gods.

PRAPATHAKA II

The Soma Sacrifice

i. 2. 1.

a May I the waters wet (thee) for life,
For length of days, for glory.
b O plant, protect him.
c Axe, hurt him not.
d Obedient to the gods I shear these.
e With success may I reach further days.
f Let the waters, the mothers, purify us,
With ghee let those that purify our ghee purify us,
Let them bear from us all pollution,
Forth from these waters do I come bright, in purity.
g Thou art the body of Soma, guard my body.
h Thou art the milk of the great ones, thou art the giver of splendour; splendour [1] place in me.
i Thou art the pupil of Vrtra's eye, thou art the guardian of the eye, guard my eye.
k Let the lord of thought purify thee, let the lord of speech purify thee, let the god Savitr purify thee
With the flawless purifier,
With the rays of the bright sun.
l O lord of the purifier, with thy purifier for whatsoever I purify myself, that may I have strength to accomplish.

m We approach you, O gods,
Ye that have true ordinances at the sacrifice
What O gods ye can assent to,
For that we ask you, O holy ones.'
n Indra and Agni, heaven and earth, waters, plants.

o Thou art the lord of consecrations, guard me that am here.

i. 2. 2.

a To the purpose, to the impulse, to Agni, hail! To wisdom, to thought, to Agni, hail! To consecration, to penance, to Agni, hail! To Sarasvati, to Prisan, to Agni, hail!
b O ye divine, vast, all-sootbing waters!
Heaven and earth, wide atmosphere! May Brhaspati rejoice in our oblation, hail!
c Let every man choose the companionship
Of the god who leadeth.
Every man prayeth for wealth;
Let him choose glory that he may prosper, hail!
d Ye are images of the Rc and the Saman. I grasp you two; do ye two [1] protect me until the completion of this sacrifice.
e O god,Varuna, do thou sharpen this prayer of him who implores thee,
Sharpen his strength, his insight;
May we mount that safe ship
Whereby we' may pass over all our difficulties.
f Thou art the strength of the Angirases, soft as wool; grant me strength, guard me, harm me not.
g Thou art the protection of Visnu, the protection of the sacrificer, grant me protection.
h Guard me from the lustre of the Naksatras.
i Thou art the birthplace of Indra [2]; harm me not.
k For ploughing thee, for good crops,
l For the plants with good berries thee!
m Thou art of easy access, divine tree. Being erect, guard me until the completion (of the sacrifice).
n Hail! with my mind the sacrifice (I grasp); hail! from heaven and earth, bail! from the
broad atmosphere, hail! from the wind the sacrifice I grasp.

i. 2. 3.

a The thought divine we meditate,
Merciful, for our help,
That giveth glory, and carrieth the sacrifice.

May it guide us safely according as we will.
b The gods, mind-born, mind-using,
The wise, the sons of wisdom,
May they guard us, may they protect us,
To them honour! to them hail!
c O Agni, be thou wakeful;
Let us be glad;
Guard us to prosperity;
Grant to us to wake again.
d Thou, O Agni, art the guardian of vows,
Among the gods and men.
Thou [1] art to be invoked at our sacrifices.
e All the gods have surrounded me,
Pusan with gain, Soma with a gift,
The god Savitr the giver of brightness.
f O Soma, give so much, and bear more hither.
g May he that filleth never miss of fullness. Let me not be parted with life.
h Thou art gold; be for my enjoyment. Thou art raiment; be for my enjoyment.
Thou art a cow; be for my enjoyment. Thou art a horse; be for my enjoyment [2].
Thou art a goat; be for my enjoyment. Thou art a ram; be for my enjoyment.
i To Vayu thee; to Varuna thee; to Nirrti thee; to Rudra thee!
k O divine waters, son of the waters, the stream
Fit for oblation, mighty, most exhilarating,
That stream of yours may I not step upon.
l Along an unbroken web of earth may I go.
m From good to better do thou advance.
n May Brhaspati be thy leader;
Then set him free, on the chosen spot of earth;
Drive afar the foes with all thy strength.

o We have come to the place on earth for sacrifice to the gods,
Wherein aforetime all the gods rejoiced.
Accomplishing (the rite) with Rc, Saman, and Yajus,
Let us rejoice in fullness of wealth, in sustenance.

i. 2. 4.

a This is thy body, O pure one. This is thy splendour. With it be united. Win brightness.
b Thou art the strong, grasped by mind, acceptable to Visnu.
c In the impulse of thee, of true impulse, may I win a support for my speech. Hail!
d Thou art pure, thou art nectar, thou art the sacrifice for all the gods.
e I have mounted the eye of the sun.

The pupil of the eye of Agni,
When thou goest with thy steeds,
Blazing with the wise.
f Thou art thought, thou art mind, thou art meditation, thou art the gift (to the priests)
[1], thou art of the sacrifice, thou art of kingly power, thou art Aditi, double-headed.
g Be thou successful for us in going, successful in returning.
h May Mitra bind thee by the foot.
i May Pusan guard the ways,
k For Indra, the overseer!
l May thy mother approve thee, thy father, thy brother sprung of the same womb, thy friend in the herd.
m Go, goddess, to the god, to Soma for Indra's sake.
n May Rudra guide thee hither in the path of Mitra.

o Hail! Return with Soma as thy comrade, with wealth.

i. 2. 5.

a Thou art a Vasvi, thou art a Rudra, thou art Aditi, thou art an Aditya, thou art Çukra,
thou art Candra.
b May Brhaspati make thee rejoice in happiness. May Rudra with the Vasus be favourable to thee.
c I pour thee on the head of the earth, on the place of sacrifice,
on the abode of the offering, rich in ghee; hail!

d The Raksas is enclosed, the evil spirits are enclosed. Thus I cut the neck of the Raksas.
e Thus I cut the neck of him who hates us and whom we hate [1].
f With us be wealth, with thee be wealth, thine be wealth.
g Gaze, O goddess, together with the goddess Urvaçi.
h Let me attend on thee, with Tvastr's aid; rich in seed, bearing seed, may I find a hero in thy presence.
i May I not be separated from abundance of wealth.

i. 2. 6.

a Let thy shoot be joined with shoot, joint with joint, let thy scent further desire, let thy
savour which falls not cause rejoicing. Thou art a home dweller, thy libation is bright.
b Unto that god, Savitr, within the two bowls,
The sage, I sing, him of true impulse,
The bestower of treasures, unto tile wise friend;
He at whose impulse the resplendent light shone high,

The golden-banded sage hath measured the heaven with his form.
c For offspring thee! For expiration thee! For cross-breathing thee! Breathe thou after offspring. Let offspring breathe after thee.

i. 2. 7.

a I buy Soma from thee, strong, rich in sap, full of force, overcoming the foe, the pure with the pure I buy, the bright with the bright, the immortal with the immortal, to match thy cow.
b With us be the gold.
c Thou art the bodily form of penance, Prajapati's kind, I buy (Soma) with the last offspring of thee that bast a thousandfold prosperity.
d With us be union with thee; with me let thy wealth abide.
e With us be light, darkness be on the Soma-seller.
f Come as a friend to us, creating firm friendships.
g Enter the right thigh of Indra, glad the glad, tender the tender.

h O Svana, Bhraja, Anghari, Bambhari, Hasta, Suhasta, and Krçanu, here are your wages for Soma; guard them, let them not fail you.

i. 2. 8.

a Up with life, with fair life,
Up with the sap of plants,
Up with the force of Parjanya,
Up have I arisen along with the immortals.
b Fare along the wide atmosphere.
c Thou art the seat of Aditi.
d Sit on the seat of Aditi.
e The bull hath stablished the sky, the atmosphere;
Hath meted the breadth of the earth;
Hath set him in all worlds as king.
All these are Varuna's ordinances.
f He hath stretched out the sky over the woods;
He hath placed strength in horses, milk in kine;
Varuna hath set skill in the heart [1], Agni in dwellings,
The sun in the sky, the Soma on the hill.
g Thee, all-knowing god,
Thy rays bear upwards,
The sun for all to see.
h Come hither, ye oxen, strong to bear the yoke,

Tearless, slaying not man, furthering the prayer.
i Thou art the pillar of Varuna.
k Thou art the prop of Varuna's pillar.
I Varuna's noose is tied.

i. 2. 9.

a Move I forward, O lord of the world,
To all thy stations.
Let no opponent find thee,
Let not robbers find thee;

Let not the evil-working wolves (find) thee;
Nor the Gandharva, Viçvavasu, injure thee.
b Become an eagle and fly away to the place in the house of the sacrificer which we
have prepared with the gods (for thee). Thou art the good luck of the sacrificer.
c We have reached the path
Which leadeth to bliss, without a foe,
Whereby a man defeateth all his foes and winneth wealth.
d Honour to the radiance of Mitra and Varuna.
This worship, this reverence offer to the god;
To the far seeing, god-born, the banner,
The son of the sky, the sun, do ye sing.
c Thou art the pillar of Varuna.
f Thou art the prop of Varuna's pillar.
g Varuna's noose is loosened.

i. 2. 10.

a Thou art the hospitality of Agni. For Visnu thee! Thou art the hospitality of Soma.
For Visnu thee! Thou art the hospitality of the stranger. For Visnu thee! For Agni thee,
giver of wealth, for Visnu thee; for the eagle, bringer of the Soma, thee, for Visnu thee!
b Thy powers which they honour with oblation,
May they all envelop the sacrifice!
Giver of wealth, impeller, rich in heroes,
Slaying not heroes, O Soma, enter the dwellings.
c Thou art the seat of Aditi; sit on the seat of Aditi [1].
d Thou art Varuna who guardeth law; thou art of Varuna.
e Be prosperity ours from our friendship with the gods. May we be not severed from our service of the gods.
f For him who rushes on I seize thee; for him who rushes around I seize thee; for

Tanunapat I seize thee; for the mighty I seize thee; for the mightiest in strength I seize thee. g Thou art unapproached, the unapproachable might of the gods,

guarding from imprecations, impervious to imprecations. h May the lord of consecration approve my consecration, the lord of penance my penance. Speedily may I attain truth. Place me in good fortune.

i. 2. 11.

a May thy every shoot, O god Soma, swell,
For Indra who gaineth the chiefest wealth;
May Indra swell for thee;
Do thou swell for Indra.
b Make thy comrades to swell with wealth and skill; with good fortune
may I accomplish thy pressing, O god Soma.
c Desired are riches exceedingly for food, for prosperity. Be right to the proclaimers of right. Honour to the sky, honour to the earth!
d Agni, lord of vows, thou art the vow-lord of vows; this body of mine be in thee [1],
that body of thine be in me. Together, O lord of vows, be the vows of us two that keep vows.
e Thy dread form, O Agni, with that protect us; hail to that form of thine!
f That form of thine, O Agni, which rests in iron, which rests in silver, which rests in gold, the highest, that dwells in the cleft,
g (By it) I have driven away harsh speech, (by it) I have driven away angry speech. Hail!

i. 2. 12.

a Thou I art the abode of riches for me; thou art the resort of the afflicted for me; protect me when in want; protect me when afflicted.
b May Agni, named Nabhas, know (thee).
c Agni Angiras, thou who art in this earth, come with the name of Ayus. Whatsoever unapproached, holy name is thine, [1] therewith I take thee up.
d Agni Angiras, thou who art in the second (the third) earth, come with the name of Ayus. Whatever inviolate, holy name is thine, therewith I take thee up.
e Thou art a lioness; thou art a buffalo.
f Extend wide; let the lord of the sacrifice extend wide for thee.

g Thou art firm.
h Be pure for the gods; be bright for the gods.
i May the cry of Indra guard thee in front with the Vasus; may the swift of mind guard thee on the right with the Pitrs; may the wise one guard thee behind with the Rudras; may Viçvakarman guard thee on the left with the Adityas.
k Thou art a lioness, overcoming rivals; hail! Thou art a lioness, bestowing fair offspring; hail! Thou art a lioness, [2] bestowing increase of wealth; hail! Thou art a lioness, winning (the favour of) the Adityas hail! Thou art a lioness; bring the gods to the pious sacrificer; hail!
l To beings thee!
m Thou containest all life, strengthen the earth; thou restest firm, strengthen the atmosphere; thou restest inviolable, strengthen the heaven.
n Thou art the ashes of Agni; thou art the rubble of Agni.

i. 2. 13.

a They yoke their minds, and yoke their thoughts,
The priests of the mighty wise priest;
He alone, who knows the way, ordains their priestly functions;
Great is the praise of the god Savitr.
b With fair voice, O god, do thou address the dwelling.
c Ye two, famed among the gods, make proclamation among the gods.
d For us be born a hero of great deeds,
On whom we may all depend,
Who shall be ruler over many.
e Over this Visnu strode;
Thrice did he set down his foot;
(All) is gathered [1] in its dust.
f So then be ye two rich in food, in cows,
In good grass, ye that are famous, for man
These two firmaments Visnu held asunder;
He holdeth the earth on all sides with pegs.
g Come ye two then forward, ordaining the offering; bring upward the sacrifice; do not falter; there rest on the height of the earth.
h From the sky, O Visnu, or from the earth,
Or from the great (sky), or from the atmosphere,

Fill thy hands with many good things,
Give to us [2] from right and from left.
i I shall proclaim the mighty deeds of Visnu
Who meted out the spaces of the earth,
Who established the highest abode,
Stepping thrice, the far-goer.
k Thou art the forehead of Visnu; thou art the back of Visvu.
I Ye two are the corners' of Visnu's mouth.

m Thou art the thread of Visnu. n Thou art the fixed point of Visnu.
o Thou art of Vishu; to Visnu thee!

i. 2. 14.

a Put forth thy strength like a spreading net;
Come like a mighty king with thy retainers;
Hurling thy swift net thou shootest arrows;
Pierce the Raksases with thy keenest (darts).
b Swiftly thy whirling flames descend;
bring upward Follow them, glowing in thy fury;
Thy heat, O Agni, thy winged (flames) with thy tongue,
Unfettered, on all sides spread thy firebrands.
c Send forth thy spies, swiftest in thy motion;
Be an unfailing guardian to this folk,
From him who afar plans evil [1], from him who near;
O Agni let no trouble from thee overwhelm us.
d Arise, O Agni; spread thyself out;
Burn up our foes, O thou of keen dart;
Him who hath wrought evil for us, O blazing one,
Do thou consume utterly like dry stubble.
e Arise; drive from us (our foes);
Reveal thy heavenly strength, O Agni,
Slacken the strung (weapon) of the demon-driven;
Crush our foes, kin or not kin.
f He knows thy [2] loving kindliness, O most youthful one,

Who hath given furtherance to this devotion;
All happy days for him, glory, and wealth
--Opening the doors of the miser--he hath revealed.'
g Let him, O Agni, be fortunate and munificent,
Who with constant oblation, who with praise,
Seeks to delight thee in his life in his house;
May all days be happy for him; be that the will.
h I praise thy loving kindness; loud sounding (thou singest) a reply;
Let this song of mine, beloved of thee, sing with thee [3]
With good steeds and fair chariots may we adorn thee;
Maintain for us the lordly power as the days go by.
i Here let each serve thee readily,
That shinest in the darkness, as the days go by;
Happy and joyous may we attend thee

That dost surpass the glories of men.'
k He who with good steeds and rich in gold
Approacheth thee, O Agni, with a rich chariot,
His protector thou art, the comrade of him
Who duly offereth thee glad reception.
l The great I overcome [4] through kinship and my songs;
That hath descended to me from Gotama, my sire;
Pay heed to this song of ours,
O Hotr, most youthful, skilful, friend of the house.
m Sleepless, speedy, propitious,
Unwearied, never hostile, unexhausted,
May thy guardians, O Agni, taking their places here united,
Protect us, O wise one.
n In Thy guardians, O Agni, who seeing,
Guarded from ill the blind Mamateya,
He of all wisdom guarded these kindly ones;
The foes that were fain to deceive could not [5] deceive.

o In unison with thee, aided by thee,
Under thy leadership, let us gain strength;
Fulfil both our desires, O truthful one;

Perform it forthwith, O fearless one.
p With this fuel, O Agni, will we serve thee;
Accept the song of praise recited for thee;
Burn those that revile, the Raksases; guard us,
From the foe, the reviler, O rich in friends, from blame.
I touch the steed that slayeth the Raksases;
I go for shelter to the friend most spreading;
May Agni, enkindled with our offerings, sharpening (his dart)
Guard us by day, [6] from harm and by night.
r With great radiance Agni shineth;
All things doth he reveal by his might;
He overcometh godless and malign enchantments
He sharpeneth his horns to pierce the Raksas.
s Let the roarings of Agni rise to the heaven,
Sharp weapons to slay the Raksas;
In the carouse his radiance bursteth forth
The godless assailers cannot restrain him.

PRAPATHAKA III

The Victim for Agni and Soma

i. 3. 1.

a On the impulse of the god Savity, with the arms of the Açvins, with the hands of Pusan, I take thee; thou art the spade, thou art the woman.
b The Raksas is encompassed, the evil spirits are encompassed, here do I cut off the neck of the Raksas.
c He who hates us and whom we hate, here do I cut off his neck.
d To sky thee, to atmosphere thee, to earth thee!
e Pure be the world where the Pitrs sit.
f Thou art barley (*yava*); bar (*yavaya*) from us foes, bar evil spirits.
g Thou art the seat of the Pitrs.

h Support the sky, fill the atmosphere, make firm the earth.
i May Dyutana Maruta set thee up according to the established law of Mitra and Varuna.
k Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.
l Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth.
m With ghee, O sky and earth, be filled.
n Thou art the seat of Indra, the shade of all folk.

o May these our songs, O lover of song,
Encompass thee on all sides,
Strengthening thee whose life is strong;
May they be dear delights.
p Thou art the string of Indra; thou art the fixed point of Indra.
q Thou art of Indra.
r To Indra thee!

i. 3. 2.

a I dig those which slay the Raksas, which slay the spell, which
are of Visnu.
b Here do I cast out the spell which an equal or an unequal hath
buried against us.
c Here do I overthrow him who equal or unequal is ill-disposed to us.
d The spell is overcome by the Gayatri metre.
e What is here? Good. Let it be ours.
f Thou art Viraj, slaying our rivals; thou art Samraj, slaying our foes; thou art Svaraj,

slaying the enemy; thou art Viçvaraj, slayer of all destructive things [1].
g I sprinkle those which slay the Raksas, which slay the spell, and which are of Visnu.
h I pour down those which slay the Raksas, which slay the spell, and which are of Visnu.
i Thou art barley (*yava*); bar (*yavaya*) from us foes, bar evil spirits.

k I bestrew those which slay the Raksas, which slay the spell, and which are of Visnu.
l I pour the libation over those which slay the Raksas, which slay the spell, and which are of Visnu.
m I lay down the two Which slay the Raksas, which slay the spell, and which are of Visnu.
n I surround the two which slay the Raksas, which slay the spell, and which are of Visnu.

o I bestrew the two which slay the Raksas, which slay the spell, and which are of Visnu. p The two which slay the Raksas, which slay the spell, and which are of Visnu. q Thou art great, with a great pressing stone; call forth to Indra with a great voice.

i. 3. 3.

a Thou I art the expanding, the carrier.
b Thou art the bearer which carrieth the offering.
c Thou art the savoury, the wise.
d Thou art Tutha, the all-knower.
e Thou art Uçij, the wise.
f Thou art Anghari, Bamhhari.
g Thou art the seeker of aid, the worshipper.
h Thou art the bright, the Marjaliya.
i Thou art the king, Kyçanu.
k Thou art the purifying, around which men must sit.
1 Thou art the impetuous, the cloudy.
m Thou art the untouched, the preparer of the offering.
n Thou art be whose home is right, whose light is the heaven.

o Thou art be whose light is the Brahman, whose home is the heaven.
p Thou art the goat with one foot.
q Thou art the dragon of the deep.
r With thy dread countenance guard me, Agni; content me; hurt me not.

i. 3. 4.

a Thou, O Soma, art the giver of wide protection from hostility, brought about by ourselves or by others; hail!
b May the active one gladly partake of the ghee.
c May Agni here make room for us;
May he go before us cleaving the foe;
Joyously may he conquer our foes;
May he win booty in the contest for booty.
d Step widely, O Visnu;
Give us broad space for dwelling in;
Drink the ghee, thou whose birthplace is in the ghee;
Lengthen (the years) of the lord of the sacrifice.
e Soma goeth, who knoweth the way;
He approacheth the place of the gods,
To sit on the birthplace of Order .
f Thou art the seat of Aditi.
g Do thou sit on the seat of Aditi.
h This, god Savitr, is the Soma of you (gods); guard it; let it escape you not.
i So, O Soma, god to the gods, hast thou gone, and I here man to man, with offspring, with increase of wealth.
k Honour to the gods I Homage to the Pitrs!
1 Here (may) I (be free) from Varuna's noose; may I gaze on the heaven, on the light that is for all men,
M Agni, lord of vows, thou art the vow-lord of vows.
n May my body that bath been in thee be here in me; may thy body that hath been in me be there in thee.

o Be aright the vows, O vow-lord, of both of us votaries.

i. 3. 5.

a I have passed by some, I have not approached others.
b I have found thee nearer than the farther, farther than the near.
c So I welcome thee, that art of Visnu, for the sacrifice to the gods.
d Let the god Savitr anoint thee with honey.

e O plant, guard it.
f O axe, harm it not.
g With thy top graze not the sky, with thy middle harm not the atmosphere, with earth be united.
h O tree, grow with a hundred shoots; may we grow with a thousand shoots.
i Thou, whom this sharp axe hath brought forward for great good fortune, uncut, with wealth of heroes, (give us) riches.

i. 3. 6.

a To I earth thee! To atmosphere thee! To sky thee!
b Pure be the world where the Pitrs sit.
c Thou art barley (yava); bar (yavaya) from us foes, bar evil spirits.
d Thou art the seat of the Pitrs.
e Thou art easy of approach, first among leaders; the tree will mount thee, be aware of it.
f Let the god Savitr anoint thee with honey.
g For the plants with good berries thee!
h Support the sky, fill the atmosphere, with thy base make firm the earth.
i To these dwellings of thine are we fain to go,
Where are the many-horned active kine;
There is resplendent the highest step
Of the wide-stepping Visnu, the mighty!
k Behold the deeds of Visnu
Wherein he displayed his laws,
Indra's true friend.
l That highest step of Visnu
The singers ever gaze upon
Like an eye stretched in the sky.
m Thee that art winner of Brahmans, winner of nobles, winner of fair offspring, winner of increase of wealth, I close in.
n Strengthen the Brahmans, strengthen the nobles, strengthen offspring, strengthen increase of wealth,

o Thou art invested; lot the clans of the gods invest thee; let increase of wealth, let (the clans) of men invest the sacrificer here.
p On the slope of the atmosphere I conceal thee.

i. 3. 7.

a For striving thee!
b Thou art the impeller.
c To the gods the servants of the gods have come, the priests, the eager ones.
d O Bihaspati, guard wealth.
e Let thy oblations taste sweet.
f O god Tvastr make pleasant our possessions.
g Stay, ye wealthy ones,
h Thou art the birthplace of Agni.
i Ye are the two male ones.
k Thou art Urvaçi, thou art Ayu, thou art Pururavas.
l Anointed with ghee, do ye produce a male.

m Be born with the Gayatri metre, with the Tristubh metre, be born with the Jagati metre.
n Be ye of one mind for us, one dwelling, spotless.

o Harm not the sacrifice nor the lord of the sacrifice, O all-knowing;
be ye two auspicious to-day with us.
p The fire moveth entering into the fire,
The son of the Rsis, the overlord he;
With the cry of Hail! I offer to thee with devotion;
Do thou not spoil the share of the gods.

i. 3. 8.

a I grasp thee.
b Offering to the gods, I seize thee with the noose of sacred order.
c Fear not men.
d For the waters thee, for the plants thee, I sprinkle.
e Thou art a drinker of the waters.
f Ye divine waters, make it palatable, a very palatable offering for the gods.

g Let thy breath be united with the wind, thy limbs with the sacrificial, the lord of the sacrifice with his prayer.
h Anointed with ghee, do ye guard the beast.
i Ye wealthy ones, do ye kindly I resort to the lord of the sacrifice.
k O broad atmosphere, in unison with the god [1] wind, sacrifice with the life of this offering; be united with its body; extending more broadly, make the sacrifice of the lord of the sacrifice most successful.
l Guard from contact with earth.
m Homage to thee, O extended one.
n Come forward, irresistible, along the stream of ghee, with offspring, with increase of wealth.

o O ye waters, goddesses, purifying and pure, do ye bring the gods; may we, pure and served (by you), be servers upon you.

i. 3. 9.

a Let thy speech swell, let thy breath swell, let thine eye swell, let thine ear swell. b The pain that hath reached thy vital airs, that (hath reached) thine eye, that (hath reached) thine ear, what is harsh in thee, what is in its place,--let that swell, let that hereby be pure.
c Lot thy navel swell, let thine anus swell.
d Be thy feet pure.
e Hail to the waters [1]! Hail to the plants! Hail to earth! Hail to night and day!
f O plant, protect him.
g O axe, harm him not.
h Thou art the share of the Raksases.
i This Raksas here I lead to the lowest darkness.
k Him who hateth us and whom we hate, here him I lead to the lowest darkness.
I For food thee!
m In ghee, O sky and earth, be covered.
n Uncut, with wealth of heroes, (give us) riches.

o Fare along the broad atmosphere.
p O Vayu, taste the drops.

q Hail! go to Urdhvanabhas, offspring of the Maruts.

i. 3. 10.

a Let thy mind with the mind, let thy breath with the breath (of the gods be united).
b Be this offering rich in ghee pleasing to the gods; hail!
c May Indra's expiration be set in every limb;
May Indra's inspiration be in every limb.
d O god Tvastr, let mind be united for thee,
When ye that are various become of one form;
Over thee as thou goest among the gods for help let thy comrades
And thy father and mother rejoice.
e Thou art fortune (*çri*).
f Let Agni cook (*çrinatu*) thee.
g The waters are come together.
h For the whirl of the wind [1] thee, for the rush of Pusan, for the growth of the waters, of the plants.
i Drink ghee, ye drinkers of ghee; drink fat, ye drinkers of fat.
k Thou art the oblation of the atmosphere.
l Hail! thee to the atmosphere!
m The quarters, the Pradiçes, the Adiçes, the Vidiçes, the Uddiçes.
n Hail to the quarters!

o Homage to the quarters.

i. 3. 11.

a Go to the ocean, hail! Go to the atmosphere, hail! Go to god Savitr, hail! Go to day and night, hail! Go to Mitra and Varuna, hail! Go to Soma, hail! Go to the sacrifice, hail! Go to the metes, hail! Go to the sky and the earth, hail! Go to the clouds of the sky, hail! Go to Agni Vaiçvanara, hail!
b To the waters thee! To the plants thee!
c Give me mind and heart!
d May I acquire body, skin, son, and grandson.
e Thou art pain; pain him who hateth us and whom we hate.

f From every rule of thine, O King Varuna, set us free;
From whatever oath by the waters, by the kine, by Varuna, we have sworn,
From that, O Varuna, set us free.

i. 3. 12.

a These waters are rich in oblation,
Rich in oblation is the divine sacrifice,
Rich in oblation he seeks to win (the gods?),
Rich in oblation be the sun.
b In the seat of Agni whose home is abiding I set you down, kindly
for kindness, accord to me kindness.
c Ye are the share of Indra and Agni; ye are the share of Mitra and
Varuna; ye are the share of the all-gods.
d Be watchful over the sacrifice.

i. 3. 13.

a To the heart thee! To mind thee! To the sky thee! To the sun thee!
b Raise aloft the sacrifice; in the sky guide to the gods the prayers.
c O King Soma, come hither, descend.
d Fear not, tremble not.
e Lot me not harm thee.
f Do thou descend to creatures; let creatures descend to thee.
g Let Agni (kindled) with the kindling-stick hear my appeal,
Let the waters hear, and the divine Dhisanas;
Hearken, ye pressing stones, to the sacrifice of me the wise one,
Let the god Savitr hearken to my appeal.
h Ye divine waters, child of the waters, that wave,
Which is rich in oblation, powerful and sweetest,
Give to the gods among the gods,
Pure to the drinkers of the pure, (to them) whose share ye are; hail
i Thou art the dragger; do thou (drag) away the foe of the waters.

k I draw you for the sustenance of the waters.
l That mortal, O Agni, whom thou hast helped in the battles,

Whom thou hast strengthened in the contest for booty,
He winneth I abiding strength.

i. 3. 14.

a Thou, O Agni, art Rudra, the Asura of the mighty sky,
Thou art the host of the Maruts, thou art lord of food;
Thou farest with ruddy winds, blessing the household;
Thou, as Pasan dost, protectest thy worshippers with thyself.
b Rudra, king of the sacrifice,
True offerer, priest of both worlds,
Agni before the dreadful thunder,'
Of golden colour, win ye for help.
c Agni hath set him down as priest, good sacrificer,
On the lap of his mother, in the fragrant place,
The youthful, the wise, pre-eminent among men [1], righteous,
Supporter of the folk in whose midst he is kindled.
d Good hath he made our sacrifice this day;
The hidden tongue of the sacrifice have we found
He hath come, fragrant, clothed in life;
He hath made our sacrifice this day to prosper.
e Agni hath cried like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone aflame;
He blazeth with his light within the firmaments.
In thee, O many-faced sacrificer [2],
Morning and evening, the sacrificers place their treasures,
In whom, purifying, good things are placed, even as the heaven and earth (support) all beings.
q To thee, best of Angirases,
All folk with fair dwellings severally,
O Agni, have turned to gain their wish.
h May we win by thy help, O Agni, our wish,
Wealth with fair offspring, O wealthy one:
May we win booty, seeking for booty;
May we win, O deathless, undying glory.

i O Agni, of the Bharatas, youngest,
Bear to us excellent, glorious wealth, [3]
O bright one, wealth which many desire.

k White robed is he, thundering, standing in the firmament.
Youngest, with loud-sounding immortal ones,
Who, purifying, most manifold,
Agni, marcheth devouring many broad (forests).
l May he give thee life on every side,
Agni here, the desirable.
Let thy breath come back to thee;
I drive away the disease from thee.
m Giving life, O Agni, rejoicing in the oblation
Be thou faced with ghee, and with birthplace of ghee
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son [4], do thou protect him.
n To thee, the eager one,
O knower of all, O active one,
Agni, I offer this fair praise.

o From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly;
The pious man singeth of him, the undying, as he kindleth him.
p Pure, O purifying one, to be lauded,
O Agni, mightily thou shinest,
To whom offering is made with ghee.
q Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength [5],
What time prolific Dyaus begat him.
r What time his glory urged the lord to strength,
Then (did) Dyaus (let) the pure seed be sprinkled openly;
Agni begot the host, the blameless, the youthful,
The worshipping, and gave it impulse.
s He (flourishes) with keener mind, aided by thee.

O giver! give (us wealth) in good offspring;
O Agni, may we enjoy wealth richest in heroes;
(Wealth) that is excellent, uttering praises to thee.,'
t O Agni, bring us strong wealth,
By the force of thy glory,
That is above [6] all men
And openly prevaileth in contests for booty.
u O Agni, mighty one, bring to us
That wealth which prevaileth in contests;
For thou art true, wondrous,

The giver of booty of kine.
v To Agni let us make service with hymns,
Who feedeth on bull and cow,
The disposer, backed with Soma.
w For thou art, O son, a singer, seated at the feast;
Agni made at birth a path and food;
Do thou, O giver of strength, bestow strength upon us;
Be victorious like a king; thou rulest within without a foe.
x O Agni, thou purifiest life [7];
Do thou give food and strength to us;
Far away drive ill-fortune.
y O Agni, good worker, purify for us
Glory in good heroes;
Giving increase and wealth to me.
z O Agni the purifying, with thy light,
0 god, with thy pleasant tongue,
Bring hither the gods and sacrifice.
aa Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
bb Agni, of purest vows,
Pure sage, pure poet,
Shineth in purity, when offering is made.
cc O Agni, thy pure,
Bright, flaming (rays) arise,

Thy lights, thy flames.

PRAPATHAKA IV

The Soma Cups

i. 4. 1.

a I take thee. Thou art the stone which maketh the sacrifice for the gods; make this sacrifice deep, with thy highest edge, (make) the Soma well pressed for Indra, rich in sweetness, in milk, bringing rain. b To Indra, slayer of Vrtra, thee! To Indra, conqueror of Vrtra, thee! To Indra, slayer of foes, thee! To Indra with the Adityas, thee! To Indra with the all-gods, thee! c Ye are savoury, conquerors of Vrtra, delightful through your gifts, spouses of immortality,
Do ye, O goddesses, place this sacrifice among the gods
Do ye, invoked, drink the Soma;
Invoked by you [1] let Soma drink.
d With thy light which is in the sky, on the earth, in the broad atmosphere, do thou for this sacrificer spread wealth broadly; be favour able to the giver.
c Ye Dhisanas, that are strong, be strengthened; gather strength, and give me strength; let me not harm you, harm me not.
f Forward, backward, upward, downward, let these quarters speed to you; O mother, come forth.
g Thy unerring, watchful name, O Soma, to that of thee, O Soma, to Soma, hail!

1 4. 2.

a Be pure for the lord of speech, O strong one; male, purified by the arms with the shoots of the male; thou art the god purifier of gods; to those thee whose portion thou art!
b Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky and earth thee!
c May mind enter thee.
d Fare along the broad atmosphere.
e Hail! Thee, of kindly nature, to the sun!

f To the gods that drink the rays thee f
g This is thy birthplace; to expiration thee!

i. 4. 3.

a Thou art taken with a support.
b O bounteous one, restrain (it), protect Soma, guard wealth, win food by sacrifice, I place within thee sky and earth, within thee the broad atmosphere; in unison with the gods, the lower and the higher, O bounteous one, do thou rejoice in the Antaryama (cup).
e Thou art he who is appropriated; make our food full of sweetness for us; to all the powers of sky and earth thee!
d May mind enter thee.
e Fare along the broad atmosphere.
f Hail! Thee, of kindly nature, to the sun!
g To the gods that drink the rays thee!
h This is thy birthplace; to inspiration thee!

i. 4. 4.

a O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons.
For thee this sweet drink hath been drawn,
Whereof, O god, thou hast the first drink.
b Thou art taken with a support; to Vayu thee!
c O Indra and Vayu, these draughts are ready;
Come ye for the libations,
For the drops desire you.
d Thou art taken with a support; to Indra and Vayu thee! This is thy birthplace; to the comrades thee!

i. 4. 5.

a This Soma is pressed for you, O Mitra and Varuna,
Who prosper holy order;
Hearken ye now to my supplication.
b Thou art taken with a support; to Mitra and Varuna thee! This is

thy birthplace; to the righteous thee!

i. 4. 6.

a That I whip of yours which is rich in sweetness
And full of mercy, O Açvins,
With that touch the sacrifice.
b Thou art taken with a support; to the Açvins thee! This is thy birthplace; to the sweet thee!

i. 4. 7.

a Ye that yoke early be unloosed
O Açvins, come ye hither,
To drink this Soma.
b Thou art taken with a support; to the Açvins thee! This is thy birthplace; to the Açvins thee!

i. 4. 8.

a Vena hath stirred those born of Prçni, He enveloped in light, in the expanse of the welkin;
Him in the meeting-place of the waters, of the sun,
Like a child, the priests tend with their songs.
b Thou art taken with a support; to Çanda thee! This is thy birthplace; guard the folk.

i. 4. 9.

a Him, as aforetime, as of old, as always, as now,
The prince, who hath his seat on the strew and knoweth the heaven,
The favouring, the strong, thou milkest with thy speech,
The swift who is victor in those among whom thou dost wax.
b Thou art taken with a support; to Marka thee! This is thy birth.
place; guard offspring.

i. 4. 10.

a Ye gods that are eleven in the sky,
Eleven on the earth,
Who sit mightily in the waters, eleven in number,
Do ye accept this saerifice.
b Thou art taken with a support; thou art the leader, thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the All-gods thee!

i. 4. 11.

a Three and thirty in troops the Rudras
Frequent the sky and earth, the destructive ones,
Eleven seated on the waters;
May all of them accept the Soma pressed for the pressing.
b Thou art taken with a support; thou art the leader, thou art the good leader; quicken the sacrifice, quicken the lord of the sacrifice; guard the pressings; let Visnu guard thee, do thou guard the folk with thy power; this is thy birthplace; to the all-gods thee!

i. 4. 12.

a Thou art taken with a support.
To Indra thee, to him of the Brhat (Saman),
The strong, eager for praise.
Thy great strength, O Indra,
To that thee!

To Visnu thee! This is thy birthplace; to Indra, eager for praise, thee!

i. 4. 13.

a The head of the sky, the messenger of earth,
Vaiçvanara, born for holy order, Agni,

The sage, the king, the guest of men,
The gods have produced as a cup for their mouths.
b Thou art taken with a support; to Agni Vaiçvanara thee! Thou art secure, of secure foundation, most secure of the secure, with securest foundation of those which are secure. This is thy birthplace; to Agni Vaiçvanara thee!

i. 4. 14.

a Thou art Madhu and Madhava; thou art Çukra and Çuci; thou art Nabha and Nabbasya; thou art Isa and Urja; thou art Saha and Sahasya; thou art Tapa and Tapasya.
b Thou art taken with a support.
c Thou art Samsarpa.
d To Anhaspatva thee!

i. 4. 15.

a O Indra and Agni, come For our prayers to the pressed drink, the delightful fumes Drink ye of it, impelled by our prayer. b Thou art taken with a support; to Indra and Agni thee! This is thy birthplace; to Indra and Agni thee!

i. 4. 16.

a Ye dread ones, guardians of men,
O All-gods, come ye,
Generous, to the pressed drink of the generous one.
b Thou art taken with a support; to the All-gods thee! This is thy birthplace; to the All-gods thee!

i. 4. 17.

a Him with the Maruts, the mighty bull,
The bountiful, the divine ruler, Indra,
All-powerful, the dread, giver of strength,
For present aid let us invoke.

b Thou art taken with a support; to Indra with the Maruts thee! This is thy birthplace; to Indra with the Maruts thee!

i. 4. 18.

a O Indra with the Maruts drink here the Soma,
As thou didst drink the pressed drink with Çaryata
Under thy guidance, in thy protection, O hero,
The singers skilled in sacrifice are fain to serve.
b Thou art taken with a support; to Indra with the Maruts thee!
This is thy birthplace; to Indra with the Maruts thee!

i. 4. 19.

a Indra with the Maruts, the bull, for gladness,
Drink the Soma, for joy, to thy content;
Pour within thy belly the wave of sweetness;
Thou art from of old the king of the pressed drinks.
b Thou art taken with a support; to Indra with the Maruts thee,
This is thy birthplace; to Indra with the Maruts thee!

i. 4. 20.

a Great is Indra who through his might
Is like Parjanya with the rain;
He waxeth with the praises of Vatsa.
b Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 21.

a Great is Indra, manfully controlling men,
Unfailing in strength, of double force;
Towards us for strength doth he wax;
Broad and wide hath he been adorned by the offerers.
b Thou art taken with a foundation; to Mahendra thee! This is thy birthplace; to Mahendra thee!

i. 4. 22.

a Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.
b Thou art taken with a support; to the Adityas thee!
c At no time art thou heedless,
But dost guard the two generations;
The pressing is thy strength, O fourth Aditya
The ambrosia is ready in the sky.
d The sacrificer seeketh the favour of the gods;
Be ye kindly, O Adityas;
May thy lovingkindness come hither,
That it may the more free us from affliction.
e O bright Aditya, this is thy Soma drink,
Delight in it, have gladness in it; may we that gladden thee have gladness;
With the rain of the sky I mix thee.

i. 4. 23.

a Prosperity to-day, O Savitr, prosperity to-morrow,
Day by day prosperity mayst thou procure for us;
Through this prayer may be won the prosperity
Of many a prosperous dwelling, O god.
b Thou art taken with a foundation; to the god Savitr thee!

i. 4. 24.

a O Savitr with unfailing guardians,
Propitious, do thou to-day guard our house;
Golden-tongued do thou protect us for new prosperity;
May no plotter of evil overpower us.
b Thou art taken with a support; to the god Savity thee

i. 4. 25.

a To help us I summon The golden-handed Savitr He as a god knoweth the place. b Thou art taken with a support; to the god Savitr thee!

i. 4. 26.

a Thou givest good protection, and art well established.
b Homage to the great bull!
c This is thy birthplace; to the All-gods thee!

i. 4. 27.

a Of thee, O drop, pressed by Brhaspati, and possessing power, I draw the cup connected with the wives.
b O Agni, with the wives, in unison with the god Tvastr, drink the Soma, hail.

i. 4. 28.

a Thou art a bay, yoker of bays, mounter on the bays, bearer of the bolt, lover of Prçni;
to thee, O god Soma, for whom the formula of sacrifice is uttered, the song sung, the hymn recited, I draw the cup connected with the bays.
b Ye two are bays; ye are the grains for the bays, mixed with Soma.
c To Indra hail!

i. 4. 29.

a O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill fortune.
b Thou art taken with a support; to Agni the radiant thee! This is thy birthplace; to Agni the radiant thee!

i. 4. 30.

a Arising in might,
Thou didst move thy jaws, O Indra,

When thou hadst drunk the cup-pressed Soma.
b Thou art taken with a support; to Indra the mighty thee! This
is thy birthplace; to Indra the mighty thee!

i. 4. 31.

a Overcoming, seen of all,
Light-making art thou, Surya;
Thou dost illumine all the firmament.
b Thou art taken with a support; to Surya the radiant thee! This
is thy birthplace; to Surya the radiant thee!

i. 4. 32.

a Swell, O sweetest Soma,
With all thy aids,
Be fullest of help for us.

i. 4. 33.

a Departed are those mortals who in days gone by behold
An earlier dawn of morning;
Dawn now hath become visible to us;
They come who shall behold her in days to come.

i. 4. 34.

a I place thee that hast light. b I place thee that makest light. c I place thee that findest light. d I place thee that shinest. e I place thee that burnest. f I place thee that flashest. g I place thee that art aflame. h I place thee that blazest. i I place thee that art immortal. k I place thee that hast great light. l I place thee that awakenest. m I place thee that art awake.

i. 4. 35.

a To energy hail! To effort hail! To distraction hail! To attempt hail! To endeavour hail! To striving hail! To heat hail! To burning hail! To heating hail! To the hot

hail! To the slaying of a Brahmin hail! To all hail!

i. 4. 36.

a Çitta with the sinew, Bhava with the liver, Rudra with the **taniman**, Paçupati with the thick heart, Agni with the heart, Rudra with the blood, Çarva with the kidneys, Mahadeva with the intestinal flesh, him that slayest most quickly with the entrails.

i. 4. 37.

a Mount thy car, O slayer of Vrtra;
Thy steeds are yoked by our prayer;
May the pressing-stone with its voice
Incline thy mind towards us.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to
Indra of the Sodaçin thee!

i. 4. 38.

a Indra his two steeds bear,
Him of unequalled strength,
To the praises of the Rsis and the sacrifice of men.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to
Indra of the Sodaçin thee!

i. 4. 39.

a The Soma hath been pressed for thee O Indra;
O most strong, O impetuous one, come hither;
Let power encompass thee,
Even as the sun encompasses the atmosphere with its rays.

b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to
Indra of the Sodaçin thee!

i. 4. 40.

a Earth, covering all,
Hath placed thee in her lap;
Be gentle and rest kindly on him
Grant him protection, extending wide.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to
Indra of the Sodaçin thee!

i. 4. 41.

a Great is Indra of the Sodaçin,
With the bolt in his arm, may he grant protection;
May the bountiful give us prosperity,
May he smite him who hateth us.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to
Indra of the Sodaçin thee!

i. 4. 42.

a In unison and in fellowship with the Maruts, Indra,
Drink the Soma, O slayer of Vrtra, O hero, O wise one;
Slay our foes, drive away the enemies,
And thus make for us on all sides security.
b Thou art taken with a support; to Indra of the Sodaçin thee! This is thy birthplace; to
Indra of the Sodaçin thee!

The Daksina Offerings

i. 4. 43.

a His rays bear up the god
Who knoweth all,
The sun for all to see.
b The radiant countenance of the gods hath risen,
The eye of Mitra, Varuna, Agni;
He hath filled the sky and earth and atmosphere;
The sun is the self of all that moveth and standeth.
c O Agni, lead us by a fair path to wealth,
O god, knowing all the ways;
Drive from us the sin that maketh us wander;
We will accord to thee most abundant honour.
d Go to the sky, fly to heaven.

c With my form [1] I approach your form; with my age your age.
f May Tutha, all knowing, allot to you in the highest firmament.
g This gift of thine, Agni, cometh, impelled by the Soma.
h Lead it by the path of Mitra.
i Go ye on by the path of holy order, of brilliant gifts,
Leading prosperity by the path of the sacrifice.
k May I win a Brahman to-day, a seer and sprung from seers, of (famous) father and grandfather, fit for the sacrificial gift.
l Gaze on the heaven, gaze on the atmosphere.
m Join those in the seat.
n Given by us, go to the gods, full of sweetness; enter the giver; without leaving us fare by the path leading to the gods; sit in the world of the righteous.
o Be this complete for us.

i. 4. 44.

a May Dhatr the giver, may Savitr, rejoice in this,
Prajapati, the lord of treasures, and Agni, for our sake;
May Tvastr, Visnu, accord generously
Wealth with offspring to the sacrificer.

b O Indra, unite us in heart, with cattle,
O bountiful one, with generous ones, with prosperity;
With the holy power that is made by the gods,
With loving kindness of the gods to whom sacrifice is made.
c With glory, with milk, with ourselves,
Are we united, with auspicious hearts;
May Tvastr make fortune for us [1];
May he set right whatever is amiss in our bodies.
d In that to-day, O Agni, we choose thee
As Hotr as our sacrifice proceeded,
Prosperously hast thou sacrificed,
Prosperously hast thou laboured;
Come wise and foreseeing one to the sacrifice.
e With Hail! to you, O gods, have we made this seat,
Ye who have come hither rejoicing in this as the pressing;
When ye have eaten and drunken,
Ye all, give to us, wealthy ones, wealth.
f The gods whom eager thou didst bring hither, O god,
Them [2], O Agni, do thou incite in their own abode;
Bearing and bringing oblations,
The rich draught, do ye mount the sky.

g O sacrifice, go to the sacrifice; go to the lord of the sacrifice; go to thine own birthplace; hail!
h This is thy sacrifice, O lord of the sacrifice, with its utterance of hymns and producing noble heroes; hail!
i Ye gods that find the way, finding the way, go on the way.
k O lord of mind, place this sacrifice, O god, for us among the gods, hail! or speech, hail! or the wind, hail!

i. 4. 45.

a King Varuna hath made a broad path
For the sun to travel;
He hath made him set his feet in the pathless way;
He driveth away whatever woundeth the heart.

b A hundred remedies are thine, O king, a thousand;
Broad and deep be thy loving kindness.
Overcome the enmity, the hostility;
Remove from us whatever sin hath been committed.
c The noose of Varuna is overcome.
d The face of Agni hath entered the waters,
The child of the waters guarding against the demons' power,
In each home [1] do thou offer the kindling-stick, O Agni;
Let thy tongue seek the ghee.
e In the sea is thy heart, within the waters;
Let the plants and the waters enter thee;
With the offerings of the sacrifice, O lord of the sacrifice,
Let us worship at the utterance of the hymn, at the utterance of homage.
f O bath, O flood, thou glidest, O flood; thou hast removed by sacrifice the sin committed by the gods, through the gods, the sin committed by mortals, through mortals; guard us, O god, from wide hostility.
g Be the water and plants friendly to us [2]; be they hostile to him who hateth us and whom we hate.
h Ye divine waters, this is thy foetus, glad and well tended have we made it for you;
proclaim us as doers of good deeds among the gods.
i The noose of Varuna is tied, the noose of Varuna is loosed.
k Thou art fuel; may we prosper; thou art kindling; thou art brilliance, grant me brilliance.
l I have penetrated to the waters;
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.

i. 4. 46.

a I who deeming thee immortal,
Mortal myself, call on thee with prayerful heart.
Upon us, O wise one, bestow glory;
O Agni, through offspring may I attain immortality.
b He, for whom, O Agni, thou dost make, O wise one,

For his good deeds a kindly world,
Shall win prosperity and wealth,
Rich in sons, in heroes, in kine.
c To thee, O son of strength, they turn
Who have desires to be fulfilled;
None excelleth thee, O Indra.
d At each hymn the Soma delighteth Indra,
The pressed (juices), the bountiful one [1],
What time in unison with equal effort
They call him to aid, like sons a father.
e O Agni, O wise one, with sap,
With brilliance thou shinest,
Slayer of Raksases, suppressor of demons.
f I have penetrated to the waters
We are united with the sap;
I have come rich in milk, O Agni;
Do thou unite me with radiance.
g Rich art thou, lord of riches,
O Agni, rich in radiance;
May we enjoy thy loving kindness.
h Thou, O Agni, riches-lord of riches,
I hail [2], O lord in the sacrifices;
Through thee in strife may we be victorious;
May we overcome the hostilities of mortal men.
i Thee, O Agni, best gainer of booty,
The sages nourish, well lauded;
Do thou give us wealth of heroes.
k May Agni here make room for us;
May he go before us cleaving the foe
Joyfully may he conquer our foes;
May he win booty in the contest for booty.
l By Agni is Agni kindled,
The wise, the young, the lord of the house,

The bearer of the oblation, with ladle in his mouth.
m Thou, O Agni, by Agni,

The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.
n O Agni, thy pure.
o With radiance.

PRAPATHAKA V

The Rekindling of the Fire

i. 5. 1.

The gods and the Asuras were in conflict; the gods, in anticipation of the contest, deposited in Agni their desirable riches (thinking),'This will still be ours, if they defeat us. Agni desired it and went away with it. The gods having defeated (the Asuras) pursued (Agni) desirous of recovering it. They sought violently to take it from him. He wept; in that he wept (**arodit**), that is why Rudra has his name. The tear that [1] was shed became silver; therefore silver is not a suitable gift, for it is born of tears. He who gives on the strew, in his house before the year is out they weep; therefore one should not give on the strew. Agni said, 'Let me have a share; then this will be yours.' They replied, 'The re-establishing shall be thine alone.' 'He shall prosper', he said, who shall establish the fire with me as its divinity.' Pusan established it; therefore [2] did Pusan prosper; therefore cattle are said to be Pusan's. Tvastr established it; therefore did Tvastr prosper; therefore cattle are said to be Tvastr's. Manu established it; therefore did Manu prosper; therefore offspring are said to be Manu's. Dhatr established it; therefore Dhatr prospered; Dhatr is the year; therefore offspring and cattle are born in the course of the year. He who knows thus the prosperity of the re-establishing [3] prospers. He who knows his connexions becomes possessed of connexions himself. Agni desiring a share after being established assailed the offspring and cattle of the sacrifice. Having removed it, one should re-establish it; thus he unites him with his own portion; verily he is appeased. He should establish under Punarvasu; Punarvasu is the Naksatra for the re-establishing; verily by establishing it under its own deity he becomes resplendent. He establishes with Darbha grass, for variety. He establishes with Darbha; verily winning it from the waters and the plants he establishes it. The sacrificial cake is offered on five potsherds; the seasons are five; verily he wins it

from the seasons and establishes it.

i. 5. 2.

He who removes the fire casts away the sacrifice and cattle. The sacrificial cake is offered on five potsherds; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. Now he who removes the fire is the slayer of the hero among the gods; Brahmans desirous of holiness did not aforetime eat his food; the Yajyas and Anuvakyas are in the Pankti metre; the sacrifice is fivefold, man is fivefold; verily making recompense to the gods for the hero he re-establishes the fire [1]. They are of a hundred syllables; man lives a hundred years and has a hundred powers; verily he rests on life and power. In that Agni when established does not prosper, (it is that he is) desiring a greater portion; in that it is all Agni's, that is his prosperity. Speech is uttered together in the house of him who removes the fire; the sacrificer is liable to perish on account of the uttering together of speech. There are discriminations, to sever speech and preserve the sacrificer [2]. He makes a discrimination; verily he makes the holy power (Brahman). He speaks the Yajus, muttering; it is as if one who has found a rich treasure hides it. To Agni Svistakrt he speaks aloud; it is as if one who has found a rich treasure is fain to go openly. Uttering the discrimination he makes the Vasat cry with the foresacrifice; verily he leaves not his abode. The sacrificial cake is the sacrificer, the oblations are cattle; in that he offers these libations on either side of the cake [3], he thus surrounds the sacrificer on either side with cattle. 'After performing the Yajus and collecting the apparatus', they say: 'the apparatus should not be collected, the Yajus should not be performed,' they say: the apparatus should be collected and the Yajus performed, for the prosperity of the sacrifice. The sacrificial fee is a renovated chariot, a newly-sewn garment, a draught ox let loose again, for the prosperity of the reestablishing. 'Seven are thy kindling-sticks, O Agni, seven thy tongues'; (with these words) he offers the Agnihotra. Wherever there is anything of his nature, thence [4] does he win him. Now he who removes the fire is the slayer of the hero among the gods, Varuna is the exactor of the recompense; he should make an offering on eleven potsherds to Agni and Varuna; him whom he slays and him who exacts the recompense he delights with their own portion; the sacrificer is not ruined.

i. 5. 3.

a (Thou I art) earth in depth, sky in breadth, atmosphere in greatness;
In thy lap, O goddess Aditi, Agni
I place, food-eater for the eating of food.
b The spotted bull hath come
And reached again the mother
And the father, faring to the heaven.
c Thirty places be ruleth;
Speech resorteth to the bird
Bear it with the days.
d With her inspiration from his expiration,

She wandereth between the worlds;
The bull discerneth the heaven.
e If thee [1] in anger I have scattered,
In rage or through misfortune,
That of thee, O Agni, be in good order,
Again thee we relight.
f Whatever of thee scattered in rage
Was spread over the earth,
That the Adityas, the All-gods
And the Vasus gathered together.
g Mind, light, rejoice in the oblation.
May be unite this scattered sacrifice;
May Brhaspati extend it;
May the All-gods rejoice herein.
h Seven are thy kindling-sticks, O Agni, seven thy tongues;
Seven seers [2], seven dear abodes,
Seven priesthoods sevenfold sacrifice to thee;
Seven birthplaces with ghee do thou fill.
i Return with strength, return,
O Agni, with food and life;
Again guard us on all sides.
k Return with wealth, O Agni,
Fatten with the stream,
All gaining on every side.

l Leka, Salekha, Sulekha, may these Adityas rejoicing partake of our oblation; Keta,
Saketa, Suketa, may these Adityas rejoicing partake of our oblation; Vivasvan, Aditi,
Devajuti, may these Adityas rejoicing partake of our oblation.

i. 5. 4.

'Earth in depth, sky in breadth,' he says; with this benediction he establishes it. The serpents thought that they were growing worn out; Kasarnira Kadraveya beheld this Mantra; then did they strike off their worn-out skins. With the verses of the queen of serpents he establishes the Garhapatya, and so renewing it he establishes it as immortal. Pure food did not come to the earth; she [1] beheld this Mantra; then food came to her. In that he establishes the Garhapatya with the verses of the serpent queen (it serves) for the winning of food; verily he establishes it firm in the (earth). 'If thee in anger I have scattered', he says; verily he conceals it from him. 'Again thee we relight', he says; verily he kindles him all together. 'Whatever of thee scattered in rage', he says; verily by means of the deities [2] he unites him. The sacrifice of him who removes the fire is split; he pays reverence with a verse containing the word Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily by holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity, 'May the All-gods rejoice herein', he says; verily continuing the sacrifice he points it out to the gods. 'Seven are thy kindling-sticks, O Agni, seven thy tongues' [3], he says, for sevenfold in seven-wise are the dear forms of Agni; verily he wins them. 'Return with strength', 'Return with wealth', (with these words) he offers oblations on either side of the sacrificial cake; verily with strength and with wealth he surrounds on either side the sacrificer. The Adityas went from this world to yonder world, they were thirsty in yonder world, having returned to this world and having established the fire, they offered these oblations; they prospered, they went to the world of heaven. He, who establishes a fire after the second establishment, should offer these oblations; be prospers with the prosperity where with the Adityas prospered.

The Reverence of the Fire

i. 5. 5.

a As we approach the sacrifice,
Let us utter a hymn to Agni,
Who heareth us, even from afar.
b After his ancient splendour,
The bold ones have drawn the white milk
From the seer who winneth a thousand.
c Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.
d Here hath he first been established by the establishers,
Youngest Hotr to be invoked at the sacrifices,
Whom Apnavana and the Bhrgus caused to shine,
Bright in the woods, spreading from house to house.
e Ye twain shall be summoned, O Indra and Agni [1],
Ye twain shall rejoice together in the offering
You both, givers of food and riches,
You both I summon for the winning of strength.
f This is thy due place of birth,
Whence born thou didst shine;
Mount it, O Agni, knowing it,
And make our wealth increase.
g O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.

h O Agni, good worker, purify for us
Glory in good heroes,
Giving increase of wealth [2] to me.
i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods and sacrifice.
k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
l Agni, of purest vows,

Pure sage, pure poet,
Shineth in purity when offering is made.
m O Agni, thy pure,
Bright, flaming (rays) arise,
Thy lights, thy flames.
n Thou art giver of life, O Agni; give me life [3]. Thou art giver of radiance, O Agni; give me radiance. Thou art guardian of the body, O Agni; guard my body.

o O Agni, whatever is deficient in my body, do thou make that good for me.
p O thou of various splendour, in safety may I reach the end of thee.
q Kindling thee may we kindle thee for a hundred winters, in radiance, strong the giver of strength, famous the giver of fame, with good heroes, the undeceived, O Agni, the deceiver of foes in the highest firmament.
r Thou, O Agni, hast attained the radiance of the sun, the praises of the Rsis, thy beloved abode.
s Thou, O Agni, hast the radiance of the sun; grant me life, radiance, and offspring.

i. 5. 6.

a I gaze on offspring,
Offspring of Ida, connected with Manu;
May they all be in our house.
b Ye are water; may I share your water. Ye are greatness, may I share your greatness;
ye are might, may I share your might; ye are strength, may I share your strength.
c Ye wealthy ones, stay in this place, this fold, this dwelling, this birthplace; be ye here; go not hence; be many for me [1].
d Thou art composed of every form; enter me with strength, with lordship of kine, with increase of wealth.
e May I prosper with your thousandfold prosperity; may your wealth rest in me.
f To thee, O Agni, day by day,
That shinest in the darkness, with our devotion,
We come bearing honour.

g Lord of the sacrifices,
Guardian of holy order, shining,

Waxing in his own horne.
h O Agni, be of easy access to us,
As a father to his son;
Befriend us for prosperity.
i O Agni [2] be thou our nearest,
Our protector, kindly, a shield;
Thee, O shining and most radiant one,
We implore for favour, for our friends;
Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.
k With strength I gaze on you; gaze on me with strength. With increase of wealth I gaze on you; gaze on me with increase of wealth.
l Ye are food, making sweetness; kindly enter me, nourishment and drink; may I prosper with your thousandfold prosperity [3], may your wealth rest on me,
m That excellent glory of Savitr
The god we meditate,
That be may stimulate our prayers.'
n Make famous the Soma-presser,
O lord of prayer,
Even as (thou did make famous) Kaksivant Auçija.

o Never art thou barren, O Indra,
Never dost thou fail thy worshipper;
Now more and more is thy divine gift increased,
O bountiful one.
p May we set thee around us, O Agni,
The sage, the strong, as a fort,
Of daring hue, day by day
Destroyer of that which may be broken.
q O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters, this blessing I invoke, bringing light for the race; this blessing I invoke, bringing light for N. N.

i. 5. 7.

There is no sacrifice without a Saman. 'As we approach the sacrifice', he says; verily he yokes a Stoma with it. 'Approach', he says; offspring and cattle approach the world; verily he approaches cattle and offspring and this world. 'After his ancient splendour', he says; the ancient is the world of heaven; verily he mounts upon the world of heaven.
'Agni is the head of the sky, the height', he says; verily he makes him the head [1] of his equals, and verily from the world of the gods he rests in the world of men. 'Here hath he first been established by the establishers', he says; verily he makes him the principal. 'Ye twain shall be summoned, O Indra and Agni', he says; verily he wins might and force. 'This is thy due place of birth', he says; wealth is cattle; verily he wins cattle. With six (verses) he pays reverence; the seasons are six [2]; verily he rests on the seasons. With six subsequent (verses) he pays reverence; they make up twelve; the year has twelve months; verily he rests on the year. Just as a man, a horse, a cow, are worn out, so the fire when established wears out; at the end of the year he pays reverence with (verses) containing the words Agni and **pu**; verily he renews it and makes it unageing, and also purifies it. He pays reverence; that is his union. He pays reverence [3]; that is his bond. He pays reverence; that is his appeal. He pays reverence; that is as if an inferior brings (something) to a superior and pays him honour. 'Thou art giver of life, O Agni; give me life', he says, for he is a giver of life. 'Thou art giver of radiance, O Agni; give me radiance', he says, for he is a giver of radiance. I Thou art guardian of the body, O Agni; guard my body', he says [4], for he is a guardian of the body. 'O Agni, whatever is deficient in my body, do thou make that good for me', he says; 'whatever is deficient in my offspring and cattle, do thou make that good for me', be says in effect. 'O thou of various splendour, in safety may I reach the end of thee', he says; that of various splendour is the night. The Brahmans aforetime feared its not dawning; verily he wins the dawn. 'Kindling thee for a hundred winters' [5], he says; man lives a hundred years and has a hundred powers; verily he rests on life and power. This is a pipe with projections; by it the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this verse, the sacrificer hurls the hundred-slaying (verse) as a bolt against his enemy to lay (him) low without fail. 'Thou, O Agni, hast attained the radiance of the sun', he says; 'that thou art, thus may I be', he says in effect. 'Thou, O Agni, hast the radiance of the sun', he says; verily he invokes this blessing.

i. 5. 8.

'I gaze on offspring', he says; verily he wins all the domesticated animals. 'Ye are water; may I share your water', he says, for they are water. 'Ye are greatness; may I share your greatness', he says, for they are greatness. 'Ye are might; may I share your might', he says, for they are might. 'Ye are strength; may I share your strength', he says [1], for they are strength. 'Ye wealthy ones, stay', he says; the wealthy ones are cattle; verily he makes cattle stay with himself. 'Be ye here; go not hence', he says; verily he makes them constant, departing not. Now one fire is piled with bricks, one with cattle. 'Thou art composed Of every form', (with these words) he strokes the calf; verily he piles it up and makes it piled with cattle. He falls away [2] from this world who pays reverence to the Ahavaniya; he pays reverence to the Garhapatya; verily he rests on this world, and also he makes amends to the Garhapatya. He pays reverence with Gayatri verses; the Gayatri is brilliance; verily he confers brilliance upon himself; moreover in that he repeats the triad (of verses), (it serves) for continuity. Because of the Garhapatya men are born with two feet; to him who knowing thus pays reverence to the Garhapatya with (verses) of two feet [3], a hero son is born. 'With strength I gaze upon you; gaze on me with strength', he says; verily he invokes this blessing. 'That excellent glory of Savitr', he says, for instigation. 'Famous the Soma-presser', he says; verily he wins the Soma draught. 'Make, O lord of prayer', he says; verily he wins splendour. 'Never art thou barren', be says; no barren night does he pass [4], who knowing thus pays reverence to the fire. May we (set) thee around, O Agni, as a fort', he says; verily he sets around a barrier, that nothing be spilt. 'O Agni, lord of the house', he says; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This blessing I invoke bringing light for the race', he should say, who has no son born; verily is born to him a son brilliant and resplendent. 'This blessing I invoke bringing light for N. N.', he should say who has a son born; verily he confers upon him brilliance and splendour.

i. 5. 9.

He offers the Agnihotra; whatever there is. of the Sacrificer's own, that is (still) his.

In the generative organ he pours seed, for Agni is the generative organ. Then he burns at the end the plants; they then grow more numerous. In that he offers in the evening, he thus pours seed, and makes it productive by the morning (offering). Seed when poured does not prove fruitful unless modified by Tvastr; as many modifications of seed when poured [1] as Tvastr makes, in so many shapes does it become fruitful; the sacrificer is the divine Tvastr. He pays reverence with many (verses); verily he makes many modifications of the seed when poured. He is fruitful and day by day becomes greater, who knowing thus pays reverence to the fire. The day was the gods', the night the Asuras'. The Asuras entered night with all the precious wealth of the gods [2]; the gods thought that they were abandoned; they perceived, 'The night is Agni's, cattle are Agni's; verily let us praise Agni here; he being praised by us will restore our cattle.' They praised Agni; be praised by them delivered their cattle from night to day; the gods having gained their cattle per formed their desires. He who knowing thus pays reverence to the fire becomes possessed of cattle [3]. The sun went from this world to yonder world; he having gone to yonder world bethought him again of this world; having returned to this world he had fear of death, for this world is, as it were, yoked with death. He reflected, 'Let me praise Agni here; he, praised, will make me go to the world of heaven.' He praised Agni; he, praised, made him go to the world of heaven. He who [4] knowing thus pays reverence to the fire, goes to the world of heaven and lives all his days. He mounts these two fires who pays reverence to them; he acts according to the desires of one who has attained a higher place. He pays reverence at night, not in the morning, for vows are mingled at night, the bad and the good are on the same level, the fire is the light, the evening is the darkness; in that [5] he pays reverence by night, he overcomes the darkness by light. 'Should reverence be paid to the fire or not?' they say; 'he who day by day makes a present to a man and then begs of him assuredly molests him; and who then will day by day beg of the gods?' Then they say, 'The sacrificer sacrifices for the sake of the benediction.' The reverence of the fire is [6] the benediction of him who has established a fire; therefore reverence should be paid to the fire. Prajapati created cattle; being created they entered day and night; he recovered them by means of the metres. In that he pays reverence with the metres, he seeks to recover his own. 'There is not monotony then', they say, 'if one pays reverence day by day.' If a man pays reverence to the fire facing it, it burns him; if with averted (face), he is deprived of offspring and cattle; he should pay reverence with (face) somewhat to the side, then (the fire) does not burn him, he is not deprived of offspring or cattle.

i. 5. 10.

a The name that first, O alI-knower,
My father and my mother bestowed upon me aforetime,
Do thou bear it until I return;
O Agni, may I bear thy name.
b My name and thine, O all-knower,
Which like men changing garments we bear,
Let us exchange again,
Thou for life, and we to live.
c Homage to Agni, the unpierced,
Homage to the unapproachable, homage to the king!
Irresistible is Agni [1], the very vigorous, all-conquering,
Powerful, the best, the Gandharva.
d O Agni, the gods have thee for father,
Offer to thee oblations, and have thee as an umpire
With life, with lordship of cattle (endow) me
And bestow on me good fortune.
e Agni here is of all the best,
He is most adorable,
Must ready to win (us) a thousand;
To him be all good strength.
f Mind, light, rejoice in the oblation
May he unite the scattered sacrifice;
The offerings at dawn and evening

I unite with oblation and ghee.
g Rich in milk are the plants [2],
The milk of the shoot is rich in milk,
With the milk of the milk of the waters,
O Indra, do thou unite me.
h O Agni, lord of vows, I shall perform this vow; may I accomplish it; may it be successful for me.
i Agni, the priest, I summon hither;
The gods worthy of sacrifice whom we invoke,

Let these gods come in kindly mind;
Let the gods enjoy this oblation of me.
k Who yoketh thee? Let him yoke thee.
l The potsherds for the cauldron [3],
Which wise men collect,
These are in Pusan's guardianship;
Indra and Vayu set them free.
m Unbroken is the cauldron, sprinkling abundantly,
It hath returned to that whence it came;
The kindling-wood, the Vedi, and all the enclosing-sticks
Attend the life of the sacrifice.
n The three and thirty threads that stretch,
That maintain in security the sacrifice,
Of these the broken one I restore; hail!
Let the cauldron go to the gods.

i. 5. 11.

a Let Vaiçvanara with succour for us
Come from afar,
Agni through the hymn which brings (him).
b The righteous Vaiçvanara,
Lord of right and of light,
The immortal cauldron we seek.'
c A greater than the marvels of Vaiçvanara
By his craftsmanship the sage hath performed alone;
Magnifying both parents, sky and earth,
Rich in seed, was Agni born.
d Desired in the sky, Agni, desired on earth,
Desired he entereth all the plants;
Agni Vaiçvanara eagerly desired,
May he by day [1] and night protect us from the foe.

e In that, when born, O Agni, thou didst survey the worlds,
Like a busy herd that goeth around his flock,
Do thou, O Vaiçvanara, find a way for the Brahman;

Do ye protect us ever with your blessings.
f Thou, O Agni, blazing with light,
Didst fill the firmament at thy birth;
Thou, O Vaiçvanara, wise one, by thy might
Didst free the gods from misfortune.'
g O Agni, among our bountiful lords, preserve
The lordship, uninjured, unageing, rich in heroes;
May we win booty a hundred, a thousandfold,
O Vaiçvanara [2], O Agni, through thy help.
h May we enjoy the loving kindness of Vaiçvanara,
For he is the king, the orderer of the worlds
Hence born be discerneth all the (earth),
Vaiçvanara vieth with the sun.
i Thine anger, O Varuna, would we avert with reverence,
With sacrifices, with oblations
Ruling, O wise Asura, O king,
Do thou unloose the sins we have committed.
k Unloose from us, O Varuna, the highest,
The lowest, the midmost knot;
Then may we, O Aditya [3], in thy rule,
Be guiltless before Aditi.
I Of Dadhikravan have I sung,
The swift strong horse;
May he make our mouths fragrant;
May he lengthen our days.
m Dadhikra with his glory hath overspread the five peoples,
As the sun with his light the waters;
May the strong steed, winning a hundred, a thousand,
Fill with boney these words of ours.
n Agni, the head.

o Thou art.
p O Maruts, what time seeking your favour
We call on you from the sky,
Do ye come unto us [4].
q The protections which ye have for the earnest worshipper,

Threefold do ye grant them to the generous giver,
To us, O Maruts, do ye accord them;
O strong ones, give us wealth rich in heroes:

r Let Aditi save us,
Let Aditi give us protection,
Let Aditi guard us from tribulation.
s The mighty mother of the righteous,
The spouse of holy order, let us invoke to aid us,
The powerful, the unageing, the wide
Aditi, who giveth good protection and good guidance.
t Earth strong to save, sky unrivalled,
Aditi who giveth good protection and good guidance,
The divine ship with good oars, the blameless,
Which leaketh not, let us mount for prosperity.
u Happily have I mounted this ship
With a hundred oars and a hundred spars,
Without leak, able to convey across.

PRAPATHAKA VI

The Part of the Sacrificer in the New and Full Moon Sacrifices.

i. 6. 1.

a By the Yajus I pour on thee
Offspring, life, and wealth.
Instigated by Brhaspati may the sacrificer here come to no harm.
b Thou art butter, thou art truth, thou art the overseer of truth, thou art the oblation of Vaiçvanara, of the All-gods, with pure strength, of true might; thou art power, overpowering; overpower hostility, overpower those who practise hostility; overpower enmity, overpower those who practise emnity; thou art of a thousandfold strength; do thou quicken me; thou art of butter the butter; thou art of truth the truth; thou hast true life [1]; thou hast true strength; with truth I besprinkle thee; may I share thee that art such.
c For a prop, a support, of the five winds I take thee.

d For a prop, a support, of the five seasons I take thee.
e For a prop, a support, of the five quarters I take thee.
f For a prop, a support, of the five five-peoples I take thee.
g For a prop, a support, of the pot with five holes I take thee.
h For the brilliance of the Brahman, for a prop, a support, I take thee.
i For the might of the ruling class, for a prop, a support, I take thee [2].
k For the people, for a prop, a support I take thee.
l For excellence of strength I take thee.

m For wealth of offspring I take thee. n For increase of wealth I take thee.
o For splendour I take thee.
p The earth ours, the oblation the gods, the benedictions the sacrificers'; for the divinities of the gods I take thee.
q For desire I take thee.

i. 6. 2.

a Thou art secure; may I be secure among my equals, wise, a guardian, a granter of wealth.
b Thou art dread; may I be dread among my equals, dread, a guardian, a granter of wealth.
c Thou art overcoming; may I be overcoming among my equals, overcoming, a guardian, a granter of wealth.
d I yoke thee with the divine Brahman,
To bear this oblation, O wise one;
Kindling thee, may we live long with good children,
With good heroes, bearing thee tribute.
e Whatever, O Agni, in this sacrifice of mine may be spoiled [1],
Whatever of the butter, O Visnu, may be spilt,
Therewith do I smite the rival who is hard to slay;
I place him on the lap of destruction.
f Bhur, Bhuvah, Suvar!
g O Agni, do thou strengthen the sacrificer; weaken him who plotteth evil.,
h O Agni, kindled by the gods, kindled by Manu, with sweet tongue,
I touch the head of thee, the immortal, O Hotr, for increase of wealth, good offspring, strength.

i Thou art mind, derived from Prajapati; with mind in true existence do thou enter me.
k Thou art speech, derived from Indra, destroying the foe [2]; do thou enter me with
speech, with power (*indriyena*).
l Of the seasons spring I delight; delighted may it delight me.
m Of the seasons summer I delight; delighted may it delight me.
n Of the seasons the rains I delight; delighted may they delight me.

o Of the seasons the autumn I delight; delighted may it delight me.
p Of the seasons the winter and the cool I delight; delighted may they two delight me.
q By sacrifice to the gods, Agni and Soma, may I be possessed of sight.
r By sacrifice to the god Agni, may I be an eater of food [3].
s Thou art a deceiver; may I be undeceived, may I deceive N. N.
t By sacrifice to the gods, Agni and Soma, may I be a slayer of foes.
u By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food.

v By sacrifice to the god Indra, may I be powerful.
w By sacrifice tothe god Mahendra, may I attain superiority and greatness.
x By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life.

i. 6. 3.

a May I Agni protect me from evil sacrifice, Savitr from evil report.
b Him who near or afar plots evil against me, with this may I conquer.
c O thou of fair rain colour, come
To this blessed home,
Approach me in devotion.
d Touch the heads.
e O Ida, come hither; O Aditi, come hither; O Sarasvati, come hither.
f Thou art delight, thou art delighting, thou art fair.
g O thou in whom joy is taken, may I attain joy from thee; O thou who art invoked, may I obtain invocation [1] from thee.
h May the prayer of the sacrificer be fulfilled for me.

i With untroubled mind may I have strength for this.
k May the sacrifice mount the sky, may the sacrifice reach the sky.
l The path that leadeth to the gods, along it may the sacrifice go to the gods.
m On us may Indra bestow power;
Us may wealth and sacrifices attend
Ours be blessings;
To us be she dear, victorious, bountiful.
n Thou art joy, give joy to us; thou art enjoyed by us [2], may I attain joy from thee.

o Mind, light, rejoice in the sacrifice
May he unite this scattered sacrifice;
May Brhaspati extend this for us.
May the All-gods rejoice here.
p Swell, O ruddy one.
q May (my act) as I give be not destroyed; may (my act) as I work not perish.
r Thou art the portion of Prajapati, full of strength and milk.
s Protect my expiration and inspiration; protect my breathing together and cross-breathing; protect my out-breathing and cross-breathing.
t Thou art imperishable, for imperishableness thee; mayst thou not perish for me, yonder, in yonder world.

i. 6. 4.

a By sacrifice to the divine straw, may I be possessed of children.
b By sacrifice to the god Naraçansa, may I be possessed of cattle.
c By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, having long life.
d May I be victorious through the victory of Agni.
e May I be victorious through the victory of Soma.
f May I be victorious through the victory of Agni.
g May I be victorious through the victory of Agni and Soma.
h May I be victorious through the victory of Indra and Agni.
i May I be victorious through the victory of Indra [1].
k May I be victorious through the victory of Mahendra.
I May I be victorious through the victory of Agni Svistakrt.
m With the impulse of strength,

With elevation he hath seized me; then Indra hath made my enemies
Humble with depression.
n The gods have increased my prayer
Which is elevation and depression;
Then do ye, O Indra and Agni,
Scatter my foes on every side.

o Hither these blessings have come, fain for milking,
Possessing Indra [2], may we win,
May we milk offspring and food.
p With the red steed may Agni convey thee to the god; with the tawny ones may Indra
convey thee to the god; with Etaça may Sarya convey thee to the god.
q I unyoke thy head ropes, thy reins,
Thy yokings, thy harness;
Bestow upon us wealth and what is good;
Proclaim us sharers among the gods.
r By sacrifice to the god Visnu, by the sacrifice, may I attain health and wealth, and security.
s By sacrifice to the god Soma [3], possessing good seed, may I impregnate seed.
t By sacrifice to the god Tvastr, may I prosper the form of cattle.
u The wives of the gods, Agni lord of the house, are the pair of the sacrifice; by sacrifice to these deities, may I be propagated with a pair.
v Thou art the bundle, thou art gain, may I gain.
w Thou art action, thou art making, may I make.
x Thou art winning, thou art the winner, may I win.
y May the bundle bestow increase of wealth,
Rich in ghee, rich in houses,
A thousandfold, strong.

i. 6. 5.

a Let the Dhruva swell with ghee,
For each sacrifice for the worshippers;
In the udder of the sun maiden, in the lap of Aditi,
Broad streamed be the earth at this sacrifice.

b Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer.
c Thou art real, be real for me; thou art all, be all for me; thou art full, be full for me; thou art imperishable, perish not for me.
d In the eastern quarter may the gods, the priests, make (me) bright; in the southern [1] quarter may the months, the fathers, make (me) bright; in the western quarter may the houses, the cattle, make (me) bright; in the northern quarter may the waters, the plants, the trees make (me) bright; in the zenith may the sacrifice, the year, the lord of the sacrifice make (me) bright.
e Thou art the step of Visnu, smiting enmity; with the Gayatri metre I step across the earth; excluded is he whom we hate.
f Thou art the step of Visnu, smiting imprecations; with the Tristubh metre I step across the atmosphere; excluded is he whom we hate.
g Thou art the step of Visnu, smiter of him who practiseth evil; with the Jagati metre I step across the sky; excluded is he whom we hate.
h Thou art the step of Visnu, smiter of the hostile one; with the Anustubh metre I stop across the quarters; excluded is he whom we hate.

i. 6. 6.

a We have come to the heaven; to the heaven we have come.
b May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low.
c Thou art good, the best of rays, thou art life-bestowing, bestow life upon me; thou art radiance-bestowing, bestow radiance upon me.
d Here do I exclude my enemy, N. N., from these quarters, this sky, this atmosphere, this earth, this food. Excluded is he whom we hate [1].
e I have been united with the light.
f I turn the turning of Indra.
g May I be united with offspring, offspring with me.
h May I be united with increase of wealth, increase of wealth with me.
i Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine.
k Be rich the sacrifice; may I be rich.
1 O Agni, thou purifiest life;
Do thou give food and strength to us;
Far away drive ill-fortune.

m O Agni, good worker, purify for us Glory in good heroes [2], Giving increase and wealth to me. n O Agni, lord of the house, through thee as lord of the house, may I be a good lord of the house; through me as lord of the house, mayst thou be a good lord of the house; for a hundred winters; this blessing I invoke bringing light for the race; this blessing I invoke bringiug light for N. N.
o Who yoketh thee? Let him set thee free.
p O Agni, lord of vows, I have performed my vow; for that I have had strength; that hath been accomplished by me.
q The sacrifice hath become, it hath [3] come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,
May it make us overlords,
May we be lords of wealth.
r Rich in cattle, in sheep, O Agni, in horses, is the sacrifice,
With manly companions, ever unalterable;
Rich in food is this, O Asura, rich in offspring,
Enduring wealth, deep based and rich in houses.

i. 6. 7.

Even as the Soma (sacrifices) come together in competition, so the new and full moon (sacrifices) are sacrifices which come together in competition. Whose sacrifice then do the gods approach and whose not? He, who among many sacrificers first appropriates the gods, sacrifices to them when the next day comes. The Ahavaniya is the abode of the gods, between the fires of cattle, the Garhapatya of men, the Anvaharya pacana of the fathers. He takes the fire; verily he appropriates [1] the gods in their own abode; to them he sacrifices when the next day comes. By means of a vow is Agni, lord of vows, pure, the Brahman is a supporter of vows. When about to undertake a vow he should say, 'O Agni, lord of vows, I shall perform the vow.' Agni is the lord of vows among the gods; verily after announcement to him he undertakes the vow. At the full moon be undertakes his vow with the (strewing of the) straw, with the (driving away of the) calves at new moon; for that is their abode. 'The fires, both in the front and at the back, must be bestrewed', they say; men [2] indeed desire what is bestrewed, and, how much more the gods whose is a new dwelling. With him, when sacrifice is to be made on the next day, do the gods dwell, who knowing this bestrews the fire. 'The sacrificer

should win both beasts of the wild and of the village', they say; in that he refrains from those of the village, thereby be wins them; in that he eats of the wild, thereby he wins them of the wild. If be were to fast without eating, the Pitrs would be his divinity [3]; he eats of the wild, the wild is power, and so he bestows power upon himself. If he were to fast without eating, he would be hungry; if he were to eat, Rudra would plan evil against his cattle; he partakes of water; that is neither eaten nor not eaten; he is not hungry and Rudra does not plot evil against his cattle. The sacrificer is a bolt, the enemy of man is hunger; in that he fasts without eating, he straightway smites with the bolt the enemy, hunger.

i. 6. 8.

He who offers sacrifice without faith, they place not faith in his sacrifice. He brings waters forward, the waters are faith; verily with faith he offers sacrifice, and both gods and men place faith in his sacrifice. They say, 'They foam over the barrier, they foam over speech, but over mind they do not foam.' He brings them forward with mind; mind is this (earth) [1]; verily with this (earth) he brings them forward. The sacrifice of him who knows thus does not spill. He collects the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice; verily he collects the sacrifice. If he were to collect them one by one, they would have the Pitrs as their divinity; if all together, (they would have) men as their divinity. He collects them in pairs, and so he makes the form of the Yajya and the Anuvakya, and thus there is a pair. If a man knows the ten weapons of the sacrifice, his sacrifice is in order at the beginning. The wooden sword [2], the potsherds, the offering-spoon, the basket, the black antelope skin, the pin, the mortar and pestle, the lower and upper millstones, these are the ten weapons of the sacrifice; the sacrifice of him who knows thus is in order at the beginning. If a man sacrifices after announcing the sacrifice to the gods, they delight in his sacrifice. He should as the oblation is being offered recite (the words), 'Agni, the priest, him I summon hither' [3]. Thus he announces the sacrifice to the gods and sacrifices, and the gods delight in his sacrifice. This is the taking of the sacrifice and so after taking the sacrifice he sacrifices. After speaking he remains silent, to support the sacrifice. Now Prajapati performed the sacrifice with mind; verily he performs the sacrifice with mind to prevent the Raksases following. He who yokes the sacrifice when the yoking (time) arrives yokes it indeed among the yokers. 'Who (**ka**) yoketh thee?

Let him yoke thee', he says. **Ka** is Prajapati--verily by Prajapati he yokes it; he yokes indeed among the yokers.

i. 6. 9.

Prajapati created the sacrifices, the Agnihotra, the Agnistoma, the full moon sacrifice, the Ukthya, the new moon sacrifice and the Atiratra. These he meted out; the Agnistoma was the size of the Agnihotra, the Ukthya that of the full moon sacrifice, the Atiratra that of the new moon sacrifice. He who knowing thus offers the Agnihotra obtains as much as by offering the Agnistoma; he who knowing thus offers the full moon sacrifice obtains as much as by offering the Ukthya [1]; he who knowing thus offers the new moon sacrifice obtains as much as by offering the Atiratra. This sacrifice was in the beginning Paramesthin's, and by means of it he reached the supreme goal. He furnished Prajapati with it, and by means of it Prajapati reached the supreme goal. He furnished Indra with it, and by means of it Indra reached the supreme goal. He furnished Agni and Soma with it, and by means of it Agni and Soma reached the supreme goal. He who [2] knowing thus offers the new and full moon sacrifices reaches the supreme goal. He who sacrifices with an abundant offering is multiplied with offspring, with cattle, with pairings. 'The year has twelve months, there are twelve pairs of new and full moon sacrifices; these are to be produced', they say. He lets the calf go free and puts the pot on the fire: he puts down (the rice), and beats the millstones together; he scatters (the grains) and collects the potsherds; the cake [3] he puts on the fire and the melted butter; he throws the clump of grass, and gathers it in; he surrounds the Vedi and he girds the wife (of the sacrificer); he puts in place the anointing waters and the melted butter. These are the twelve pairs in the new and full moon sacrifices. He, who thus sacrifices with these, sacrifices with an abundant offering and is multiplied with offspring, with cattle, with pairings.

i. 6. 10.

'Thou I art secure; may I be secure among my equals', he says; verily he makes them secure.' 'Thou art dread; may I be dread among my equals'; verily he makes them harmonious. 'Thou art overcoming; may I be overcoming among my equals,'

he says; verily he overthrows him who rises against him. 'I yoke thee with the divine Brahman', he says; this is the yoking of the fire; verily [1] with it he yokes it. With the prosperous part of the sacrifice the gods went to the world of heaven, with the unsuccessful part they overcame the Asuras. 'Whatever, O Agni, in this sacrifice of mine may be spoiled', he says; verily with the prosperous part of the sacrifice the sacrificer goes to the world of heaven, with the unsuccessful part he overcomes the foes. With these Vyahrtis he should set down the Agnihotra. The Agnihotra is the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman [2]. When the year is completed he should thus with these (Vyahrtis) perform the setting down; verily with the Brahman he surrounds the year on both sides. He who is undertaking the new and full moon and the four monthly offerings should set in place the oblations with these Vyahrtis. The new and full moon and the four monthly sacrifices are the beginning of the sacrifice, these Vyahrtis are the Brahman; verily at the beginning of the sacrifice he makes the Brahman. When the year is completed, he should thus with them (Vyahrtis) set down (the oblations), and so with the Brahman he surrounds the year on both sides. To the kingly class falls the blessing of the part of the sacrifice which is performed with the Saman [3]; to the people (falls) the blessing of what (is performed) with the Rc; now the Brahman sacrifices with an offering without a blessing; when he is about to recite the kindling-verses he should first insert the Vyahrtis; verily he makes the Brahman the commencement, and thus the Brahman sacrifices with an offering which has a blessing. If he desire of a sacrificer, 'May the blessing of his sacrifice fall to his foe', he should insert for him those Vyahrtis in the Puronuvakya (verse); the Puronuvakya has the foe for its divinity; verily the blessing of his sacrifice falls to his foe [4]. If he desire of sacrificers, 'May the blessing of the sacrifice fall to them equally', he should place for them one of the Vyahrtis at the half-verse of the Puronuvakya, one before the Yajya, and one at the half-verse of the Yajya, and thus the blessing of the sacrifice falls to them equally. Even as Parjanya rains down good rain, so the sacrifice rains for the sacrificer; they surround the water with a mound, the sacrificer surrounds the sacrifice with a blessing. 'Thou art mind derived from Prajapati [5], with mind and true existence do thou enter me', he says; mind is derived from Prajapati, the sacrifice is derived from Prajapati; verily he confers upon himself mind and the sacrifice. 'Thou art speech, derived from Indra, destroying the foe; do thou enter me with speech, with power', he says; speech is derived from Indra; verily he confers upon himself speech as connected with Indra.

i. 6. 11.

He who knows the seventeenfold Prajapati as connected with the sacrifice rests secure through the sacrifice, and falls not away from the sacrifice. 'Do thou proclaim' has four syllables; 'Be it proclaimed' has four syllables; 'Utter' has two syllables; 'We that do utter' has five syllables; the Vasat has two syllables; this is the seventeenfold Prajapati as connected with the sacrifice; he who knows thus rests secure through the sacrifice and does not fall away from the sacrifice. He who knows the beginning, the support, the end of the sacrifice [1] reaches the end with a secure and uninjured sacrifice. 'Do thou proclaim'; 'Be it proclaimed'; 'Utter'; 'We that do utter'; the Vasat call, these are the beginning, the support, the end of the sacrifice; he who knows thus reaches the end with a secure and uninjured sacrifice. He who knows the milking of the generous one milks her indeed. The generous one is the sacrifice; (with the words) 'Do thou proclaim', he calls her; with 'Be it proclaimed' [2], he lets (the calf) go up to her; with 'Utter', he raises (the pail); with 'We that do utter', he sits down beside her, and with the Vasat call he milks. This is the milking of the generous one; he who knows thus milks her indeed. The gods performed a sacrificial session; the quarters were dried up; they discerned this moist set of five; (with the words) 'Do thou proclaim', they produced the east wind; with 'Be it proclaimed', they caused the clouds to mass together; with 'Utter' they begat [3] the lightning; with 'We that do sacrifice' they made rain to fall, and with the Vasat call they caused the thunder to roll. Then for them the quarters were made to swell; for him who knows thus the quarters are made to swell. One knows Prajapati, Prajapati knows one; whom Prajapati knows, he becomes pure. This is the Prajapati of the texts, 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that do utter', the Vasat call; he who knows thus becomes pure. 'Of the seasons spring [4] I delight', he says; the fore-sacrifices are the seasons; verily he delights the seasons; they delighted place themselves in order for him; the seasons are in order for him who knows thus. 'By sacrifice to the gods, Agni and Soma, may I be possessed of sight', he says; the sacrifice is possessed of sight through Agni and Soma; verily by means of them he confers sight upon himself. 'By sacrifice to the god Agni, may I be an eater of food', he says; Agni is among the gods the eater of food; verily by means of him [5] he confers the eating of food upon himself. 'Thou art a deceiver; may I be undeceived; may I deceive N. N.', he says; by that deceit the gods deceived the Asuras; verily by this he deceives his foe. 'By sacrifice to the gods,

Agni and Soma, may I be a slayer of foes', he says; by means of Agni and Soma Indra slew Vrtra; verily by means of them he lays low his foe. 'By sacrifice to the gods, Indra and Agni, may I be powerful and an eater of food', he says; verily he becomes powerful and an eater of food. 'By sacrifice to the god Indra, may I be powerful', he says; verily he becomes powerful. 'By sacrifice to the god Mahendra, may I attain superiority and greatness', he says; verily he attains superiority and greatness. 'By sacrifice to the god Agni Svistakrt, may I attain security through the sacrifice, enjoying long life', he says; verily he confers long life upon himself and attains security through the sacrifice.

i. 6. 12

a Indra for you we invoke
On all sides from other men;
Be he ours only.
a Indra men call in reverence
That he may cause their prayers to be accomplished;
Hero, men overpowering, delighting in strength,
Do thou confer upon us a stall full of kine.
c O Çatakratu, the strength of thine
That is in the five folks,
That do I choose of thee.
d To thee hath been assigned for mighty power,
For ever, in the slaying of Vrtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man, by the gods, O Indra [1].
c In whom the seven Vasavas rest
As it were firm rooted,
The Rsi of farthest hearing,
The glowing pot is the guest of Indra.
f In the raw thou didst produce the cooked,
And madest the sun to mount in the sky;

Like the glowing pot heat ye the Saman
With good prayers, delightful to the lover of song.

g Indra the singers aloud,
Indra with praises the praisers,
Indra the songs have praised.
h The singers sing thee [2];
The praisers hymn thy praise;
The Brahmans raise thee,
0 Çatakratu, like a pole.
i Let us offer our praise to him who delivereth from trouble,
Swiftest to give, celebrating his loving kindness;
O Indra, accept this oblation;
May the desires of the sacrificer be fulfilled.
k That to which Dhisana impelled me have I produced;
I shall praise Indra before the decisive day;
Him that goeth as with a ship
Both parties invoke that there he may rescue us.
l First lord of sacrifices [3],
Freeing from trouble, the best of those worthy of offering,
Son of the waters, the impeller, O ye Açvins;
Do ye confer power and strength on this one.
m Smite away our foes, O Indra;
Cast down the warriors;
Make him low
Who is hostile to us.
n O Indra, thou wast born for rule, for prosperous strength
Of the people, O strong one;
Thou didst smite away the unfriendly folk,
And madest wide room for the gods.

o Like a dread beast, evil, roaming the mountains,
He hath come from the furthest place [4];
Sharpening thy lance, thy sharp edge, O Indra,
Smite the foes, drive away the enemy.
p Drive away the foe, the enemy,
Smash the jaws of Vrtra;
In rage do thou avert the anger
Of him who is hostile to us.

q The guardian Indra, the helper Indra,
The hero ready to hear at every call, Indra,
I invoke the strong one, invoked of many, Indra;
May Indra in his bounty bestow on us prosperity.

r May we not [5], O strong one, in this distress,
Be handed over to evil, O lord of the ways;
Guard us with true protection;
May we be dear to you among the princes.
s The Anus have wrought a chariot for thy steed;
Tvastr a glorious bolt, O thou invoked of many;
The Brahmans magnifying Indra with their praises
Have strengthened him for the slaying of the serpent.
t What time the strong sang praise to the strong,
O Indra, the stones and Aditi in unison,
Without steeds or chariots were the fellies
Which, sped by Indra, rolled against the Dasyus.

PRAPATHAKA VII

The Part of the Sacrificer in the New and Full Moon Sacrifices

i. 7. 1. Cattle attend the cooked offerings of him who has established a fire. The cooked offering is the Ida; it is placed in the world of the sacrifice between the fore- and the after-offerings. Over it as it is brought up he should say, 'O thou of fair rain colour, come hither'; the cattle are the Ida; verily he summons cattle. The gods milked the sacrifice, the sacrifice milked the Asuras; the Asuras, being milked by the sacrifice, were defeated; he, who knowing the milking of the sacrifice [1] sacrifices, milks another sacrificer. 'May the blessing of this sacrifice be fulfilled for me', he says; this is the milking of the sacrifice; verily with it he milks it. The cow is milked willingly, and willingly the Ida is milked for the sacrificer; these are the teats of Ida, 'Ida is invoked'. Vayu is the calf. When the Hotr summons the Ida, then the sacrificer looking at the Hotr should in mind reflect on Vayu [2]; verily he lets the calf go to the mother. By the whole sacrifice

the gods went to the world of heaven; Manu laboured with the cooked offering; the Ida went to Manu; the gods and the Asuras called severally upon her, the gods directly, the Asuras indirectly; she went to the gods; the cattle choose the gods, cattle deserted the Asuras. If he desire of a man, 'May he be without cattle', he should invoke the Ida indirectly for him; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle', he should invoke the Ida directly for him; verily he becomes rich in cattle. The theologians say, 'He would invoke the Ida indeed who in invoking the Ida should invoke himself in the Ida.' 'To us be she dear, victorious, bountiful', he says; verily in invoking the Ida he invokes himself in the Ida. The Ida is as it were a breach in the sacrifice; half they eat [4], half they wipe; in this regard the sacrifice of the Asuras was broken; the gods united it by the holy power (Brahman). 'May Brhaspati extend this for us', he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy power (Brahman) he unites the sacrifice. 'May he unite this scattered sacrifice', he says, for continuity. 'May the All-gods rejoice here', he says; verily continuing the sacrifice he indicates it to the gods. The [5] sacrificial fee which he gives at the sacrifice his cattle accompany; he having sacrificed is like to become without cattle; 'the sacrificer must so arrange', they say, 'that he may place among the gods what is given, but keep his cattle with himself.' 'Swell, O ruddy one', he says; the ruddy one is the sacrifice; verily he magnifies the sacrifice; thus he places among the gods what is given, but keeps his cattle with himself. 'May (my act) as I give be not destroyed', he says; verily he avoids destruction; 'May (my act) as I work not perish', he says; verily he attains prosperity.

i. 7. 2.

Samçravas Sauvarcanasa said to Tumiñja Aupoditi: 'When thou hast been a Hotr of Sattrins, what Ida hast thou invoked?' 'Her I have invoked', he said, 'who supports the gods by her expiration, men by her cross-breathing, and the Pitrs by her inspiration.' 'Does she divide, or does she not divide' (he asked). 'She divides', he replied. 'Her body then hast thou invoked', he said. Her body is the cow [1]; of the cow were they two talking. She who is given in the sacrifice supports the gods with her expiration; she by whom men live (supports) men by her cross-breathing; she whom they slay for the Fathers (supports) the Fathers by her inspiration; he who knows thus becomes rich in cattle. 'Her too I have invoked', he said, 'who is available to people as they increase.' 'Her food then [2] hast thou invoked', he

replied. This food is plants, plants are available to people as they increase; he who knows thus becomes an eater of food. 'Her too I have invoked', he said, who supports people in distress and succours them as they improve.' Her support then hast thou invoked', he replied. Her support is this (earth) [3], this (earth) supports people in distress and succours them as they improve; he who knows thus finds support. 'Her too I have invoked', he said, 'in whose step people drink the ghee they live upon.' 'Does she divide, or does she not divide?' (he asked). 'She does not divide', he said, 'but she propagates.' 'Indeed hast thou invoked the Ida herself ', he replied. The Ida is rain; in the step of rain people drink the ghee they live upon; he who knows thus is propagated with offspring; he becomes an eater of food.

i. 7. 3.

Secretly offering is made to one set of gods, openly to another. The gods who receive offering secretly, he thus offers to them in sacrifice; in that he brings the Anvaharya mess--the Brahmans are the gods openly--them he verily delights. This is his sacrificial fee: verily he mends the rent in the sacrifice; whatever in the sacrifice is harsh or is injured, that he makes good (**anvaharati**) [1] with the Anvaharya mess, and that is why it has its name. Now the priests are the messengers of the gods; in that he brings the Anvaharya mess, he delights the messengers of the gods. Prajapati distributed the sacrifice to the gods; he reflected that he was empty; he per ceived this Anvaharya mess unallotted; he conferred it upon himself. The Anvaharya is connected with Prajapati; he, who knowing thus brings the Anvaharya, assuredly enjoys Prajapati. An unlimited amount should be poured out, Prajapati is unlimited; (verily it serves) to win Prajapati [2]. Whatever the gods did in the sacrifice, the Asuras did; the gods perceived the Anvaharya connected with Prajapati; they seized it - then the gods prospered, the Asuras were defeated; he who knowing thus brings the Anvaharya prospers himself, his foe is defeated. By the sacrifice there is offering, by the cooked food satisfying. He who knowing thus brings the Anvaharya, accomplishes at once sacrifice and satisfaction. 'Thou art the portion of Prajapati' [3], he says; verily he unites Prajapati with his own portion. 'Full of strength and milk', he says; verily he confers upon him strength and milk. 'Protect my expiration and inspiration; protect my breathing together and cross-breathing', he says; verily he invokes this blessing. 'Thou art imperishable, for imperishableness thee; mayst thou not perish for me,

yonder, in yonder world', he says. Food perishes in yonder world, for given hence in yonder world people live upon it; in that he touches thus, he makes it imperishable; his food perishes not in yonder world.

i. 7. 4.

'By I sacrifice to the divine strew, may I be possessed of children', he says; by the strew Prajapati created offspring, verily he creates offspring. 'By sacrifice to the god Naraçansa, may I be possessed of cattle', he says; by Naraçansa Prajapati created cattle; verily he creates cattle. 'By sacrifice to the god, Agni Svistakrt, may I attain security through the sacrifice, having long life', he says; verily he confers life on himself, and finds support through the sacrifice. With the victory of the new and full moon sacrifices [1] the gods conquered, and by means of the new and full moon sacrifices they drove away the Asuras. 'May I be victorious through the victory of Agni', he says; verily through the victory of the deities in the new and full moon sacrifices the sacrificer is victorious, and by means of the new and full moon offerings drives away his enemies. With two verses containing the word 'strength', he accompanies the separation (of the ladles) strength is food verily he wins food; (he uses) two, for support. He who sacrifices knowing the two milkings of the sacrifice milks thus the sacrifice on both sides [2], in front and behind; this is one milking of the sacrifice, another is in the Ida. When the Hotr utters the name of the sacrificer, then he should say, 'Hither these blessings have come, fain for milking'; verily he milks the deities which he praises together; verily he milks the sacrifice on both sides, in front and behind. 'With the red steed may Agni convey thee to the god', he says; these are the steeds of the gods [3], the straw is the sacrificer; in that he casts forward the straw with them, he makes the sacrificers to go by the steeds of the gods to the world of heaven. 'I unyoke thy head ropes, thy reins', he says; that is the unyoking of Agni; verily thereby he unyokes him. 'By sacrifice to the god Visnu, by the sacrifice may I attain health and wealth and security', he says; Visnu is the sacrifice; verily the sacrifice finds support at the end. 'By sacrifice to the god Soma, possessing good seed [4], may I impregnate seed', he says; Soma is the impregnator of seed; verily he confers seed upon himself. 'By sacrifice to the god Tvastr, may I prosper the form of cattle'; Tvastr is the form-maker of the pairings of cattle, and thereby he confers upon himself the form of cattle. 'The wives of the gods, Agni, the lord of the house, are the pair of

the sacrifice; by sacrifice to these deities may I be propagated with a pair.' 'Thou art the bundle, thou art gain, may I gain', he says; by the bundle (**vedena**) the gods won (**avindanta**) the desirable wealth of the Asuras, and that is why the bundle has its name. Whatever of his foe's he may covet, the name of that he should utter; verily he wing it all from him. 'May the bundle bestow increase of wealth, rich in ghee, rich in houses, a thousandfold, strong', he says; he obtains a thousand cattle. In his offspring a strong one is born who knows thus.

i. 7. 5.

Through the emptying of the Dhruva the sacrifice is emptied, through the sacrifice the sacrificer, through the sacrificer offspring. Through the swelling of the Dhruva, the sacrifice is made to swell, through the sacrifice the sacrificer, through the sacrificer offspring. 'Let the Dhruva swell with ghee', he says; verily he makes the Dhruva to swell; through its swelling the sacrifice is made to swell, through the sacrifice the sacri ficer, throuo - h the sacrificer offspring. 'Prajapati's is the world called Vibhan. In it I place thee along with the sacrificer', he says [1]; the world of Prajapati, named Vibhan, is this (world); verily he places it in it along with the sacrificer. In that he sacrifices he is as it were emptied; in that he eats the sacrificer's portion, he fills himself. The sacrifice is the size of the sacrificer's portion, the sacrificer is the sacrifice; in that he eats the sacrificer's portion, he places the sacrifice in the sacrifice. There is good grass and good water where the strew and the waters are [2]; the Vedi is the abode of the sacrificer; in that he places the full bowl within the Vedi, he establishes good grass and good water in his own abode. 'Thou art real, be real for me', he says; the sacrifice is the waters, ambrosia is the water; verily he bestows upon himself the sacrifice and the waters. All creatures attend him who is performing the vow. 'In the eastern quarter may the gods, the priests, make (me) bright', he says; this is the concluding bath of the new and full moon sacrifices [3]. He goes to the bath along with the creatures which attend him as he performs the vow. Headed by Visnu the gods won these worlds by the metres so as to be irrecoverable; in that he takes the steps of Visnu the sacrificer becoming Visnu wins these worlds by the metres so as to be irrecoverable. 'Thou art the step of Visnu, smiting imprecations', he says; the earth is the Gayatri, the atmosphere is connected with the Tristubh, the sky is the Jagati,

the quarters are connected with the Anustubh; verily by the metres he wins these worlds in order.

i. 7. 6.

'We have come to the heaven: to the heaven we have come', he says; verily he goes to the world of heaven. 'May I not be cut off from seeing thee; what heat is thine, to that of thee may I not be brought low', he says; that is according to the text. 'Thou art good, the best of rays; thou art life-bestowing, bestow life upon me', he says; verily he invokes this blessing. He falls away from this world, who [1] takes the steps of Visnu, for from the world of heaven the steps of Visnu are taken. The theologians say, 'He indeed would take the steps of Visnu who after acquiring these worlds of his foe should descend again to this world.' This is his return descent to this world, in that he says,'Here do I exclude my enemy N. N. from these quarters, from this sky'; verily having acquired these worlds of his foe he descends again to this world. 'I have been united [2] with the light', he says; verily he rests on this world. 'I turn the turning of Indra', he says; Indra is yonder sun; verily he turns his turning. He turns to the right; verily he revolves round his own strength; therefore the right side of a man is the stronger; verily also he turns the turning of the sun. 'May I be united with offspring, offspring with me', he says; verily [3] he invokes this blessing. 'Kindled, O Agni, shine for me; kindling thee, O Agni, may I shine', he says; that is according to the text. 'Be rich the sacrifice; may I be rich', he says; verily he invokes this blessing. Within the Garhapatya much variegated work is performed; with two verses to Agni, the purifier, he pays reverence to the Garhapatya; verily he purifies the fire, he purifies himself; (he uses) two for support. 'O Agni, lord of the house', he says [4]; that is according to the text. 'For a hundred winters', he says; 'for a hundred winters may I kindle thee', he says in effect. He utters the name of his son; verily he makes him an eater of food. 'This prayer I utter, bringing light for the race', he should say who has no son born to him, verily is born to him a brilliant and resplendent son. 'This prayer I utter, bringing light to N. N.', he should say who has a son born [5]; verily he bestows upon him brilliance and splendour. He who having yoked the sacrifice does not let it free becomes without a support. 'Who yoketh thee? Let him set thee free', he says; Who (*ka*) is Prajapati; verily by Prajapati he yokes him, by Prajapati he lets him free, for support. The vow if not released is liable to consume (the

sacrificer); 'O Agni, lord of vows, I have performed my vow', he says; verily he releases his vow [6], for atonement, to prevent burning. The sacrifice goes away, and turns not back; to him who sacrifices knowing the restoration of the sacrifice it does turn back; 'The sacrifice hath become, it hath come into being', he says; this is the restoration of the sacrifice, and thereby he restores it. Excellence has not been obtained by him who having established a fire has no retinue; cattle indeed are the retinue of a Brahman. Having sacrificed, he should step forward to the east and say, 'Rich in cattle, in sheep, O Agni, in horses is the sacrificer';
he wins his retinue, he obtains a thousand cattle, in his offspring a strong one is born.

The Vajapeya

i. 7. 7.

a O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice for good luck; may the divine Gandharva who purifieth thoughts purify our thought; may the lord of speech to-day make sweet our utterance.
b Thou art the thunderbolt of Indra, slaying obstructions, with thee may this one smite Vrtra.
c On the instigation of strength, the mother, the mighty one,
We shall proclaim with our speech, Aditi, by name,
Into whom all this world hath entered;
In her may the god Savitr instigate right for us.
d In the waters [1] is ambrosia, in the waters is medicine;
Through the guidance of the waters
Be ye steeds, O ye that are strong.
e Or Vayu thee, or Manu thee,
The seven and twenty Gandharvas;
They first yoked the steed;
They placed swiftness in it.
f Child of the waters, swift one, the towering onrushing wave most fain to win the prize, with it may he win the prize.
g Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

h May the two Ankas, the two Nyankas, which are on either side of the chariot,
Speeding on with the rushing wind,
The far-darting, powerful one, the winged one,
The fires which are furtherers, further us.

i. 7. 8.

a On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I win the prize.
b On the instigation of the god Savitr, through Brhaspati, winner of the prize, may I mount the highest vault.
c To Indra utter your voices, make Indra win the prize, Indra hath won the prize.
d O whip, strong, having strength for the prizes,
Do thou in the contests strengthen the steeds.
e The swift art thou, the runner, the strong.

f O steeds, hasten for the prize; conquer on the instigation of the Maruts: measure ye the leagues; establish the ways [1]; attain the goal.
g For each prize aid us, O ye steeds,
For the rewards, O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.
h May the swift coursers, who hear the call,
All hearken to our cry.
i Strong limbed, winning a thousand,
Eager to gain in the gaining of praise,
The steeds, which have won in the contests great prizes,
May they be propitious to us when we call.
k Among the gods, strong limbed, good praisers,
Destroying the serpent, the wolf, the Raksases,
For ever may they remove from us evil [2].
1 This steed speedeth his swift course,
Bound at the neck, the shoulder, and the mouth;
Displaying his strength Dadhikra
Springeth along the bends of the ways.
m After him as he hasteneth in triumphant speed

Bloweth the wind as after the wing of the bird,
Of the impetuous eagle, (after him) Dadhikravan,
As in his might he crosseth the winding ways.
n May there come to me the instigation of strength;
May there come sky and earth with all healing;
Come to me father [3] and mother;
May Soma come to me for immortality.

o O ye steeds, prize winning, about to run for the prize, about to win the prize, do ye touch Brhaspati's portion.
p O ye steeds, prize winning, that have run for the prize, that have won the prize, do ye be pure in Brhaspati's portion.
q True hath been the compact
That ye did make with Indra.
r Ye have made Indra win the prize, O trees; now be ye loosed.

i. 7. 9.

a Thou art the caul of the kingly class, thou art the womb of the kingly class.
b O wife, come hither to the heaven; let us two mount! Yes, let us two mount the heaven; I will mount the heaven for us both.
c Strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord.
d May life accord with the sacrifice, may expiration accord with the sacrifice, may inspiration accord with the sacrifice [1], may cross-breathing accord with the sacrifice,
may eye accord with the sacrifice, may ear accord with the sacrifice, may mind accord with the sacrifice, may the body accord with the sacrifice, may the sacrifice accord with the sacrifice.
e We have come to the heaven, to the gods; we have become immortal; we have become the offspring of Prajapati.
f May I be united with offspring, offspring with me; may I be united with increase of wealth, increase of wealth with me.
g For food thee! For proper food thee! For strength thee! For the conquering of strength thee!
h Thou art ambrosia, thou art prospering, thou art begetting.

i. 7. 10.

a The instigation of strength pressed in aforetime
This Soma, the lord in the plants, in the waters;
Be they full of sweetness for us;
May we as Purohitas watch over the kingship.
b The instigation of strength hath pervaded
This (world) and all these worlds on every side;
He goeth around knowing pre-eminence,
Increasing offspring and prosperity for us.
c The instigation of strength rested on this sky
And all these worlds as king;
May the wise one make the niggard to be generous,
And may he accord us wealth [1] with all heroes.
d O Agni, speak to us;
To us be thou kindly disposed;
Further us, O lord of the world
Thou art the giver of wealth to us.
e May Aryaman further us,
May Bhaga, may Brhaspati,
May the gods, and the bounteous one;
May the goddess speech be bountiful to us.
f Aryaman, Brhaspati, Indra,
Impel to give us gifts,
Speech, Visnu, Sarasvat!,
And Savitr the strong.
g Soma the king, Varuna,

Agni, we grasp, The Adityas, Visnu, Surya And Brhaspati, the Brahman (priest). h On the instigation of the god Savitr with the arms of the Açvins, with the hands of Pusan, with the bond of Sarasvati, of speech, the binder, I anoint thee with the lordship of Agni, with the lordship of Indra of Brhaspati I anoint thee.

i. 7. 11.

Agni with one syllable won speech; the Açvins with two syllables won expiration and inspiration; Visnu with three syllables won the three worlds; Soma with four syllables won four-footed cattle; Pusan with five syllables won the Parkti; Dhatr with six syllables won the six seasons; the Maruts with seven syllables won the seven-footed Çakvari; Brhaspati with eight syllables won the Gayatri; Mitra with nine syllables won the threefold Stoma [1]; Varuna with ten syllables won the Viraj; Indra with eleven syllables won the Tristubh; the All-gods with twelve syllables won the Jagati; the Vasus with thirteen syllables won the thirteenfold Stoma; the Rudras with fourteen syllables won the fourteenfold Stoma; the Adityas with fifteen syllables won the fifteenfold Stoma; Aditi with sixteen syllables won the sixteen fold Stoma; Prajapati with seventeen syllables won the seventeenfold Stoma.

i. 7. 12.

a Thou art taken with a support; thee that sittest among men, that sittest in the wood, that sittest in the world, I take acceptable to Indra this is thy birthplace; to Indra thee!
b Thou art taken with a support; thee that sittest in the waters, that sittest in the ghee, that sittest in the sky, I take acceptable to Indra; this is thy birthplace; to Indra thee!
c Thou art taken with a support; thee that sittest on the earth, that sittest on the atmosphere, that sittest on the vault, I take acceptable to Indra; this is thy birthplace; to Indra thee!
d The cups of the five folk,
Of which three are of highest birth,
(And for which) the divine cask [1] has been forced out
Of these that have no handles
The food and strength have I seized;
This is thy birthplace; to Indra thee!
e The sap of the waters, the vigorous,
The ray of the sun that has been gathered,
The sap of the sap of the waters,
That of you I take which is the best;

This is thy birthplace; to Indra thee!
f By this shape producing mighty deeds,
He is dread, a broad way for gain,
He hath come to the top, bearing sweetness,
What time he moved a body in his own body.
g Thou art taken with a support; agreeable to Prajapati I take thee
this is thy birthplace; to Prajapati thee!

i. 7. 13.

a The months, the woods,
The plants, the mountains,
The earth and sky in longing,
The waters, followed Indra on his birth.
b To thee hath been assigned for mighty power,
For ever, in the slaying of Vrtra,
All lordship, and all strength, O thou that art worthy of sacrifice
In the overcoming of man by the gods, O Indra,
c Indrani beyond other women
I have heard to be favoured with a spouse,
For never at any time [1]
Shall her husband die of old age.
d I have not joyed, O Indrani,
Without my friend Vrsakapi,
Whose oblation rich in water
Goeth dear to the gods.
e He who first born in his wisdom
A god, surpassed the gods in insight,
From whose breath the sky and earth recoiled,
In the greatness of his manhood, he, O ye men, is Indra.
f Hitherward be thy might with aid, O dread Indra,
What time the armies meet in combat,
And the arrow flieth from the arms of the strong men;
Let not thine [2] anger spread on every side.
g Destroy us not; bring and give to us

That plenteous bounty which thou hast to give to the pious man,
For this new gift, this song we have sung to thee;
Let us speak forth in praise of Indra.
h Bring it to us, let none intercept it;
For we know thee as wealth lord of riches;
That mighty gift of thine, O Indra,

Vouchsafe it us, O lord of the bay steeds [3].
i With our oblation we summon
1ndra, the giver;
Fill both thy hands with bounty;
Give to us from the left and the right.
k The giver, the bolt-bearer, the bull, the overpowering,
The impetuous, the king, slayer of Vrtra, drinker of the Soma,
Seated at this sacrifice on the strew,
Be thou health and wealth to the sacrificer.
l Indra, the protector, the granter of aid with his aids;
All knowing, be kindly to us;
Let him restrain the enemy, let him make security,
May we be lords of strength [4].
m May we enjoy the favour of him the worshipful,
And also his loving kindness;
May the protector Indra, the granter of aid,
For ever fend far from us the enemy.
n Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may be glad.

o To Indra, here sing strength
To place his chariot in the front;
Even in conflict in battle he maketh wide room;
Slayer of foes in the contests
Be thou our comforter;
Let the feeble bowstrings
Of the others break on their bows.

PRAPKTHAKA VIII

The Rajasuya

i. 8. 1.

a Anumati he offers a cake on eight potsherds; the sacrificial fee is a cow. The (grains) which are thrown down to the west of the support he (offers) on one potsherd to Nirrti; the sacrificial fee is a black garment with a black fringe.

Go away, hail! rejoicing in the oblation.
This is thy share, O Nirrti;

O thou who hast prospered, thou art rich in oblation;
Free him from evil. Hail!
Honour to him who hath done this.

He offers an oblation to Aditya; the sacrificial fee is a choice (ox). (He offers) to Agni and Visnu on eleven potsherds; the sacrificial fee is a dwarf beast of burden. (He offers) to Agni and Soma [1] on eleven potsherds; the sacrificial fee is gold. (He offers) to Indra on eleven potsherds; the sacrificial fee is a bull as a beast of burden. (He offers) to Agni on eight potsherds, and curds to Indra; the sacrificial fee is a bull as a beast of burden. (He offers) to Indra and Agni on twelve potsherds, and an oblation (**caru**) to the All-gods; the sacrificial fee is a first-born calf. (He offers) an oblation of millet to Soma; the sacrificial fee is a garment. (He offers) an oblation to Sarasvati, and an oblation to Sarasvant; the sacrificial fee is a pair of oxen.

i. 8. 2.

He offers to Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, an oblation to Sarasvati, an oblation to Pusan, to the Maruts on seven potsherds, clotted curds to the All-gods, and on eleven potsherds to sky and earth.

i. 8. 3.

a He offers on eleven potsherds to Indra and Agni, clotted curds to the Maruts, clotted curds to Varuna, and on one potsherd to Ka.
b The voracious we invoke,
The Maruts who bear the sacrifice,
Rejoicing in the mush.
c Be not against us in battles, O god Indra
Let there be expiation to satisfy thee, O impetuous one;
For great is the barley heap of this bountiful one;
Rich in oblation are the Maruts whom our song praises.'
d The wrong we have done in village or wild,
In the assembly, in our members,
The wrong to Çudra or Aryan,
The wrong contrary to the law of either,
Of that thou art the expiation; hail!
e The doers of the deed have performed the deed,
With wondrous speech;
Having done the deed to the gods go ye
To your home, ye bounteous ones.

i. 8. 4.

a To Agni Anikavant he offers a cake on eight potsherds as the sun rises, an oblation to the Maruts as the heaters at midday, and to the Maruts as lords of the house he milks at evening an oblation of all (the cows).
b O ladle, fly away filled,
And well filled do thou fly back;
Like wares, O Çatakratu,
Let us barter food and strength.
c Give thou to me; I shall give to thee;
Bestow upon me; I shall bestow upon thee;
Accept my offering;
I shall accept thy offering [1].
d To the Maruts, the playful, he offers a cake on seven potsherds at the rising of the

sun; he ofibrs to Agni on eight potsherds, an oblation to Soma, to Savitr on twelve potsherds, to Sarasvati an oblation, to Pusan an oblation, to Indra and Agni on eleven potsherds, to Indra an oblation, to Viçvakarman on eleven potsherds.

i. 8. 5.

a He offers to Soma with the Pitrs a cake on six potsherds, to the Pitrs who sit on the straw fried grains, for the Pitrs prepared by Agni he milks a beverage from a cow which has to be won over (to another calf).
b This for thee, O father, and for thy line;
This for thee, O grandfather, great-grandfather, and for thy line
Do ye Pitrs rejoice in your portions.
c May we gladden thee,
O bountiful one, fair to see;
Forth now with full chariot seat
Being praised, dost thou fare according to our will;
Yoke, O Indra, thy two bay steeds [1].
d They have eaten, they have rejoiced,
The dear ones have dispelled (evil),
The radiant sages have been praised with newest hymn;
Yoke, O Indra, thy two bay steeds.
e The Pitrs have eaten, the Pitrs have rejoiced, the Pitrs have been glad, the Pitrs have purified themselves.
f Go away, O ye Pitrs, Soma loving,
With your majestic ancient paths;
Then reach ye the kindly Pitrs

Who carouse in company with Yama.
h Mind let us summon hither
With the praise of Naraçansa
And the reverence of the Pitrs.
h Let mind return to us [2]
For vigour, for insight, for life,
And that long we may see the sun.'
i May the Pitrs restore mind to us,
May the host of the gods;

May we belong to the band of the living.
k Whatever hurt we have done to atmosphere, to earth, to sky,
To mother or to father,
May Agni of the house free me from this sin;
May he make me blameless
In respect of all the ill we have wrought.

i. 8. 6.

a For each he offers on one potsherd, and one over.
b As many as we are of the house, to them have I made prosperity.
c Thou art the protection of cattle, the protection of the sacrifice; give me protection.
d Rudra alone yieldeth to no second.
e The mole is thy beast, O Rudra; rejoice in it.
f This is thy portion, O Rudra, with thy sister Ambika; rejoice in it.
g (Give) medicine for ox, for horse, for man,
And medicine for us, medicine
That it be rich in healing,
Good [1] for ram and sheep.
h We have appeased, O lady, Rudra,
The god Tryambaka;
That he may make us prosperous,
That he may increase our wealth,
That he may make us rich in cattle,
That he may embolden us.
i To Tryambaka we make offering,
The fragrant, increaser of prosperity;
Like a cucumber from its stem,
From death may I be loosened, not from immortality.
k This is thy portion, O Rudra; rejoice in it; with it for food, do thou go away beyond the Mujavants.

l With unstrung bow, thy club in thy hand, clad in skins.

i. 8. 7.

a (He I offers) to Indra and Agni on twelve potsherds, an oblation to the All-gods, a cake on twelve potsherds to Indra Çunasira, milk to Vayu, to Sarya on one potsherd; the sacrificial fee is a plough for twelve oxen. b To Agni he offers on eight potsherds, to Rudra an oblation of Gavidhuka, to Indra curds, to Varuna an oblation made of barley; the sacrificial fee is a cow for draught purposes. c The gods that sit in the east, led by Agni; that sit in the south, led by Yama; that sit in the west, led by Savitr; that sit in the north, led by Varuna; that sit above, led by Brhaspati; that slay the Raksases; may they protect us, may they help us; to them homage; to them hail! [1] d The Raksases are collected, the Raksases are burnt up; here do I burn up the Raksases. e To Agni, slayer of Raksases, hail! To Yama, Savitr, Varuna, Brhaspati, the worshipful, the slayer of Raksases, hail! f The sacrificial fee is a chariot with three horses. g On the instigation of the god Savity, with the arms of the Açvins, with the hands of Pusan, I offer (for) the death of the Raksases; the Raksases are slain; we have killed the Raksases. h The sacrificial fee is what he wears.

i. 8. 8.

He offers a cake on twelve potsherds to Dhatr, to Anumati an oblation, to Raka an oblation, to Sinivali an oblation, to Kuhu an oblation; the sacrificial fee is a pair of cattle. To Agni and Visnu he offers on eleven potsherds, to Indra and Visnu on eleven potsherds, to Visnu on three potsherds; the sacrificial fee is a dwarf beast of burden. To Agni and Soma he offers on eleven potsherds, to Indra and Soma on eleven potsherds, to Soma an oblation; the sacrificial fee is a brown (animal). To Soma and Pusan he offers an oblation, to Indra and Pusan an oblation, to Pusan an oblation; the sacrificial fee is a dark (animal). To (Agni) Vaiçvanara he offers on twelve potsherds; the sacrificial fee is gold. To Varuna (he offers) an oblation made of barley; the sacrificial fee is a horse.

i. 8. 9.

To Brhaspati he offers an oblation in the house of the Brahman (priest); the sacrificial fee is a white-backed (animal). (He offers) to Indra on eleven potsherds

in the house of a Rajanya; the sacrificial fee is a bull. To Aditya (he offers) an oblation in the house of the chief wife; the sacrificial fee is a cow. To Nirrti (he offers) an oblation in the house of the neglected wife, made up of rice broken by the nails; the sacrificial fee is a black hornless (cow). To Agni (he offers) on eight potsherds in the house of the leader of the host; the sacrificial fee is gold. To Varuna (he offers) on ten potsherds in the house of the minstrel; the sacrificial fee is a great castrated (ox). To the Maruts (he offers) on seven potsherds in the house of the village headman; the sacrificial fee is a dappled (cow). To Savitr (he offers) on twelve potsherds [1] in the house of the carver; the sacrificial fee is a speckled (ox). To the Açvins (he offers) on two potsherds in the house of the charioteer; the sacrificial fee is two born of one mother. To Pusan (he offers) an oblation in the house of the divider; the sacrificial fee is a black (ox). To Rudra (he offers) an oblation of Gavidhuka in the house of the thrower of the dice; the sacrificial fee is a speckled (ox) with raised tail. To Indra, the good protector, he offers a cake on eleven potsherds and to Indra, who frees from distress, (with the words),

May the king, the slayer of Vrtra,
Be our king and slay the foe.

There is (an offering) to Mitra and Brhaspati; in the milk of a white (cow) with a white calf which has curdled itself, and in butter which has churned itself, in a dish of Açvattha wood [2] with four corners (made) of a branch which has fallen of itself, he should scatter husked and unhusked rice grains; the husked ones in the milk are Brhaspati's, the unhusked in the butter are Mitra's; the Vedi must be self-made, the strew self-cut, the kindling-stick self-made; the sacrificial fee is the white (cow) with a white calf.

i. 8. 10.

a To Agni, lord of the house, he offers a cake of black rice on eight potsherds; to Soma, lord of the forest, an oblation of millet; to Savitr, of true instigation, a cake of swift-growing rice on twelve potsherds; to Rudra, lord of cattle, an oblation of Gavidhuka; to Brhaspati, lord of speech, an oblation of wild rice; to Indra, the noblest, a cake of large rice on eleven potsherds; to Mitra, the true, an oblation of

Amba grain, and to Varuna, lord of right, an oblation made of barley.
b May Savity of instigations instigate thee, Agni of lords of the house, Soma of lords of the forest, Rudra of cattle [1], Brhaspati of speech, Indra of nobles, Mitra of truth, Varuna of lords of right.
c O ye gods that instigate the gods, do ye instigate him, descendant of N. N., to freedom from foes, to great lordship, to great overlordship, to great rule over the people.
d This is your king, O Bharatas; Soma is the king of us Brahmans.
e This kingdom hath verily been conferred,
Varuna hath diffused his own body;
We have become obedient to pure Mitra;
We have magnified the name of the great holy order.
f These have become all the hosts of Varuna,
Mitra in his course hath overcome hostility;
The worshipful ones have taken order according to sacred law:
Trita hath taken possession of our old age.
g Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu.

i. 8. 11.

a Ye are active, thou art the lord of the waters, thou art the male wave, thou art the male host, ye are the pen-dwellers, ye are the strength of the Maruts, ye have the radiance of the sun, ye have the brightness of the sun, ye are delightful, ye are obedient,
ye are powerful, ye are all supporters, ye are supporters of men, ye have the brilliance of Agni, ye are the sap of the waters, of the plants.
b They have taken the waters, divine,
Rich in sweetness, full of strength, caring for the royal consecration;
Whereby they anointed Mitra and Varuna,
Whereby they led Indra beyond his foes.
c Ye are givers of the kingdom; give ye the kingdom, hail! Ye are givers of the kingdom; give N. N. the kingdom.

i. 8. 12.

a. O ye divine waters, be ye unitedFull of sweetness with the sweet,
Winning great radiance for the Ksatriya.
b Unsurpassed, sit ye down, full of strength,
Bestowing great radiance upon the Ksatriya.
c Friend of speech, born of heat, thou art undefeated; thou art the share of Soma.
d The pure I purify you with the pure, the bright with the bright, the immortal with ambrosia, hail! caring for the royal consecration.
e Clothed in these (waters), sharing joy, glorious in strength,
Undefeated and busy,
In the waters hath Varuna made his abode,
The child [1] of the waters in those most motherly.
f Thou art the caul of kingly power, thou art the womb of kingly power.
g Notified is Agni, lord of the house; notified is Indra, of ancient fame; notified is Pusan, all-knower; notified are Mitra and Varuna, increasing holy order; notified are sky and earth, of sure vows; notified is the goddess Aditi, of all forms; notified is he, N. N., descendant of N. N., in this folk, this kingdom, for great lordship, for great overlordship, for great rule over the people.
h This is your king, O Bharatas; Soma is the king of us Brahmans.
i Thou art the bolt of Indra [2] slaying foes; with thee may he slay his foe.
k Ye are overcomers of foes.
l Protect me in front, protect me at the side, protect me from behind; from the quarters
protect me; from all deadly things protect me.
m Gold hued in the glowing of the dawns,
Bronze pillared at the rising of the sun,
O Varuna, O Mitra, mount your chariot seat,
And thence behold ye Aditi and Diti.

i. 8. 13.

a Do I thou mount the kindling (quarter); let the Gayatri of metres help thee; the Trivrt Stoma, the Rathantara Saman, the deity Agni, the treasure the Brahman class.
b Do thou mount the dread (quarter); let the Tristubh of metres help thee, the Pañcadaça Stoma, the Brhat Saman, the deity Indra, the treasure the ruling class.

c Do thou mount the shining (quarter); let the Jagati of metres help thee, the Saptadaça Stoma, the Vairapa Saman, the deity the Maruts, the treasure the peasant class.
d Do thou mount the northern (quarter); let the Anustubh of metres help thee [1], the Ekavinça Stoma, the Vairaja Saman, the deity Mitra and Varuna, the treasure the host.
e Do thou mount the zenith; let the Pañkti of metres help thee, the Trinava, and Trayastrinça Stomas, the Çakvara and Raivata Samans, the deity Brhaspati, the treasure radiance.
f Such like, other like, thus like, similar, the measured, commensurate, harmonious,
g Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order [2], beyond distress.
h To Agni hail! To Soma hail! To Savitr hail! To Sarasvati hail!
To Pusan hail! To Brhaspati hail! To Indra hail! To sound hail!
To verse hail! To Ança hail! To Bhaga hail! To the lord of the field hail!
i To earth hail! To atmosphere hail! To sky hail! To the sun hail! To the moon hail! To the Naksatras hail! To the waters hail! To plants hail! To trees hail! To moving creatures hail! To swimming creatures hail! To creeping creatures hail!

i. 8. 14.

a Thou art the glittering of Soma; as thine may my glittering be. b Thou art ambrosia; from death protect me.
c From the thunderbolt protect me.
d Propitiated are biting flies.
e Cast away is Namuci's head.
f Soma, king Varuna, and the gods which instigate righteousness, may they instigate
thy speech, may they instigate thy breath, may they instigate thy sight, may they instigate thine ear.
g With the glory of Soma I besprinkle thee, with the brilliance of Agni [1], with the radiance of the sun, with the power of Indra, with the strength of Mitra and Varuna, with the force of the Maruts.
h Thou art the lord of kingly powers.
i Protect from the sky.

k Out from below have they come,
Following the serpent of the deep;
On the back of the mountain, the hill,
The ships that pour spontaneously go ever.
l O Rudra, that highest active name of thee, to that thou art offered, thou art offered to Yama.
m O Prajapati, none other than thou
Hath encompassed all these beings;
Be that ours for which we sacrifice to thee
May we be lords of wealth.

i. 8. 15.

a Thou art the bolt of Indra, slaying foes; with thee may he slay his foe.
b By the precept of Mitra and Varuna, the directors, I yoke thee with the yoking of the sacrifice.
c Thou art the stepping of Visnu, thou art the step of Visnu, thou art the stride of Visnu
d On the instigation of the Maruts may I conquer.
e Be mind ready.
f May I be united with power and strength.
g Thou art the spirit of cattle; like them may my spirit be.
h Homage to mother earth; may I not harm mother earth [1]; may mother earth harm me not.
i So great art thou, thou art life, bestow life upon me; thou art strength, bestow strength upon me; thou art the yoker; thou art radiance, bestow radiance upon me.
k To Agni, lord of the house, hail! To Soma, lord of the forest, hail! To Indra's strength hail! To the Maruts' force hail!
I The gander seated in purity, the bright one seated in the atmosphere,
The Hotr seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,
Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

i. 8. 16.

a Thou art Mitra, thou art Varuna.
b May I be united with the All-gods.
c Thou art the navel of kingly power, thou are the womb of kingly power.
d Sit thou on the smooth, sit thou on the pleasant seat.
e May she hurt thee not; may she hurt me not.
f Varuna, of sure vows, hath set him down
In the waters, with keen insight, for lordship.
g O Brahman! Thou, O king, art the Brahman priest, thou art Savitr of true instigation.
O Brahman! Thou, O king, art the Brahman priest, thou art Indra of true force [1].
O Brahman! Thou, O king, art the Brahman priest; thou art Indra, the kindly. O Brahman!
Thou, O king, art the Brahman priest; thou art Varuna, of true rule.
h Thou art the bolt of Indra, slaying foes; with this subject to me.
i This king hath surmounted the quarters.
k O thou of good fame! O thou of prosperity! O thou of true rule!
l To the son of the waters hail! To the son of strength hail! To Agni, lord of the house,
hail!

i. 8. 17.

He offers to Agni on eight potsherds; the sacrificial fee is gold. (He offers) to Sarasvati an oblation; the sacrificial fee is a calf. To Savitr (he offers) on twelve potsherds; the sacrificial fee is a speckled (ox). To Pusan (he offers) an oblation; the sacrificial fee is a dark (ox), To Brhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To Varuna (he offers) on ten potsherds; the sacrificial fee is a great castrated (ox). To Soma (he offers) an oblation; the sacrificial fee is a brown (ox). To Tvastr (he offers) on eight potsherds; the sacrificial fee is a white (ox) To Vishnu (he offers) on three potsherds; the sacrificial fee is a dwarf (ox).

i. 8. 18.

On the same day they consecrate, on the same day they buy the Soma. He presents a lotus wreath. He buys the Soma with calves. There is a drink for ten. A hundred Brahmans drink. The Stotra is the Saptadaça. The two ornaments he gives to the Adhvaryu, the garland to the Udgatr, the round ornament to the Hotr, a horse to the Prastotr and Pratihartr, twelve heifers to the Brahman, a cow to the Maitravaruna, a bull to the Brahmanacchansin, garments to the Nestr and Potr, a wagon drawn by one ox laden with barley to the Achavaka, a draught ox to the Agnidh. The Hotr is a Bhargava; the Saman of the Brahman is the Çrayantiya; the Agnistoma Saman is the Varavantiya. He takes water of the Sarasvati.

i. 8. 19.

To Agni he offers on eight potsherds; the sacrificial fee is gold. To Indra (he offers) on eleven potsherds; the sacrificial fee is a bull. To the All-gods (he offers) an oblation; the sacrificial fee is a tawny heifer. To Mitra and Varuna (he offers) clotted curds; the sacrificial fee is a cow. To Brhaspati (he offers) an oblation; the sacrificial fee is a white-backed (ox). To the Adityas he sacrifices a sheep in young, to the Maruts a dappled heifer. To the Açvins and Pusan he offers a cake on twelve potsherds; to Sarasvati of true speech an oblation; to Savitr of true instigation a cake on twelve potsherds; the sacrificial fee is a dry skin bag and a bow with three arrows.

i. 8. 20.

To Agni he offers on eight potsherds; to Soma, an oblation; to Savitr on twelve potsherds; to Brhaspati an oblation; to Tvastr on eight potsherds; to (Agni) Vaiçvanara on twelve potsherds; the sacrificial fee is the southern drawer of the chariot stand. To Sarasvati he offers an oblation; to Pusan an oblation; to Mitra an oblation; to Varuna an oblation; to the lord of the fields an oblation; to the Adityas an oblation; the sacrificial fee is the northern drawer of the chariot stand.

i. 8. 21.

a The sweet with the sweet, bitter with the bitter, immortal with the immortal, with the Soma I unite thee; thou art Soma; be ready for the Açvins, be ready for Sarasvati, be ready for Indra, the good protector.
b Let the daughter of the Sun
Purify for thee the flowing Soma
With the eternal sieve.
c Vayu purified by the strainer,
Soma hath sped away,
Indra's dear friend.
d What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those

Who have not gone to the reverential cutting of the straw.
e To the Açvins he sacrifices a dusky (ox), to Sarasvati a ram, to Indra a bull.
f To Indra he offers on eleven potsherds, to Savitr on twelve potsherds, to Varuna on ten potsherds.
g O Pitrs, beaded by Soma, rejoice.
h The sacrificial fee is a mare.

i. 8. 22.

a O Agni and Visnu, great is your greatness;
Rejoice ye in the secret names of the ghee;
Placing in every house seven treasures,
May your tongue move forth to the ghee.
b O Agni and Visnu, great is your dear abode;
Ye taste the ghee, rejoicing in its secrets;
In every home increasing lauds,
May your tongue move forth to the ghee.
c May the goddess Sarasvati
With strength, rich in mares,
Further us, she that aideth prayer.
d To us from the sky, from the great [1] mountain;
May Sarasvati, the worshipful, come to the sacrifice

May the goddess rejoicing in our supplication, rich in ghee,
May she hearken gladly to our effectual speech.
e O Brhaspati, with the All-gods,
Do thou rejoice in our oblations;
Grant riches to the generous giver.
f Then to the father, with the All-gods, to the strong one,
Let us pay honour with sacrifices, with reverence, with oblations;
O Brhaspati, with good offspring, with heroes,
May we be lords of wealth.
g That various wealth bestow upon us,
O Brhaspati, that shall surpass the enemy,
That shall shine glorious, with insight among men,
That shall be resplendent in glory, O thou who art born of holy order [2].
h O Mitra and Varuna,
Bedew our pasturage with ghee
With mead the regions, O ye wise ones.
i Do ye unloose your arms for us to live;
Do ye bedew our pasturage with ghee;
Make us famous among the folk, O ye young ones;

Hearken, O Mitra and Varuna, to these my supplications.
k Agni for you I honour in song,
The god first of the bright ones;
Honouring him who prospereth the fields
Like a much loved friend.
l Swiftly (goeth) the chariot of the worshipper [3]
Like a hero in every contest;
He who by sacrifice is fain to win the mind of the gods
Shall prevail over those who sacrifice not.
m Thou art not harmed, O sacrificer,
Nor thou, O pourer, nor thou, O pious one;
There shall be wealth of heroes,
And plenteousness of swift steeds;
No one shall in act approach him,
No one shall anticipate him nor stay him.
n Streams, health-bringing, like milch cows,

Pour up to the man who hath sacrificed and shall sacrifice;
Him who filleth and satiateth [4], bringing fame,
Streams of ghee approach on all sides.

o O Soma and Rudra, do ye drive away
The evil spirit that hath entered our abode;
Far away from us smite misfortune;
Whatever sin we have done remove from us.
p O Soma and Rudra, do ye give to us,
In our bodies, all these medicines;
Loosen and remove the evil we have done
That is bound within our bodies.
q O Soma and Pusan, begetters of wealth,
Begetters, of sky, begetters of earth,
Born as protectors of the whole world,
The gods have made (you) the navel of immortality.
r In the birth of these gods they rejoiced;
They concealed the hateful darkness;
Through these two, Soma and Pusan,
The Indra made the cooked (milk) among the raw cows.

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KANDA II

PRAPATHAKA I

The Special Animal Sacrifices

ii. 1. 1.

He who desires prosperity should offer a white (beast) to Vayu; Vayu is the swiftest deity; verily he has recourse to him with his own share; verily he makes him attain prosperity; he prospers. 'He is an overswift deity,' they say, 'he has power to burn him up.' This (beast) he should offer to Vayu of the team; the team is his support; verily, being supported he attains prosperity to avoid being burnt; he prospers [1]. He who desires a village should offer to Vayu of the team; Vayu leads these creatures tied by the nose; verily he has recourse to Vayu of the team with his own share; verily he assigns him creatures led by the nose; he becomes possessed of a village. It is offered to (Vayu) of the team; verily he makes creatures abide steadfast with him. He who desires offspring should offer to Vayu of the team; Vayu is expiration, the team is inspiration; expiration and inspiration depart from the offspring of him [2] who being fit for offspring yet obtains not offspring. Verily he has recourse to Vayu of the team with his own share; verily he for him begets offspring by means of expiration and inspiration; he obtains offspring. He who has long been ill should offer to Vayu of the team; Vayu is expiration, the team is inspiration, expiration and inspiration depart from him whose illness is long. Verily he has recourse to Vayu of the team with his own share [3], he bestows on him expiration and inspiration; even if his life be gone, he yet lives. Prajapati was here alone; he desired, 'May I create offspring and cattle'; he took out from his body the omentum, and placed it in the fire. The hornless goat then came to life; he offered it to its own deity; then did he create offspring and cattle. He who desires offspring [4] and cattle should offer to Prajapati a hornless goat. Verily he has recourse to Prajapati with his own share; verily he begets for him offspring and cattle. The beard is the characteristic of man, the lack of horns of the horse, having incisors on one side only that of cattle, having sheep-like hooves that of sheep, the goat-nature that of goats; so many are the domesticated animals; verily by their characteristics he wins them [5]. He who desires cattle should offer one of a triplet to Soma and Pusan; the she-goat has two teats, two are born

separately, the third for strength and growth. Verily he has recourse to Soma and Pusan with their own share; verily they produce cattle for him; Soma is the depositor of seed, Pusan the producer of cattle; Soma deposits seeds for him, Pusan produces cattle. The sacrificial post is of Udumbara; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle.

ii. 1. 2.

Prajapati created offspring; they being created went away from him; they went to Varuna; he pursued them and asked them back; he would not give them back to him; he said, 'Choose a boon, and then give them back to me.' He chose a boon from them, it was the black (beast) with one white foot. He who is seized by Varuna should offer this black (beast) with one white foot to Varuna. Verily he has recourse to Varuna [1] with his own share; verily he sets him free from Varuna's noose. It is a black (beast) with one white hoof, for it has Varuna for its deity (and serves) for prosperity. Svarbhanu, the Asura, pierced the sun with darkness; the gods desired an atonement for him; the first darkness of his they struck off became a black sheep; the second a bright-coloured one; the third a white one; what they cut from the upper part of the bone became a barren ewe [2]. The gods said, 'Here has come into being a divine beast; to whom shall we offer him?' Now then the earth was small, plants were not born, they offered the barren ewe to the Adityas as desire.' Then the earth became broad, the plants grew. He who desires, 'May I be extended with cattle, with offspring be propagated' should offer this barren ewe to the Adityas as desire [3]. Verily he has recourse to the Adityas as desire with their own share; verily they extend him with cattle and propagate him with offspring. Yonder sun did not shine; the gods desired an atonement for him; for him they offered these dewlapped (beasts), to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one; verily by means of them they restored his brilliance, For him who desires splendour he should offer dewlapped (beasts) [4], to Agni one with a black neck, to Indra one of different colours, to Brhaspati a white one. Verily he has recourse to these deities with their own share; verily they bestow splendour upon him; he becomes resplendent. In the spring in the morning should he offer (the beast) with a black neck to Agni; in the summer at midday (the beast) of different colours to Indra; in the autumn in the after noon the white (beast) to Brhaspati. These are the brilliances of the sun, in the spring in the

morning, in the summer at midday, in the autumn in the afternoon; verily he wins whatever brilliances there are [5]. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. They are (beasts) with young; the foetus is power; verily he bestows power upon him. He who being master of uttering speech cannot speak properly should offer a ewe to Sarasvati; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, she bestows on him [6] speech, and he becomes an utterer of speech. Its teeth are complete; therefore men utter speech whole. He who is long ill should offer to Agni (a beast) with black neck, and a brown (beast) to Soma; the body of him whose illness is long goes to Agni, the sap to Soma; verily he ransoms from Agni his body, from Soma his sap, and even if his life is gone, yet he lives. He who desires offspring should offer to Soma a brown (beast), and to Agni one with a black neck; Soma [7] is the depositor of seed, Agni the producer of offspring; verily Soma deposits seed for him, Agni produces offspring; he obtains offspring. The Brahman who despite study does not win fame should offer to Agni (a beast) with a black neck, and to Soma a brown (one); in that (the beast) is offered to Agni, thereby he places brilliance in him; in that (the beast) is offered to Soma, thereby (be places) splendour. The one with a black neck is for Agni; verily he drives away the darkness from him: it is white [8]; verily he bestows brilliance on him. There is a brown one for Soma; verily he bestows splendour and radiance on him. He who has a dispute for a Purohitaship should offer (a beast) with a black neck to Agni, a brown one to Soma, and one with a black neck to Agni; the Brahman is connected with Agni, the prince with Soma; on either side of (the beast) for Soma there is one for Agni; verily with brilliance, with the Brahman, he seizes on either side the kingdom, and forthwith appropriates it; they choose him as Purohita.

ii. 1. 3.

The gods and the Asuras strove for these worlds; Visnu saw this dwarf, he offered it to its own deity; then he conquered these worlds. One who is engaged in a struggle should offer a dwarf (beast) to Visnu; then he becomes Visnu and conquers these worlds. He should offer on an uneven (place), for these worlds are uneven as it were; (verily it serves) for prosperity. He who is engaged in a contest should offer (a beast) with a spot on its forehead and horns bent forward to Indra,

the angry, the wise [1]. By power (**indriyá**), by anger, by wisdom, one wins a contest. Verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows on him power, anger, wisdom; he wins that contest. He who desires a village should offer (a beast) with dappled thighs to Indra with the Maruts. Verily he has recourse to Indra with the Maruts with his own share; verily he subdues his relatives to him; he becomes possessed of a village. In that it is an ox [2], it is Indra's; in that it is dappled, it is of the Maruts, for pros perity. It has dappled thighs behind; verily he makes the folk dependent on him. He who desires food should offer a brown (beast) to Soma; food is connected with Soma; verily he has recourse to Soma with his own share; he bestows food on him; verily he becomes an eater of food. It is brown; that is the colour of food; (verily it serves) for prosperity. He who being meet for kingship obtains not a kingdom should offer a brown (beast) to Soma [3]; the kingdom is connected with Soma; verily he has recourse to Soma with his own share; Soma bestows on him a kingdom; the kingdom comes to him. It is brown, that is the colour of Soma; (verily it serves) for prosperity. He whose prosperity is gone and who desires support should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the conqueror of Vrtra; verily he overcomes the evil foe and attains support. 'He who is seized by evil should offer (a beast) with a spot on the forehead and horns bent forward to Indra, the overcomer of enemies [4]; the enemy is the evil; verily he has recourse to Indra, the overcomer of enemies with his own share, and he drives away from him the enemy, the evil. He who being meet for kingship obtains not a kingdom should offer (a beast) with a spot on the forehead and horns bent forward to Indra of the thunderbolt. Verily he has recourse to Indra of the thunderbolt with his own share; he bestows his thunderbolt on him, the bolt kindles him for prosperity, the kingdom comes to him. It has a spot on its forehead and horns bent for ward, that is the shape of the bolt, (and so it serves) for prosperity.

ii. 1. 4.

Yonder sun did not shine; the gods desired an atonement for him; for him they offered this offering of ten bulls; verily thereby they restored his brilliance. For him who desires splendour he should offer this offering of ten bulls; verily he has recourse to yonder sun with his own share; verily he bestows on him splendour; he becomes resplendent. He should offer in the spring in the morning three with spots

on the forehead; in the summer at midday [1] three with white backs; in the autumn in the afternoon three with white tails. Three are the brilliances of the sun, in the spring in the morning; in the summer at midday; in the autumn in the afternoon; verily he wins whatever brilliances there are. They are offered in sets of three; verily in order he bestows brilliance on him. They are offered in the course of the year; the year is the giver of splendour; verily the year gives him splendour; he becomes resplendent. At the end of the year he should offer a reddish brown one to Prajapati [2] all the gods are Prajapati; verily he rests on all the gods. If he fears, 'I shall become diseased in the skin,' he should offer a dark (beast) to Soma and Pusan; man has Soma as his deity, cattle have Pusan; verily by his own deity, by cattle, he makes a skin for him; be does not become diseased in the skin. The gods and Yama were at strife over this world; Yama appropriated (**ayuvata**) the power and strength of the gods; therefore Yama has his name [3]. The gods reflected, 'Yama here has become what we are.' They had recourse to Prajapati. Prajapati from his body fashioned out the bull and the cow; the gods offered a cow to Visnu and to Varuna, a bull to Indra; they caused him to be seized by Varuna and by Visnu, the sacrifice, they drove him away; his power they appropriated by means of that for Indra. He who has foes should in strife offer to Visnu and Varuna a cow [4], to Indra a bull; verily causing his foe to be seized by Varuna, by Visnu, the sacrifice, he drives him away, he appropriates his power by means of that for Indra, he prospers, his foe is defeated. Indra slew Vrtra; him Vrtra slain bound with sixteen coils; from the head of Vrtra came out cows, they were (cows) of Videha; behind them came the bull. It Indra [5] perceived; he reflected, 'He who shall offer him shall be freed from this evil'; he offered to Agni one with a black neck, to Indra a bull. Agni, being approached with his own share, burned into sixteen pieces the coils of Vrtra, and by (the offering) to Indra he bestowed power on himself. He who is seized by evil should offer (a beast) with a black neck to Agni, and a bull to Indra; verily Agni, being approached with his own share [6], burns away his evil, and by (the offering) to Indra he bestows power on himself, he is freed from the evil, he prospers. He who is long in exile should offer a cow to sky and earth; for he is not established in them; verily also he who is long in exile has recourse to sky and earth with their own share; verily they establish them; he is established. It is one which is long in labour, for Iong in labour as it were is the kingdom of him who is long in exile; (verily it serves) for prosperity. To Vayu [7] he should offer a calf; Vayu is their calf; these worlds are barren for him, the people are barren; verily also he who is long in exile has recourse to Vayu with his own share; verily

Vayu causes these worlds and the people to give to him; these worlds drop milk for him; the people wait upon him in service.

ii. 1. 5.

Indra opened the hole of Vrtra; the topmost cattle he grasped by the back and pulled out; a thousand cattle followed it, it became hump backed. He who desires cattle should offer this humpbacked (one) to Indra; verily he has recourse to Indra with his own share; verily he bestows cattle upon him; he becomes possessed of cattle. It is humpbacked [1]; the hump backed is fortune a thousandfold; verily by fortune he wins cattle. When he obtains a thousand cattle, he should offer a dwarf (beast) to Visnu; upon it the thousand rested; therefore the dwarf, stretched out, affords support to cattle when born. 'Who can obtain a thousand cattle?' they say; verily he should make up a thousand days and nights and sacrifice. The days and nights [2] are cattle; verily he gives support to cattle when born. He who desires offspring should offer a barren cow to the plants, the plants hinder him from offspring who being fit for offspring does not obtain offspring; the plants indeed destroy the pregnancy of that one which becomes barren, verily he has recourse to the plants with their own share; verily they from his own self beget him offspring; he obtains offspring [3]. The plants are the waters, man is what is not; verily the waters give him being from non-existence; therefore they say, both he who knows thus and who (knows) not, 'The waters verily give being from nonexistence.' He who desires prosperity should offer to Indra (a cow) which is barren after one birth; he is unborn who being fit for prosperity obtains it not; the (cow) became barren after bearing Indra, [4]; verily he has recourse to Indra with his own share; verily he causes him to attain prosperity; he prospers. He should offer to Indra (the calf) through bearing which (the cow) became barren; that indeed is power (**indriyá**); verily straightway he obtains power. He whose ancestors and himself for three generations have not drunk Soma should offer (a bull) which has again been let loose to Indra and Agni; the Soma drinking of a Brahman is interrupted if his ancestors and himself for three generations have not drunk Soma [5]; verily he has recourse to Indra and Agni with their own share; verily they bestow on him the drinking of Soma, the drinking of Soma comes to him. In that it is offered to Indra, the Soma drink is power; verily he wins power, the Soma-drink. In that it is offered to Agni, the Brahman is connected with Agni, verily he continues his own deity. It

is let loose again, for his drinking of Soma is as it were let loose again [6]; (verily it serves) for prosperity. When practising witchcraft, he should offer a hornless (beast) to Brahmanaspati; verily he has recourse to Brahmanaspati with his own share; verily he cuts him down to him; swiftly he reaches destruction. It is a hornless one; prosperity is razor-edged; in that it is hornless, (it serves) for prosperity. The sacrificial post is shaped like a wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.

ii. 1. 6.

He who desiring a village desires, 'May I be the back of my equals', should offer to Brhaspati (a beast) with a white back; verily he has recourse to Brhaspati with his own share; verily he makes him to be the back of his peers; he becomes possessed of a village. It is with a white back, for it has Brhaspati as its deity; (verily it serves) for prosperity. He who desires food should offer a dark (beast) to Pusan; Pusan is food; verily he has recourse to Pusan with his own share; verily he gives him [1] food; he becomes an eater of food. It is dark, that is the form of food; (verily it serves) for prosperity. He who desires food should offer a dappled (beast) to the Maruts; the Maruts are food; verily he has recourse to the Maruts with their own share; verily they give him food; he becomes an eater of food. It is dappled; that is the form of food; (verily it serves) for prosperity. He who desires power should offer a ruddy (beast) to Indra; verily he has recourse to Indra [2] with his own; verily he bestows power on him; he becomes possessed of power. It is ruddy and has eyebrows; that is the form of Indra; (verily it serves) for prosperity. He who desires gain should offer to Savitr a spotted (beast); Savitr is lord of production; verily he has recourse to Savitr with his own share; verily he produces gain for him, his offspring desire gifts. It is spotted, for it has Savitr as its deity [3]; (verily it serves) for prosperity. He who desires food should offer to the All-gods (a beast) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he becomes an eater of food. It is of many forms; food is of many forms; (verily it serves) for prosperity. He who desires a village should offer to the All-gods (a beast) of many forms; his relatives are connected with the All-gods; verily he has recourse to the

All-gods with their own share; verily they subdue his [4] relations to him; he becomes possessed of a village. It is of many forms, for it is connected with many deities; (verily it serves) for prosperity. He who is long ill from an unknown cause should offer to Prajapati (a beast) without horns; man is connected with Prajapati; Prajapati verily knows of him who is long ill from an unknown cause; verily he has recourse to Prajapati with his own share; verily he releases him from this weariness. It is without horns, for it has Prajapati as its deity; (verily it serves) for prosperity.

ii. 1. 7.

The Vasat cry cleft the head of the Gayatri; the sap thereof fell away. Brhaspati seized it; it became a cow with a white back. The second (sap) which fell Mitra and Varuna seized; it became a cow of two forms. The third (sap) which fell the All-gods seized; it became a cow of many forms. The fourth (sap) which fell entered the earth; Brhaspati
[1] seized it, (saying), 'Be this (mine) for enjoyment'; it became a bull and a cow. The blood which fell Rudra seized; it became a fierce red cow. He who desires splendour should offer to Brhaspati (a beast) with white back; verily he has recourse to Brhaspati with his own share; verily he bestows splendour upon him; he becomes resplendent. The cow is the sap of the metres [2]; splendour is as it were sap; verily with the sap of the metres he wins the sap which is splendour. He who desires rain should offer to Mitra and Varuna (a cow) of two forms; the day is connected with Mitra, the night with Varuna; by day and night Parjanya rains; verily he has recourse to Mitra and Varuna with their own share; verily they by day and night make Parjanya rain for him. The cow is the sap of the metres, the rain indeed is as it were sap; verily by the sap of the metres [3] he wins the sap which is rain. He who desires offspring should offer to Mitra and Varuna (a cow) of two forms; the day is connected with Mitra, the night with Varuna; by day and night indeed offspring are born; verily he has recourse to Mitra and Varuna with their own share; verily they by day and night beget offspring for him. The cow is the sap of the metres, offspring indeed are as it were sap; verily with the sap of the metres he wins the sap which is offspring [4]. He who desires food should offer to the All-gods (a cow) of many forms; food is connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they give him food; he

becomes an eater of food. The cow is the sap of the metres, food indeed is as it were sap; verily by the sap of the metres he wins the sap that is food. He who desires a village should offer to the All-gods (a cow) of many forms; his relatives are connected with the All-gods [5]; verily he has recourse to the All-gods with their own share; verily they subject his relatives to him; he becomes possessed of a village. The cow is the sap of the metres, relatives indeed are as it were sap; verily with the sap of the metres he wins the sap which is relatives. He who desires splendour should offer to Brhaspati a bull and a cow; verily he has recourse to Brhaspati with his own share; verily he bestows splendour on him [6]; he becomes resplendent. The bull grazes at will, splendour indeed is as it were will; verily by will he wins will which is splendour. He who practises witchcraft should offer a red (cow) to Rudra; verily he has recourse to Rudra with his own share; verily he cuts him down to him; swiftly he reaches destruction; it is red, for it has Rudra as its deity; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword, the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes him; the kindling-wood is of Vibhidaka; verily he splits him.

ii. 1. 8.

Yonder sun did not shine; the gods desired an atonement for him; for him they offered a white cow to Surya; verily thereby they restored his brilliance. For him who desires splendour, he should offer this white cow to Surya; verily he has recourse to yonder sun with his own share; verily he bestows splendour upon him; he becomes resplendent. The sacrificial post is of Bilva wood. Whence yonder [1] sun was born, thence the Bilva arose; verily he wins splendour with its place of origin. He who practises witchcraft should offer to Brahmanaspati (a cow) with brown ears; first he should make to Varuna an offering on ten potsherds; verily he causes Varuna to seize his foe and lays him low with the Brahman. It has brown ears; that is the symbol of the Brahman; (verily it serves) for prosperity. The sacrificial post is shaped like the wooden sword; the wooden sword is a thunderbolt; verily he hurls a thunderbolt against him; the strew is made of Çara grass; verily he crushes [2] him; the kindling-wood is of Vibhidaka; verily he splits him. He to whom the sacrifice does not come should offer a dwarf (beast) to Visnu; the sacrifice is Visnu; verily he has recourse to Visnu with his own share;

verily he gives him the sacrifice, the sacrifice comes to him. It is a dwarf (beast), for it has Visnu for its deity; (verily it serves) for prosperity. He who desires cattle should offer to Tvastr a horse; Tvastr is the producer of pairings of animals [3]; verily he has recourse to Tvastr with his own share; verily he produces animals in pairs for him, for in him offspring and cattle have entered; verily also the male horse straightway wins offspring and cattle. He who when a contest is joined desires an agreement should offer to Mitra a white (beast); verily he has recourse to Mitra with his own share; verily he brings him into harmony with his friend [4]. It is spacious; verily he encourages him. He who desires rain should offer to Prajapati a black (beast), Prajapati is the lord of rain; verily he has recourse to Prajapati with his own share; verily he makes Parjanya rain for him. It is black, that is the form of rain; verily by its form he wins rain. It is spotted; verily he produces the lightning and makes rain for him. It has low horns; verily he brings down the rain for him.

ii. 1. 9.

Food came not to Varuna when he had pressed. He beheld this black cow which is Varuna's; it he offered to its own deity; then food came to him. He to whom being fit for food food does not come should offer to Varuna this black cow; verily he has recourse to Varuna with his own form; verily he gives him food; he becomes an eater of food [1]. It is black, for it has Varuna as its deity; (verily it serves) for prosperity. He who desires food should offer a white (beast) to Mitra and a black to Varuna at the union of the waters and the plants; the plants are connected with Mitra, and the waters with Varuna; on the sap of the water and of the plants do we live; verily lie has recourse to Mitra and Varuna with their own share; verily they give him food; he becomes an eater of food [2]. He should offer at the union of the waters and of the plants, to attain both. The sacrificial post is bifurcate, for there are two deities; (verily it serves) for prosperity. He who is long ill should offer a white (beast) to Mitra, and a black to Varuna; in that one is offered to Mitra, by means of Mitra he appeases Varuna for him; in that one is offered to Varuna, straightway he sets him free from Varuna's noose; even if his life be gone, he yet lives. The gods could not find prosperity [3]; they saw it in the pair; they could not agree about it; the Açvins said, 'Ours is it; do not claim it.' It became the Açvins' only. He who desires prosperity should offer to the Açvins a twin cow; verily he

has recourse to the Açvins with their own share; verily they bestow prosperity upon him; he prospers in offspring and cattle.

ii. i. 10.

He who being a bad Brahman desires to drink Soma should offer to the Açvins a dusky (beast) with spots on the forehead; the Açvins were among the gods those who did not drink Soma; they later acquired the drinking of Sonia; the Açvins are the gods of the bad Brahman who desires to drink Soma; verily he has recourse to the Açvins with their own share; verily they give to him the drinking of Soma; the drinking of Soma comes to him. In that it is dusky, verily he drives away the darkness from him. In that it has spots on the forehead [1], verily at the beginning he bestows brilliance on him. He whom men calumniate though he has slain no one should offer a Gayal to Vayu; impure speech comes to him whom men calumniate though he has slain no one; the Gayal is neither a domestic nor a wild animal; he is neither in the village nor the forest whom men calumniate though he has slain no one; Vayu is the purifier of the gods; verily he has recourse to Vayu with his own share; verily he [2] purifies him. The dawn shines away from him and he enters the darkness, the evil, to whom when the litany to the Açvins is being recited the sun becomes not visible; he should offer to Surya (a beast) of many forms; verily he has resort to yonder sun with its own share; verily it drives away the darkness, the evil, from him, the dawn shines upon him, he strikes away the darkness, the evil.

ii. 1. 11.

a Indra on all sides.
b On Indra men.
c O Maruts, what time from the sky.
d The protection which ye.

e In contests we invoke Indra, swift to hear,
The divine folk working good, freeing from distress,
Agni, Mitra, Varuna, for gain, Bhaga,
Sky and earth, the Maruts for welfare.

f May the moving one who strikes at morning delight us;
May Vata delight us, pourer of waters;
Indra and Parvata quicken us;
May the All-gods vouchsafe us this.
g I hail the dear names [1] of yon impetuous ones,
That, O Maruts, calling they may rejoice.
h For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with singers;
They wearing daggers, impetuous, fearless,
Here found the dear home of the Maruts.
i First let Agni with the Vasus aid us;
Let Soma with the Rudras protect (us);
Let Indra with the Maruts act in due course;
Let Varuna with the Adityas quicken us.'
k God Agni with the Vasus [2],
Soma with the dread forms,
Indra with the Maruts, worthy of sacrifice,
Varuna with the Adityas hath been in harmony with us.
l As the Adityas are united with the Vasus,
The Rudras with the Maruts,
So, O thou of three names,
May the All-gods without anger be of one mind.
m He in whose presence wheresoever
Men rejoice in the dwellings of men,
Whom in honour they kindle,
Whom together they produce.
n When we offer food,
The oblations of men,
He by the might of his glory [3],
Graspeth the reins of sacred law.

o The sacrifice seeketh the goodwill of the gods;
Be kindly, O ye Adityas;
Make your loving kindness turn (to us),
Which shall more plenteously deliver us from distress.
p Pure he dwelleth, undeceived,

Among waters rich in grass, waxing old with noble sons;
None slayeth him from near or from afar,

Who is in the guidance of the Adityas.
q Ye Adityas support the world,
Gods, guardians of all the universe,
Far-seeing, guarding [4] the holy,
Righteous, enacting debts.
r Three earths they support, and three skies;
Three rules are in their ordinance;
Through sacred law great is your mightiness, O Adityas;
Sweet is that, O Aryaman, O Mitra, O Varuna.
s Let us make supplication
To those heroes, the Adityas,
The tender, for help.
t Nor right is visible, nor left;
Nor the east, O Adityas, nor the west;
Despite my feeble mind, O Vasus [5],
Led by you, may I attain the light without fear.
u With the most recent help of the Adityas,
With their most present succour, may we be united;
May the mighty ones, hearkening, establish this sacrifice
For release from sin, for freedom.
v Hear my cry, O Varuna,
And be merciful this day;
Seeking for help I call on thee.
w I implore this of thee, praising thee with my hymn;
The sacrificer seeketh this with his offerings;
Be here, not angry, O Varuna;
O wide ruler, strike not away our life.

PRAPATHAKA II

The Special Sacrifices

ii. 2. 1.

Prajapati created offspring. On their creation Indra and Agni hid them away. Prajapati reflected, 'Indra and Agni have hidden away from me offspring.' He then perceived this offering to Indra and Agni on eleven potsherds, and offered it, and the two (gods) restored offspring to him. Indra and Agni indeed conceal his offspring, who being fit for offspring, yet obtains not offspring; so let a man who desires offspring offer a sacrifice to Indra, and Agni on eleven potsherds. Verily Indra and Agni [1] he has recourse to with their own share; verily they make manifest offspring to him, he obtains offspring.

He should make an offering to Indra and Agni on eleven potsherds who has a dispute about a field or with his neighbours. Verily Indra and Agni he has recourse to with their own share, by means of them he over powers the power and strength of his rival, he overcomes the evil foe. Now power and strength depart from him who advances to battle; let him who is about to advance to battle offer to Indra and Agni an offering on eleven potsherds [2]. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him; with power and strength he approaches the battle and conquers in it. Now power and strength is he bereft of who wins a battle; let him who has won a battle make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him [3], he is not bereft of power and strength. Now power and strength depart from him who goes to the assembly; let him who is about to go to the assembly make an offering to Indra and Agni on eleven potsherds. Verily Indra and Agni he has recourse to with their own share; verily they two place power and strength in him, with power and strength he goes to the assembly. Let him next offer an oblation to Pusan. Pusan is the giver of power and strength, verily Pusan
[4] he has recourse to with his own share; verily he gives to him power and strength. When he has gone to the assembly he should offer an oblation to Ksetrapati; Ksetrapati is this (earth); verily on this earth he takes firm root. Thereafter let him make the offering to Indra and Agni on eleven potsherds; verily taking stand on this earth he next places power and strength in his body.

ii. 2. 2.

To Agni, maker of paths, he should offer a cake on eight potsherds who being a sacrificer at full and new moon passes over the offering either at the new or the full moon; he wanders from the path on a trackless way who being a sacrificer at new and full moon passes over the offering either at the new or the full moon; verily he has recourse to Agni with his own share; verily he leads him to the path from the trackless way. A draught ox is the sacrificial fee, for it is the drawer; (verily it serves) for prosperity. To Agni, lord of vows [1] he should offer a cake on eight potsherds, who having established a sacred firebreaks his vow as it were; verily he has recourse to Agni, lord of vows, with his own share; verily he makes good his vow for him; he becomes a keeper of vows. To Agni, slayer of Raksases, he should offer a cake on eight potsherds, whom Raksases infest; verily he has recourse to Agni, slayer of Raksases, with his own share; verily he smites away the Raksases from him. He should offer at night [2], for at night the Raksases are active; verily he smites them when active; he should offer in (a place) which is closed in, to prevent the Raksases entering; the Yajya, and the Anuvakya are Raksas-slaying, to lay low the Raksases. To Agni with the Rudras he should offer a cake on eight potsherds when he practises witchcraft; Rudra is his dread form; verily he cuts him down to him; swiftly he reaches misfortune. He whose cows or men perish or who is afraid should offer to Agni, the fragrant, a cake on eight potsherds [3]; the fragrant is his healing form; verily by it he applies healing to him; it is offered to the fragrant, to smite away the fetid odour. When a battle is joined he should offer a cake on eight potsherds to Agni, the burnt; verily by his own share he pacifies him and indicates his foes; whomsoever of those near (him) they pierce, he lives; whomsoever of the foe, he dies; he wins that battle [4]. He loves to frequent those whose oldest and youngest die continuously, for the human sacrifice is dearest to him, lie should offer to Agni, the burnt, a cake on eight potsherds; verily with his own share he pacifies him, and none other of them dies before his day. He loves to frequent the house of him whose house he burns; he should offer a cake on eight potsherds to Agni, the burnt; verily he pacifies him with his own share, and he burns not his house again.

ii. 2. 3.

He who does not attain his desires should offer a cake on eight potsherds to Agni as desire; verily he has recourse to Agni as desire with his own share; verily he unites him with his desire; his desire comes to him. He who has a dispute over a field or with his relatives should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the youngest, with his own share; verily thereby he appropriates the power and strength of his foe [1]; he overcomes the evil foe. He against whom witchcraft is practised should offer a cake on eight potsherds to Agni, the youngest; verily he has recourse to Agni, the youngest, with his own share; verily he drives away the Raksases from him; he who practises witchcraft does not lay him low. He who desires, 'May I live all my days', should offer a cake on eight potsherds to Agni of life; verily he has recourse to Agni of life with his own share; verily he bestows life upon him [2]; he lives all his days. He who desires prosperity should offer a cake on eight potsherds to Agni, the all-knower; verily he has recourse to Agni, the all-knower, with his own share; verily he makes him attain prosperity; he prospers. He who desires radiance should offer a cake on eight potsherds to Agni, the radiant; verily he has recourse to Agni, the radiant, with his own share; verily he bestows radiance on him; he is radiant. He who desires brilliance should offer a cake on eight potsherds to Agni, the brilliant [3]; verily he has recourse to Agni, the brilliant, with his own share; verily he bestows brilliance upon him; he becomes brilliant. He who seeks to be strong should offer a cake on eight potsherds to Agni, the strong; verily he has recourse to Agni, the strong, with his own share; verily thereby he is strong who seeks to be strong.

ii. 2. 4.

He who desires, 'May I possess food', should offer to Agni, possessor of food, a cake on eight potsherds; verily he has recourse to Agni, possessor of food, with his own share; verily he makes him to possess food; he becomes a possessor of food. He who desires, 'May I be an eater of food', should offer a cake on eight potsherds to Agni, eater of food; verily he has recourse to Agni, eater of food, with his own share; verily he makes him an eater of food; he becomes an eater of food [1]. He who desires, 'May I be a lord of food', should offer to Agni, lord of food, a cake on eight potsherds; verily he has recourse to Agni, lord of food, with his own share; verily he makes him a lord of food; he becomes a lord of food. He who is long ill

should offer a cake on eight potsherds to Agni, the purifying, to Agni, the purifier, to Agni, the pure; in that he offers to Agni, the purifying, thereby he bestows health upon him; in that (he offers) to Agni, the purifier [2], thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows life upon him; even if his life is gone, he yet lives. He who desires sight should make the same offering; in that he offers to Agni, the purifying, he thereby bestows breath upon him; in that (he offers) to Agni, the purifier, thereby he bestows speech upon him; in that (he offers) to Agni, the pure, thereby he bestows sight upon him [3]; even if he is blind, he yet sees. He who desires offspring should offer a cake on eight potsherds to Agni with sons, and a cake on eleven potsherds to Indra, who has sons; verily Agni begets offspring for him and Indra makes it grow. He who desires, 'May I be possessed of sap', should offer an oblation cooked in goat's milk to Agni, full of sap; verily he has recourse to Agni, full of sap, with his own share; verily he makes him possessed of sap [4]; he becomes possessed of sap. It is cooked in goat's milk; the she-goat is connected with Agni; verily straightway he wins sap. He who desires, 'May I be possessed of wealth', should offer a cake on eight potsherds to Agni, possessed of wealth; verily he has recourse to Agni, possessed of wealth, with his own share, and he makes him possessed of wealth; he becomes possessed of wealth. When battle is joined, he should offer a cake on eight potsherds to Agni, the racer, for a race [5] he desires to run, who is fain to conquer in battle; Agni of the gods is the racer; verily he has recourse to Agni with his own share; he runs the race, he slays the foe, he conquers in the battle, and like Agni he is not to be overcome. He for whom fire they take out again (from the Garhapatya fire) to place on the Ahavaniya should offer a cake on eight potsherds to Agni with Agni; one of these (fires) has a portion assigned, one has not a portion assigned; they uniting overpower the sacrificer [6], and he is liable to suffer ruin; in that he offers to Agni with Agni, he appeases him with his own share; the sacrificer does not suffer ruin. He whose fire goes out after it has been taken out (from the Garhapatya) before the Agnihotra has been offered should offer a cake on eight potsherds to Agni with light; (they say), 'Should another be taken out, after lighting up (from the Garhapatya)'? That should not be done. Since the former is taken out for a definite share, how should another [7] be taken out for (it)? He should deposit the extinguished embers and produce fire by friction, (with the words), 'Hence first was Agni born, from his own womb, the all-knower; he with Gayatri, Tristubh, Jagati shall bear the oblation to the gods, the wise ones'; with the metres he begets him from his own womb; 'this is the fire', they say, I what falls

from it is light'; in that he offers to Agni with light, he wins the light which has fallen from it.

ii. 2. 5.

He who is calumniated should offer on twelve potsherds to Vaiçvanara, an oblation to Varuna, and an oblation to Dadhikravan; in that there is (an offering) on twelve potsherds to Vaiçvanara, and Agni Vaiçvanara is the year; verily he satisfies him with the year, he smites off the evil hue; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him; his food becomes fit to eat. The same (offering) he should make who desires offspring; the year [1] unpropitiated burns up the womb of offspring, of cattle, for him who being fit for offspring does not obtain offspring; in that there is (an offering) on twelve potsherds for Vaiçvanara, and Agni Vaiçvanara is the year; verily he propitiates the year with its own share; it propitiated begets offspring for him from his own womb; by (the offering) to Varuna he frees him from the noose of Varuna; by Dadhikravan he purifies him. The sacrificial fee is gold; gold is a purifier; verily he purifies him [2]; he obtains offspring. When a son is born he should offer on twelve potsherds to Vaiçvanara; in that there is (an offering) on eight potsherds, he purifies him with the Gayatri, with splendour; in that there is (an offering) on nine potsherds, he bestows brilliance upon him with the Trivrt (Stoma); in that there is (an offering) on ten potsherds, he bestows proper food upon him with the Viraj; in that there is (an offering) on eleven potsherds, he bestows power upon him with the Tristubh; in that there is (an offering) on twelve potsherds, he bestows cattle upon him with the Jagati; he upon whose birth he offers this sacrifice becomes pure [3], brilliant, an eater of food, powerful, possessed of cattle. He is cut off from the world of heaven who, being a sacrificer at new and full moon, the sacrifice either at the new or the full moon omits, for the new and full moon offerings are made for the world of heaven; if he has omitted the sacrifice either at the new or the full moon, he should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; verily he delights the year; verily also he brings up the year for him for the winning of the world of heaven [4]; verily also grasping the deities he goes to the world of heaven. He who removes the fire is the slayer of the hero among the gods; formerly righteous Brahmans did not eat his food; he should offer to Agni on eight

potsherds, to Vaiçvanara on twelve potsherds, when he is about to remove the fire; in that there is (an offering) on eight potsherds, the Gayatri has eight syllables, Agni is connected with the Gayatri; to Agni in his full extent he shows hospitality; verily also that is as when one makes preparation for a man about to go to (another) people [5]. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; the birthplace of Agni is the year; verily he makes him go to his own birth place; his food becomes fit to eat. He who desires a village should offer on twelve potsherds to Vaiçvanara, and to the Maruts on seven potsherds. (the offering) to Vaiçvanara he places on the Ahavaniya, that to the Maruts on the Garhapatya, for the avoidance of confusion. (The offering) to Vaiçvanara is on twelve potsherds; the year has twelve months; verily by the year he removes his rivals for him; there is one to the Maruts [6]; the Maruts are the subject class among the gods; verily by the subjects among the gods he wins for him the subjects among men; (the offering) is on seven potsherds; the Maruts are in seven troops; verily in troops he wins his rivals for him; he deposits (the offering) when (the verses) are being repeated; verily he makes the people follow him.

ii. 2. 6.

He who is about to engage in a conflict should offer an oblation to Aditi; Aditi is this (earth); verily in time gone by they were used to rest upon it. He who has come to the place should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year, the place of the gods is the year; from that place the gods drove the Asuras in defeat; in that he offers to Vaiçvanara on twelve potsherds, he strives for the abode of the gods; he wins this conflict. Those two wipe (their sin) off upon him [1] who eats the food of two enemies; he who has eaten the food of two enemies should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; verily he eats what the year has made sweet; those two do not wipe (their sin) off upon him. For the year these two make compact who make compact; him of them who first acts with treachery Varuna seizes; he who of two who have made compact first shows treachery should offer on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; verily having obtained the year thereafter he acts with treachery against one who has lost Varuna's protection [2]; Varuna does not seize him. The nature of the sheep he accepts who accepts a sheep; having accepted a sheep he should offer to Vaiçvanara, Agni Vaiçvanara is the year; verily he accepts

(the ewe) made suitable by the year; he does not accept the nature of the sheep. A measure of himself he obtains who accepts (an animal) with teeth in both jaws, whether horse or man; he who has accepted (an animal) with teeth in both jaws [3] should offer on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; verily he accepts it made suitable by the year; he does not obtain a measure of himself. He who is eager to win wealth should offer to Vaiçvanara on twelve potsherds; Agni Vaiçvanara is the year; when a man for a year goes about among folk he becomes worthy of wealth. In that he offers to Vaiçvanara on twelve potsherds, he moves towards wealth gained by the year: people are fain to give him gifts. He, who having yoked the year [4], does not let it go, becomes without support; after his return he should offer the same sacrifice to Vaiçvanara; (the year) which he yokes he lets go with its own share, for support; the rope with which he drives the last of his cows he should cast against his foe; verily he casts misfortune upon him.

ii. 2. 7.

He who desires cattle should offer an oblation to Indra; cattle are connected with Indra; verily he has recourse to Indra with his own share; verily he gives him cattle; verily he becomes possessed of cattle; it is an oblation; verily for him from his own place of birth he produces cattle. He who desires cattle should offer a cake on eleven potsherds to Indra, the powerful; cattle are power; verily he has recourse to Indra, the powerful, with his own share; he gives him [1] power and cattle; verily he becomes possessed of cattle. He who desires splendour should offer a cake on eleven potsherds to Indra, possessed of heat; heat is splendour; verily he has recourse to Indra with his own share; he bestows upon him splendour, verily he becomes resplendent. He who desires food should offer a cake on eleven potsherds to Indra of the hymn; the hymn is the food of the gods; verily he has recourse to Indra of the hymn with his own share [2]; he gives him food; verily he becomes an eater of food. He who desires prosperity should offer a cake on eleven potsherds to Indra, possessed of heat, and to Indra, the powerful, and to Indra of the hymn; in that he offers to Indra, possessed of heat, he thereby makes his head; in that (he offers) to Indra, the powerful, he thereby makes his body; in that (he offers) to Indra of the hymn, he becoming prosperous finds support in food; verily he prospers. He who is seized by misfortune should offer a cake on eleven potsherds to Indra [3], deliverer from tribulation, tribulation is misfortune; verily he has

recourse to Indra, deliverer from tribulation, with his own share; verily he delivers him from the misfortune, from tribulation. He whom enemies menace or invade his realms should offer a cake on eleven potsherds to Indra, repeller of foes; verily he has recourse to Indra, repeller of foes, with his own share; verily he repels foes from him [4]. He who is bound or beset should offer a cake on eleven potsherds to Indra, the protector; verily he has recourse to Indra, the protector, with his own share; verily he protects him. He to whom the great sacrifice does not resort should offer a cake on eleven potsherds to Indra, of the Arka and the Açvamedha; the Arka and the Açvamedha are the two end bodies of the great sacrifice; verily he has recourse to Indra, of the Arka and the Açvamedha, with his own share; verily he moves for him the great sacrifice from the ends, and the great sacrifice resorts to him.

ii. 2. 8.

He who desires a village should offer a cake on eleven potsherds to Indra, who goes straight forward; verily he has recourse to Indra, who goes straight forward, with his own share; verily he makes his followers obedient to him; he becomes possessed of a village. He whose dart is not as it were sharp should offer an oblation to Indrani; the deity of the arrow is Indrani; verily he has recourse to Indrani with her own share; she sharpens his arrow. Balbaja grass he should fasten to the kindling-stick [1]; where the cow being covered made water, thence grew the Balbaja; verily making him follow the way of the cows he causes him to obtain cows. To Indra, the angry, the wise, he should offer a cake on eleven potsherds when battle is joined; with power, with anger, and with wisdom one wins the battle; verily he has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and mind; he wins [2] the battle. The same offering should he make whose mind is affected and who as it were injures himself, for these are departed from him; verily he whose mind is affected and who injures himself has recourse to Indra, the angry, the wise, with his own share; verily he bestows upon him power, anger, and wisdom; his mind is not affected and he does not injure himself. He who desires, 'May people be fain to give to me', should offer a cake on eleven potsherds to Indra, the giver [3]; verily he has recourse to Indra, the giver, with his own share; verily he makes people fain to give to him; people become fain to give to him. He upon whom what is as it were ready

to be given is not bestowed should offer a cake on eleven potsherds to Indra, the bestower; verily he has recourse to Indra, the bestower, with his own share; verily he makes (men) bestow upon him. He who has been expelled or is being expelled should offer a cake on eleven potsherds to Indra, the good protector [4]; verily he has recourse to Indra, the good protector, with his own share; verily he protects him; he becomes unexpellable. Indra was equal with the gods, he did not attain distinction, he had recourse to Prajapati, for him, he offered this (offering) to Indra on eleven potsherds, and thereby he bestowed power upon him; he makes the Yajya and the Puronuvakya of the Çakvari (metre); the Çakvari is the thunderbolt, the thunderbolt kindled him for prosperity [5], he became prosperous; having become prosperous, be became afraid, (thinking) 'It shall burn me'; he had recourse again to Prajapati; Prajapati from the Çakvari fashioned the (verse containing the word) 'rich', for atonement, to prevent burning. For him who being fit for prosperity is equal with his fellows he should offer this (offering) for Indra on eleven potsherds; verily he has recourse to Indra with his own share; verily he bestows power upon him. The (verse containing the word) 'rich' is the Puronuvakya, for atonement, to prevent burning; the Yajya is in the Çakvari (metre) -, the Çakvari is the thunderbolt, the thunderbolt kindles him for prosperity, he becomes prosperous.

ii. 2. 9.

He who practises witchcraft should offer to Agni and Visnu on eleven potsherds; Sarasvati should have a portion of the butter, and to Brhaspati an oblation (be offered); in that there is (an offering) on eleven potsherds to Agni and Visnu, and all the gods are Agni and the sacrifice is Visnu, with all the gods and the sacrifice be practises witchcraft against him; Sarasvati has a portion of the butter; Sarasvati is speech; verily with speech he practises against him; the oblation is Brhaspati's, Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he practises against him [1]. Him who practises witchcraft they practise then against; he should double each of the Puronuvakyas, for special employment. With the same (offering) should he sacrifice who is practised against; verily he sets gods against gods, the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; between the gods and the sacrifice he creeps along; from no quarter is be injured; he who practises against him does not lay him low.

He to whom the sacrifice does not resort should offer on eleven potsherds to Agni and Visnu [2]; all the gods are Agni, the sacrifice is Visnu; verily he has recourse to Agni and Visnu with their own share; verily they give him the sacrifice; the sacrifice resorts to him. He who desires sight should offer an oblation in ghee to Agni and Visnu by the eye of Agni men see, (by the eye) of the sacrifice the gods (see) verily he has recourse to Agni and Visnu with their own share; verily they [3] bestow sight upon him; he becomes possessed of sight. The butter is the seed of the cow, the rice grain of the ox; verily from the pair he produces for him sight. The oblation is (made) in ghee, ghee is brilliance, sight is brilliance; verily by brilliance he wins for him brilliance and sight. His foe in sacrificing gains the power and strength of him who sacrifices not; when his foe is sacrificing he should offer against him a sort of sacrifice; he does not then gain his power [4] and strength. He should offer before speech is uttered; all the speech of his foe he thus gains unuttered, and his speech as uttered other speeches follow after; they bestow upon the sacrificer power and strength. Just at the time of the morning pressing he should offer on eight potsherds to Agni and Visnu; Sarasvati should have a share of the butter, and to Brhaspati an oblation (be offered); in that it is (offered) on eight potsherds, and the Gayatri has eight syllables, and the morning pressing is connected with the Gayatri, he obtains thereby the morning pressing [5]. Just at the time of the midday pressing he should offer on eleven potsherds to Agni and Visnu; Sarasvati should have a portion of the butter and to Brhaspati an oblation (be offered); in that (the offering) is on eleven potsherds, and the Tristubh has eleven syllables, and the midday pressing is connected with the Tristubh, he obtains thereby the midday pressing. Just at the time of the third pressing he should offer to Agni and Visnu on twelve potsherds; Sarasvati should have a share of the butter, and to Brhaspati the oblation (be offered); in that (the offering) is on twelve potsherds, and the Jagati has twelve syllables, and the third pressing is connected with the Jagati, he obtains thereby the third pressing. Verily he sets gods against gods [6], the sacrifice against the sacrifice, speech against speech, the Brahman against the Brahman; verily by means of the potsherds he makes up the metres, by means of the cakes the pressings. At the time of the (offering of the) cow, he should offer on one potsherd to Mitra and Varuna, this (offering) corresponds to his foe's cow which is to be slaughtered; his (offering) is on one potsherd, for he cannot obtain the animal (offering) by means of (many) potsherds.

ii. 2. 10.

Yonder sun did not shine, the gods sought an atonement for him, for him they offered this oblation to Soma and Rudra: verily thereby they bestowed brightness upon him. If he desires to become resplendent, he should offer for him this oblation to Soma and Rudra; verily he has recourse to Soma and Rudra with their own portion; verily they bestow upon him splendour; he becomes resplendent. He should offer on the full moon day of the month Tisya; Tisya is Rudra [1], the full moon is Soma; verily straightway he wins splendour. He makes him sacrifice on an enclosed (altar), to acquire splendour. The butter is churned from milk of a white (cow) with a white calf; butter is used for the sprinkling, and they purify themselves with butter; verily he produces whatever splendour exists. 'Too much splendour is produced', they say, 'he is liable to become a leper'; he should insert the verses of Manu's; whatever Manu said is medicine [2]; verily he makes medicine for him. If he fear, 'I shall become a leper', he should offer an oblation to Soma and Pusan; man has Soma as his deity, cattle are connected with Pusan; verily he makes him a skin by means of his own deity and cattle; he does not become a leper. He who desires offspring should offer an oblation to Soma and Rudra; Soma is the bestower of seed, Agni is the begetter of offspring; verily Soma bestows on him seed, Agni begets offspring; he obtains [3] offspring. He who practises witchcraft should offer an oblation to Soma and Rudra; man has Soma as his deity, Agni is this Rudra; verily ransoming him from his own deity he entrusts him to Rudra; swiftly he attains ruin. He who is long ill should offer an oblation to Soma and Rudra; the sap of him who is long ill goes to Soma, the body to Agni; verily from Soma he ransoms his sap, from Agni his body; even if [4] his life be gone, he yet lives. The Hotr loosens him that is swallowed by Soma and Rudra and he is liable to be ruined; an ox must be given by the Hotr; the ox is a carrier, the Hotr is a carrier; verily he saves himself as a carrier by means of a carrier. He who desires, 'In his own abode may I produce a foe for him', should offer an oblation to Soma and Rudra; selecting an altar he should dig up half, and half not, spread half the strew, and half not, pile on half the kindling-wood and half not; verily in his own abode he produces a foe for him.

ii. 2. 11.

He who desires a village should offer on eleven potsherds to Indra, on seven

potsherds to the Maruts; verily he has recourse to Indra and the Maruts with their own share; verily they make his fellows subject to him; he becomes possessed of a village. He places (the offering) for Indra on the Ahavaniya, that for the Maruts on the Garhapatya, for the prevention of confusion. (The offering) for the Maruts is on seven potsherds; the Maruts are in seven troops; verily by troops he wins his fellows for him. He places (it) down when the recitation is proceeding; verily he makes the people [1] obedient to him. The same offering should he make who desires, 'May I cause strife between the ruling class and the people.' As he cuts off from Indra's (cake), he should say, 'Do thou recite for Indra'; having directed (the Agnidh) to utter the Çrausat call, he should say, 'Utter the Yajya, for the Maruts'; as he cuts off from the Maruts' cake, he should say, 'Do thou recite for the Maruts'; having directed (the Agnidh), he should say, 'Utter the Yajya for Indra'; verily he produces strife between them for their shares, and they keep piercing each other. The same offering [2] should he make who desires, 'May they be at unity.' According to each deity should he cut off and according to each utter the Yajya; verily he arranges them in due order with their portions; they are at unity. He who desires a village should offer on eleven potsherds to Indra, and on twelve potsherds to the All-gods; verily he has recourse to Indra and the All-gods with their own share; verily they subject his fellows to him; he becomes possessed of a village. Having cut off from Indra's (cake) he should cut off from the All-gods, and then from Indra's [3]; verily with power (**indriyéna**) he surrounds his fellows on both sides. The sacrificial fee is a garment with a fringe, for the delectation of his fellows. He who desires a village should offer to the Maruts an oblation of panic seed in the milk of a speckled (cow); from the milk of a speckled (cow) were the Maruts born, of the speckled (cow) panic seed; his fellows have the Maruts for their deity; verily he has recourse to the Maruts with their own share; verily they subject his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya contain the word 'dear' [4]; verily he makes him dear to his fellows; the Puronuvakya, has two feet; verily he wins bipeds; the Yajya has four feet; verily he wins quadrupeds. The gods and the Asuras were in conflict; the gods were mutually at variance; unwilling to accept the pre-eminence of another they went apart in four bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas. Indra had recourse to Prajapati; he made him [5] sacrifice with the verse for harmony; to Agni with the Vasus he offered a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; then indeed the

gods agreed to recognize Indra's pre-eminence. Him who is mutually at variance with his fellows he should cause to offer with the verse for harmony; he should offer to Agni with the Vasus a cake on eight potsherds, to Soma with the Rudras an oblation, to Indra with the Maruts a cake on eleven potsherds, to Varuna with the Adityas an oblation; so him becoming Indra his fellows recognize as superior; he becomes the best of his fellows.

ii. 2. 12.

a The golden germ.
b When the waters.
c O Prajapati.
d He as a son knoweth the father, he the mother,
He is a son, he is of generous returns;
He hath enveloped the sky, the atmosphere, he the heaven;
He hath become all the worlds, he hath come to be.
e Up that.
f The radiant.

g Thou from of old with thy new glory,
O Agni, with thy companion light,
Hast mightily outstretched.
h He doth put down the wise contrivings of every worshipper;
Bearing in his arm [1] many a manly deed;
Agni hath become the lord of riches,
Making ever all immortal things.
i To help us I summon
The golden-handed Savitr;
He as a god knoweth the place.
k Prosperity to-day, O Savitr prosperity to-morrow,
Day by day prosperity mayst thou procure for us;
Through this prayer may we win the prosperity
Of many a prosperous dwelling, O god.
l O earth, thou bearest
The weight of the mountains,

Thou that dost, O great earth,
With thy hills, quicken with thy might [2].
m The songs salute thee,
Thee that extendest far, each day,
Thee that, O bright one, dost shoot forward
The seed like great riches.
n May I be in companionship with the friend pleasant within,
Who being drunk shall not harm me, O thou of the tawny steeds;
This Soma that hath been deposited within us,
For that I go to Indra to prolong (my life).

o Giving spirit when drunken, with swift onset,
Impetuous, strong, bearing arrows, with the residue is Soma;
All plants and trees deceived not aforetime
As substitutes Indra.
p Soma [3] the righteous as pressed becometh visible,
Jamadagni singing the hymn to Indra;
Thou art the mighty restrainer of impetuous might;
Ward it off and strengthen the support for the singer.
q In unison men that make prayers offer to thee this prayer
That giveth delight and invigoration;
When the hymn with the radiance of Soma shall speed forth,
Then shall Indra show his might in the contests.
r From the mouth to thee, O Visnu, do I utter the Vasat call;
Do thou accept my oblation, O Çipivista [4];
Let my fair hymns of praise cause thee to wax great;

Do ye protect us ever with blessings.
s That name of thee, the noble, to-day I celebrate,
O Çipivista, knowing the ways;
I, the weaker, sing thee the strong,
That rulest beyond this region.'
t What was there to be disclosed in thee, O Visnu,
What time thou didst declare, 'I am Çipivista'?
Conceal not from us that form of thine
What time thou dost change thy shape in battle [5].

u O Agni, give to the giver
Wealth of heroes in abundance;
Quicken us to richness in sons.
v Give to us, O Agni, a hundred, give a thousandfold;
Like doors disclose for us booty for renown;
Make with the prayer sky and earth propitious;
Like bright heaven the dawns have shone forth.
w Agni give wealth that decketh the hero;
Agni the Rsi who winneth thousands;
Agni hath placed the oblation in the sky;
In many a place are the abodes of Agni.
x Destroy [6] us not.
y Bring to us.
z Thy body is faultless,
Like ghee purified, like pure gold
That of thine shineth like an ornament, O thou powerful one.
aa O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full
For our hymns, O lord of strength;
Do thou bear food to the praisers.
bb O Vayu, a hundred of bay (steeds)
Worthy of nourishment do thou yoke;
Or let the chariot of thee that hast a thousand (steeds)
Come with might.
cc The teams [7] wherewith thou comest to the giver,
O Vayu, for seeking in the house,
Grant us wealth rich in enjoyment,
And a treasure of heroes, of horses, of cows.
dd Rich banquets be ours with Indra,
With mighty strength,
Wherewith fed we may rejoice.

ee Rich should he be, the praiser
Of a generous and wealthy one like thee;
(Famed) be (the praiser) of thee that art famed, O thou with the bays.

PRAPATHAKA III

The Special Sacrifices (continued)

ii. 3. 1.

He who desires prosperity should offer to the Adityas, giving prosperity; it is the Adityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily he has recourse to the Adityas, giving prosperity, with their own share; verily they make him attain prosperity; he becomes prosperous. He who has been expelled or is being expelled should offer an oblation to the Adityas, the sustainers; the Adityas are the expellers, the Adityas are the procurers; verily he has recourse to the Adityas, the sustainers [1] with their own share; verily they support him in the people; he is unexpellable. 'O Aditi, do thou confirm', (with these words) be who is being expelled should take the foot (dust) of him (who is expelling him); Aditi is this (earth); verily she confirms the kingdom for him; 'Be the blessing fulfilled', he says; verily he makes the blessing come true; 'Mind here', he says; verily he makes the people of one mind with him; 'Come hither, O ye Maruts [2] rich in dew, with this lord of the people against yon king', he says; the people are connected with the Maruts, the lord of the people is the highest; verily he unites him with the people and the realm. From the house of a village judge further on he should take rice; he should separate out the white and the black; of the white he should offer an oblation to the Adityas; the people have the Adityas for their deity; verily he attains the people [3]; 'The people he has attained, the realm he has not attained', they say; of the dark ones he should offer an oblation to Varuna; the realm is connected with Varuna; verily he attains both the people and the realm. Should he not attain (them), he should offer (saying), 'To the Adityas this portion I offer to attain the people N. N. for N. N.'; verily the Adityas desiring the portion make him attain the people [4]. Should he not attain (them), he should knock in seven pegs of Açvattha wood in the middle shaft, (saying), 'Here do I bind the Adityas to attain the people N. N. from N. N.'; verily the Adityas, their heroes bound, make him attain the people. Should he not attain (them), he should offer this oblation to the Adityas and attach pegs to the kindling-wood; verily he attains what cannot be taken away. (The pegs) are of Açvattha wood; the Açvattha is the might of the Maruts; verily with might he attains the people; seven are they,

the Maruts are in seven troops; verily in troops he attains the people.

ii. 3. 2.

The gods were afraid of death; they had recourse to Prajapati for them he offered this (offering) to Prajapati of a hundred Krsnalas in weight verily by it he bestowed upon them immortality; for him who fears death he should offer to Prajapati this (offering) of a hundred Krsnalas: verily he has recourse to Prajapati with his own share; verily he bestows life upon him; he lives all his days. It is of a hundred Krsnalas in weight; man has a hundred (years of) life, and a hundred powers; verily in life, in power [1] he finds support. (The offering) is in ghee; ghee is life, gold is immortality; verily he unites him with life and immortality; four Krsnalas weight on each occasion he cuts off to obtain the four cuttings-off; one by one he brings to the Brahman priest, and one by one he bestows life upon the sacrificer. Yonder sun did not shine, the gods sought an atonement for it, for it they offered this oblation to Surya; verily thereby they bestowed upon it [2] radiance. For him who desires splendour he should offer this oblation to Surya; verily he has recourse to yonder sun with his own share; verily he bestows upon him splendour; he becomes resplendent. On both sides are ornaments (of gold); verily on both sides he bestows radiance upon him. At each fore-offering he offers a Krsnala weight; verily from the quarters he wins splendour for him, He should offer on eight potsherds to Agni, on twelve potsherds to Savitr, and an oblation to earth [3] who desires, 'May I gain gold; may gold resort to me.' In that it is (offered) to Agni, gold is connected with Agni; verily by him whose is gold he gains it; it is (offered) to Savitr; verily instigated by Savitr he gains it; to earth an oblation is offered; verily on it he gains it; gold resorts to him. He who gains gold is deprived of power and strength; the same offering should he make who gains gold; he is not deprived of power and strength. The same [4] offering he should make whose gold is lost; in that it is (offered) to Agni, and gold is connected with Agni, by him whose is gold he gains it; it is (offered) to Savitr; verily instigated by Savitr he gains it; to earth an oblation is offered; in this what is lost is lost; verily in it he gains it. Indra [5] by force drunk the Soma of Tvastr, he went apart on all sides, he was deprived of power, of Soma drinking; what he vomited up, that became panic seeds; he had recourse to Prajapati; for him he offered this oblation of panic seeds to Soma and Indra; verily thereby he bestowed upon him power and Soma drinking; he who vomits Soma is deprived of power, of Soma drinking; for him who vomits Soma

[6], he should offer this oblation of panic seeds; verily he has recourse to Soma and Indra; verily they bestow upon him power and Soma drinking; he is not deprived of power and of Soma drinking. In that it is (offered) to Soma, he wins Soma drinking; in that it is (offered) to Indra, and Soma drinking is power, verily he wins power and Soma drinking; it is of panic seeds, Soma is it [7]; verily straightway he wins Soma drinking. He who desires cattle should offer a cake on eight potsherds to Agni, the giver, and a cake on eleven potsherds to Indra, the bestower; verily Agni produces cattle for him, Indra makes them grow up. These are curds, honey, ghee, waters, and parched grain; that is the form of cattle; verily by their form he wins cattle; there are five takings, for cattle are fivefold; I it is of many forms, for cattle are of many forms [8], (verily it serves) for completion; it is offered to Prajapati; cattle are connected with Prajapati; verily Prajapati produces cattle for him; honey is the body of man; in that he offers honey on the fire, verily thus the sacrificer places his body in the fire; the Yajya and the Anuvakya are in the Pañkti metre, man is fivefold, cattle are fivefold; verily ransoming his body from death he wins cattle.

ii. 3. 3.

The gods desiring glory performed a sacrificial session bounded by success; to Soma the king among them glory came, he went to the hill, Agni followed him; Agni and Soma, those two, united; Indra, being parted from the sacrifice followed after them; to them be said, 'Make me to sacrifice.' For him they offered this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; verily thereby they conferred upon him brilliance [1], power, and splendour. For him who is parted from the sacrifice he should offer this sacrifice, to Agni on eight potsherds, to Indra on eleven potsherds, to Soma an oblation; in that it is (offered) to Agni, thereby he bestows brilliance upon him; in that it is (offered) to Indra, thereby (he bestows) power upon him; in that it is (offered) to Soma, thereby (he bestows) splendour; part of the offerings to Agni and Soma he should unite with that to Indra; verily he unites him with brilliance and splendour [2]. He whose desire is not fulfilled should offer on eleven potsherds to Agni and Soma; the Brahman is connected with Agni, he drinks Soma; verily he has recourse to his own deity with his own share; verily he unites him with his desire; his desire is fulfilled. He who desires splendour should offer on eight potsherds to

Agni and Soma; verily he has recourse to Agni and Soma with their own share; verily they bestow upon him splendour; he becomes resplendent [3]. In that it is on eight potsherds, it is connected with Agni; in that it is of panic seeds, it is connected with Soma; (verily it serves) for prosperity. He who is afraid of impotence should offer , an oblation of panic seeds to Soma, the strong. For the seed, the strength, departs from him, then he fears impotence; verily he has recourse to Soma, the strong; verily he bestows upon him seed and strength; he does not become impotent. He who desires a village should offer on eleven potsherds to Brahmanaspati [4]; verily he has recourse to Brahmanaspati with his own share; verily he subjects his fellows to him; he becomes possessed of a village. The Yajya and the Anuvakya have the word 'troop'; verily he makes him possess troops of his fellows. The same sacrifice should he offer who desires, 'May I bring the people to ruin with respect to the Brahman'; he should use as the Yajya and the Anuvakya verses referring to the Maruts; verily he brings the people to ruin with respect to the Brahman.

ii. 3. 4.

He who desires the heaven should offer an oblation to Aryaman; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; he makes him attain the world of heaven. He should offer an oblation to Aryaman who desires, 'May people be fain to give to me'; Aryaman is yonder sun, Aryaman is he who gives; verily he has recourse to Aryaman with his own share; he makes [1] people fain to give to him; people are fain to give to him. He should offer an oblation to Aryaman who desires, 'May I go prosperously among men'; Aryaman is yonder sun; verily he has recourse to Aryaman with his own share; verily be makes him go whither he is fain to go. Indra was the lowest in rank of the gods, he had recourse to Prajapati; for him he offered this (offering) of the after-shoots of rice to Indra on eleven potsherds [2]; verily he led him to the top of the gods; he made as the Yajya and the Anuvakya (verses) containing the words 'depth' and 'top'; verily from the depths he led him to the top; for the prince who is low in rank he should offer to Indra on eleven potsherds this (offering) of the after-shoots of rice; verily he has recourse to Indra with his own share; verily he leads him to the top of his fellows; the Yajya, and the Anuvakya contain the words 'depth' and 'top'; verily from the depth he leads him to the top [3]; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity. For the Brahman who is

low in rank he should offer to Brhaspati this oblation of the after-shoots of rice; verily he has recourse to Brhaspati with his own share; verily he leads him to the top of his equals; the Yajya and the Anuvakya contain the words 'depth' and 'top'; verily he leads from the depth to the top; it is of the after-shoots of rice, for it is the deity of him who is low in rank; (verily it serves) for prosperity.

ii. 3. 5.

Prajapati had thirty-three daughters; he gave them to Soma, the king; of them he associated with Rohini; they returned in anger; then he followed and asked for them back; them he would not return; he said, 'Swear on oath that thou wilt equally associate (with them): then will I return them to you.' He took the oath, and he returned them. He associated with Rohini alone [1]. Illness seized him; 'Illness has seized the king', that (saying) is the origin of the 'king's evil'; in that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jayenya); him who knows thus the origin of these illnesses, these illnesses do not visit. He approached them respectfully; they said, 'Let us choose a boon; do thou associate equally with us.' For him [2] they offered this oblation to the Adityas; they freed him from his evil case. For him who is seized by the bad illness he should offer this oblation to the Adityas; verily he has recourse to the Adityas with their own share; verily they free him from his evil case. He should offer at the new moon; verily with its waxing he makes him wax. The Puronuvakya is, 'He is born ever new'; verily thereby he bestows life upon him. The Yajya is, 'The shoot which the Adityas make to wax'; verily thereby he makes him wax.

ii. 3. 6.

Prajapati assigned food to the gods; he said, 'Whatever shall be left over these worlds, be that mine.' That was left over these worlds, Indra, the king, Indra, the overlord, Indra, the sovereign; thence he milked these worlds threefold; that is the cause of its having three elements. For him of whom he desires, 'May he be an eater of food', let him offer this (offering) of three elements, to Indra, the king, a cake [1] on eleven potsherds, to Indra, the overlord, to Indra, the sovereign. Indra, the king, is this (world of earth), Indra, the overlord, is this (atmosphere), Indra, the

sovereign, is yonder (world of heaven); verily he has recourse to these worlds with their own share; verily they bestow food on him; he becomes an eater of food. Even as one milks a cow ready to give milk by reason of its calf, so he milks these worlds, made ready, for desire, for food; he places (the cake) on potsherds face upwards, for variety. There are three cakes, these worlds are three; (verily they serve) to obtain these worlds; each one above the other is larger, for so as it were are these worlds; (verily they serve) for prosperity; he cuts off from all (the cakes) as he sets them up without making a failure; be recites (the verses) alternating, to prevent burning.

ii. 3. 7.

The gods and the Asuras were in conflict: the Asuras conquered the gods, the gods being defeated became the servants of the Asuras; from them power and strength departed; Indra perceived this; he departed in pursuit of it; he could not win it. Then he departed from it, he had recourse to Prajapati; he made him sacrifice with this (offering) with all the Prstha (Stotras); verily with it he bestowed upon him power and strength. Him who desires power [1], desires strength, he should make him sacrifice with this (offering) with all the Prsthas; verily he has recourse to these deities with their own share; verily they bestow upon him power and strength. In that he offers to Indra of the Rathantara, verily he wins the brilliance of Agni; in that (he offers) to Indra of the Brhat, verily he wins the brilliance of Indra; in that (he offers) to Indra of the Vairupa, verily he wins the brilliance of Savitr [2]; in that (he offers) to Indra of the Vairaja, verily he wins the brilliance of the creator; in that (he offers) to Indra of the Çakvara, verily he wins the brilliance of the Maruts; in that (he offers) to Indra of the Raivata, verily he wins the brilliance of Brhaspati. So many are the brilliances, verily he wins them; he places (the cakes) on potsherds face upwards, for variety; the cake is on twelve potsherds [3], to secure the All-gods. He cuts off all around; verily all around he bestows on the sacrificer power and strength; he recites (the verses) alternating, to prevent burning. A horse, a bull, a ram, a goat, these are the sacrificial fee; for manliness. With this he should sacrifice who is being practised against; if these deities eat his food, men eat his also.

ii. 3. 8.

Rajana Kauneya went to Kratujit Janaki for a cure for eyesight; for him he offered this sacrifice, to Agni, the blazing, a cake on eight potsherds, to Surya an oblation, to Agni, the blazing, a cake on eight potsherds; verily thereby he bestowed sight upon him. For him who desires sight he should offer this sacrifice, to Agni, the blazing, a cake on eight potsherds; to Surya an oblation, to Agni, the blazing, a cake on eight potsherds; by the eye of Agni men see [1], (by the eye) of the sun the gods; verily he has recourse to Agni and Surya with their own share; verily they bestow sight upon him; he becomes possessed of sight. In that there are two for Agni, he restores his eyes for him; in that there is (an oblation) for Surya, (he restores) his nose; the two for Agni are on either side of that for Surya; therefore the two eyes are on either side of the nose, therefore by the nose the eyes are separated. The Yajya, and the Anuvakya, are alike, for the eye is alike; (verily it serves) for prosperity. 'Up that god that knoweth all', 'Seven bays in thy chariot', 'The radiant countenance of the gods hath arisen', (with these words) he offers lumps; verily he gives sight to him; what was his, that (is his again).

ii. 3. 9.

a Thou art secure; may I be secure among my equals, wise, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth; thou art secure; may I be secure among my equals, dread, a guardian, a gainer of wealth. b Thou art affection; O ye gods of affection, those equals, youths, of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail! Thou [1] art affection; O ye gods of affection, the women of one mind, them I love with my heart; may they love me with their hearts; make them of one mind with me; hail!

He who desires a village should offer to the All-gods (the sacrifice) for taking possession; his equals are connected with the All-gods; verily he has recourse to the All-gods with their own share; verily they subject his equals to him; he becomes possessed of a village. It is (the offering) for taking possession; taking possession is grasping the mind; verily he grasps the mind of his equals [2]. 'Thou art secure; may I be secure among my equals', (with these words) he puts the enclosing-sticks round; verily he invokes this blessing. Then all this comes to pass

with regard to the equals of him for whom knowing thus these enclosing-sticks are put around. 'Thou art affection; O ye gods of affection', (with these words) he offers three oblations; so many are his equals, great, small, and women, them he wins, they being won wait on him.

ii. 3. 10.

a What went new that became fresh butter; what crept that became clarified butter; that which became firm became ghee.
b Thou art the breath of the Açvins; of that to thee let the two give whose breath thou art; hail! Thou art the breath of Indra; of that to thee let him give whose breath thou art;
hail! Thou art the breath of Mitra and Varuna; of that to thee let them give whose' breath thou art; hail! Thou art the breath of the All-gods [1]; of that to thee let them give whose breath thou art; hail!
c Stream of ghee, path of ambrosia,
Given by Indra, presented by the Maruts,
Thee Visnu perceived,
Then Ida moved thee in the cow.
d Let the god Savitr set thee free for life, for living, with the Pavamana Stoma, with the path of the Gayatra (Saman), with the strength of
the Upançu (Graha); let the god Savitr set thee free for life, for living,

[2] with the Brhat and Rathantara's Stoma with the path of the Tristubh,with the strength of the Çukra (Graha); let the god Savitr set thee free with the measure of Agni, with the path of the Jagati, With the strength of the Agrayana (Graha). e Him quicken, O Agni, for life, for radiance, Make dear his seed, O Varuna, O Soma, O king; Like a mother, O Aditi, give him protection, O ye All-gods, that he may win old age. f Agni is full of life; he is full of life through the trees; with this life I make thee full of life. Soma is full of life; he is (full) through the plants; the sacrifice is full of life; it is (full) through the sacrificial fees; the Brahman is full of life; that is full of life through the Brahmans; the gods are full of life; they are (full of life) through the ambrosia; the Pitrs are full of life; they are full of life through the Svadha-call with this life I make thee full of life.

ii. 3. 11.

To Agni his body goes, to Soma his sap,--Varuna grasps him with Varuna's noose--to Sarasvati the speech, to Agni and Visnu the body Of him who long is ill. For him who is long ill or who desires, 'May I live all my days', he should offer this sacrifice, to Agni on eight potsherds, to Soma an oblation, to Varuna on ten potsherds, to Sarasvati an oblation, to Agni and Visnu on eleven potsherds; verily he ransoms his body from Agni, his sap from Soma [1]; by the offering to Varuna he frees him from Varuna's noose; by the offering to Sarasvati he bestows speech; all the gods are Agni, the sacrifice is Visnu; verily by the gods and the sacrifice he heals him; even if his life is gone, he yet lives. 'What went new, that became fresh butter', (with these words) he looks upon the butter; verily he describes its form and greatness. 'Thou art the breath of the Açvins', he says; the Açvins are the physicians of the gods [2]; verily by them he makes healing for him. 'Thou art the breath of Indra', he says; verily thereby he bestows power upon him. 'Thou art the breath of Mitra and Varuna', he says; verily thereby he bestows expiration and inspiration upon him. 'Thou art the breath of the All-gods', be says; verily thereby he bestows strength on him. 'Stream of ghee, path of ambrosia' [3], he says; that is according to the text. 'With the Pavamana Stoma thee', he says; verily thereby he bestows breath upon him. 'By the Brhat and Rathantara's Stoma thee', he says; verily thereby he bestows force upon him. 'With the measure of Agni thee', he says; verily thereby he bestows body upon him. The priests speak (these words) around; as many as are the priests, they heal him. Grasping the hand of the Brahman (priest) they speak around (him); separately they bestow life on the sacrificer; what was his that (is his again). From the gold [4] he drinks away the ghee; ghee is life, gold is ambrosia; verily from the ambrosia he drinks away life; it is a hundred (Krsnalas) in weight; man has a hundred (years) of life, a hundred powers; verily he finds support in life, in power. Or as many seasons as he deems that he will live, so many be the number, for prosperity. 'Him quicken, O Agni, for life, for radiance', he says; verily he bestows life and radiance upon him. 'O ye All-gods, that he may win old age', he says; verily he makes him win old age. 'Agni is full of life', (with these words) he takes his hand; these gods are full of life, they bestow life upon him, he lives all his life.

ii. 3. 12.

Prajapati led the horse to Varuna, it went to its own deity, he was afflicted; he saw this (offering) to Varuna on four potsherds, he offered it; then indeed was he set free from Varuna's noose. Varuna seizes him who accepts the horse. As many horses as he accepts, so many (offerings) to Varuna should he offer; verily he has recourse to Varuna with his own share; verily he frees him from Varuna's noose [1]. (The offerings) are on four potsherds, for the horse has four feet; (verily they serve) for prosperity. He should offer an extra one; whatever (horse) he is going to accept or whatever (horse) he has overlooked, from that noose of Varuna is he set free. If he is going to accept another, he should offer in supplement an offering to Surya, on one potsherd; verily he makes yonder sun to rise. He goes to the waters as the final bath, Varuna is in the waters; verily straightway he appeases Varuna. After his return he should offer an oblation to Apam Napat; the horse has its birthplace in the waters; verily he makes him go to his own birthplace; appeased he attends on him.

ii. 3. 13.

a That body of yours, to be striven for, 'O Indra and Varuna, with that do ye free this one from tribulation; that strong, protecting, brilliant body of yours, with that do ye free him from tribulation. b That disease of yours, O Indra and Varuna, that is in the fire, that of yours I appease hereby; that disease of yours, O Indra and Varuna, that is in the two-footed cattle, the four-footed, the cattle-yard, the houses, the waters, the plants, the trees, that of yours I appease hereby.

Indra departs with his [1] power, Varuna seizes him with Varuna's noose, who is seized by evil; for him who is seized by evil, he should offer this (offering of) clotted milk to Indra and Varuna; verily Indra bestows power upon him, Varuna frees him from Varuna's noose. (The offering) is of clotted milk, for milk departs from him; verily he is seized with evil; in that it is of clotted milk, thereby he bestows milk upon him. In the clotted milk [2] he puts down the cake; verily he makes him possessed of a body, and also possessed of an abode. He separates it into four pieces; verily he finds supports in the quarters; he unites (the fires) again; verily he procures healing for him from the quarters; having united (them) he cuts off (portions); that is as when one cuts up what has been pierced. (That disease of yours, O Indra and Varuna, that is in the fire, that of yours I appease hereby', he

says; verily he protects him from error in sacrifice. 'That disease of yours, O Indra and Varuna, that is in the two footed cattle, that of yours I appease hereby', he says; so many are the waters, the plants, the trees, offspring and cattle on whom to live; verily does he free them for him from Varuna's noose.

ii. 3. 14.

a Thou from of old.
b The wise contrivings.
c Indra on all sides.
d Indra men.
e Do thou guard us, O Soma, on all sides,
O king, from him who plots evil;
Lot not the friend of such as thou come to harm.
f Thy places in the sky, in the earth,
In the mountains, in the plants, in the waters,
With all of these, kindly and without anger,
Do thou, O king Soma, accept our oblations.

g O Agni and Soma, united,
With common offering, accept our prayers,
Ye were born together among the gods.
h Ye [1], O Agni and Soma, with common inspiration,
Placed these lights in the sky;
Ye freed the streams from the dread imprecation
When they were held fast.
i O Agni and Soma, hearken kindly,
O ye strong ones, to my invocation;
Accept gladly our songs,
Be a refreshment to the giver.
k One from the sky Matariçvan bore,
The falcon churned another from the rock;
Agni and Soma, waxing great through prayer,
Ye made broad room for the sacrifice.
l O Agni and Soma, the oblation which is set forth [2],

Do ye taste, accept it, rejoice in it, O ye strong ones
Of good protection, of good help be ye,
And give to the sacrificer health and wealth.
m Swell.
n Together thee.

o Troop lord of troops we invoke thee,
Sage of sages, most famous;
Highest king of Brahmans, O lord of prayer,
Hearkening to us with help do thou sit on thy place.
p He shall win booty and prizes with tribe,
With clan, with family, with sons, with men,
Who shall seek to win the father of the gods [3],
Pious with oblations, the lord of prayer.
q He with his fair singing, harmonious troop,
Crushed Vala and Phaliga with his cry;
Brhaspati drove out the cows, which mix the offerings,
Thundering as they lowed.
r O Maruts, what time from the sky.
s The protections that ye.
t Aryaman goeth, the mighty bull,
The giver of wealth, much invoked, deserving;
With a thousand eyes, opening the cow-pens, with the thunderbolt in his arm,
May the god bestow upon us wealth.
u Thy many paths, O Aryaman, on which the gods go,
O king, which come from the sky [4],

With these, O god, grant us great protection;
Be auspicious to our bipeds, to our quadrupeds.
v From the depth to the top, sung by the Angirases,
He moved asunder the firm places of the mountains;
He burst their cunningly-made obstructions;
These things did Indra in the joy of the Soma.
w From the depth with the top he meted with measures,
With the thunderbolt he crushed the hollows of the streams;
Lightly he freed them with paths of long wanderings;

These things did Indra in the joy of the Soma [5].
x Who was born knowing his connexion,
The god declareth all births,
From the middle of holy power he bore out holy power,
From low on high he arose at his will.
y Born in greatness, he established apart the great ones,
The sky as a seat and the atmosphere of earth;
From the depth be hath won to the top with his race,
Whose deity is Brhaspati, the sovereign.
z Him who with might riseth from the depth to the top,
Brhaspati the gods desire to win;
He broke Vala, he rendeth the forts,
Thundering he won the heaven and the waters.

PRAPATHAKA IV

The Special Sacrifices (continued)

ii. 4. 1.

The gods, men, and the Pitrs were on one side, the Asuras, Raksases, and Piçacas on the other. Of the gods the little blood they drew the Raksases smothered by the nights and dawn dawned on them smothered and dead. The gods understood, 'Him who of us dies, it is the Raksases who kill.' They invited the Raksases; they said, 'Let us choose a boon; what [1] we win from the Asuras, let that be shared between us.' Then indeed did the gods conquer the Asuras, and having conquered the Asuras, they drove away the Raksases. The Raksases (saying), 'Ye have done falsely', surrounded the gods on all sides. The gods found a protector in Agni; they offered to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer, to Agni with the face. In that they offered to Agni, the forward, the Raksases in front [2] they repelled thereby; in that (they offered) to Agni, the overcomer, the Raksases that were around they repelled thereby; in that (they offered) to Agni with the face, the Raksases behind were repelled thereby. That the gods prospered, the Raksases were defeated. He who has foes should in conflict sacrifice with this offering; he should offer to Agni, the forward, a cake on eight potsherds, to Agni, the overcomer [3], to Agni with the face. In that he offers to Agni, the forward, he

repels thereby the foe who is superior to him; in that (he offers) to Agni, the overcomer, he repels thereby (the foe) who is equal to him; in that (he offers) to Agni with the face, he repels thereby the foe which is inferior to him. He repels the foe who is superior, he surpasses him who is like, the inferior does not equal him who knowing thus sacrifices with this offering.

ii. 4. 2.

The gods and the Asuras were in conflict; the gods said, 'Let us hold on to the strongest of us'; they said to Indra, 'Thou art the strongest of us; let us hold on to thee.' He said, 'Three are these forms of my own that have strength; satiate them, and then shall ye overcome the Asuras.' They said, 'Name (them).' He said, 'This is that which frees from tribulation; this is that which drives away the foe; this is that which has power' [1]. They offered to Indra, the freer from tribulation, a cake on eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful. In that they offered to Indra, the freer from tribulation, thereby they were freed from tribulation; in that they offered to Indra, the driver away of foes, thereby they drove away foes; in that they offered to Indra, the powerful, thereby they bestowed power upon themselves. They offered a cake on thirty-three potsherds; the gods are thirty-three; verily Indra takes hold of them in himself, for prosperity [2]. That was the highest victory that the gods won over the Asuras. He who has foes should in conflict sacrifice with this offering; to Indra, the freer from tribulation, he should offer a cake on eleven potsherds, to Indra, the driver away of the foe, to Indra, the powerful; by tribulation is he seized whose foe is superior to him; in that he offers to Indra, the freer from tribulation, he is freed thereby from tribulation; by foes is he beset, to whom one of his equals is superior, even [3] if no foe; in that (he offers) to Indra, the driver away of the foe, he smites away thereby his foes; in that (he offers) to Indra, the powerful, he bestows thereby power upon himself; he offers a cake on thirty-three potsherds; the gods are thirty-three; verily the sacrificer takes hold of them in himself, for prosperity, Thus is the sacrifice called 'the victorious'; he who knowing thus sacrifices with this offering wins thus the highest victory over his foe.

ii. 4. 3.

The gods and the Asuras were in conflict; the Gayatri, grasping and taking their force, might, power, strength, offspring, and cattle, remained away; they reflected, I Whomsoever of us she shall resort to, they shall become this (world)'; they hailed her in rivalry, 'O All worker', said the gods; 'O Deceiver', said the Asuras; neither did she resort to. The gods saw this formula, 'Thou art force, thou art strength, thou art might [1], thou are blazing, thou art by name the home of the gods, thou art all, of all life thou art everything, thou art of every life, the overcoming.' (So saying) the gods appropriated the force, might, power, strength, offspring, and cattle of the Asuras. Because the Gayatri remained away, therefore they style this offering the Gayatri; the Gayatri is the year, so the year remained away; because the gods thereby appropriated the force, might, power, strength [2], offspring, and cattle of the Asuras, therefore they style this offering the gatherer. He who has foes should in conflict sacrifice with this offering. To Agni, the gatherer, he should offer a cake on eight potsherds; this when cooked and put in place he should stroke with this formula; verily he appropriates the force, might, power, strength, offspring, and cattle of his foe; he prospers with himself, his foe is defeated.

ii. 4. 4.

Prajapati created offspring; they created went away from him; where they stayed, thence sprung the bean. Those he followed with Brhaspati; Brhaspati said, 'With this will I go before thee, then shall offspring have resort to thee.' He went before him; then indeed did offspring resort to Prajapati. For him who desires offspring he should offer this oblation of beans to Prajapati verily he has recourse to Prajapati with his own share [1]; verily he produces offspring for him. Prajapati created cattle; they created went away from him; where they stayed, thence sprung the bean; those he followed with Pusan; Pusan said, 'With this do thou go before me; then shall cattle resort to thee.' 'Do thou go before me', said Soma, 'mine [2] is what grows on untilled (land).' 'Both of you shall I go before', he said; he went before them both; then indeed did cattle resort to Prajapati. For him who desires cattle should he offer this oblation of beans to Soma and Pusan; verily he has recourse to Soma and Pusan with their own share; verily they produce cattle for him. Soma is the impregnator of seed, Pusan the producer of cattle; verily Soma bestows seed upon him, Pusan produces cattle.

ii. 4. 5.

a O Agni come to us with kine;
O drop, delight us with increase;
Indra is the supporter in our homes.
b Savitr, the thousandfold,
May he delight us in our homes;
May Pusan come, may wealth (be ours).
c May Dhatr give us wealth,

The lord, the ruler of the world;
May he favour us with a full (gift).
d Tvastr the bull, the strong,
May he delight us in our homes,
With a thousand, with ten thousand.
e Thou whereby the gods moved immortality [1],
Enduring fame, in the sky,
O increase of wealth, vouchsafe us
A herd of kine for life.
f Agni, lord of the house, Soma, all-winning, Savitr the wise; hail!
g O Agni, lord of the house, with thy ghee portion do thou vouchsafe strength and force to him who advanceth; may I not wander from the highest of the path; may I become the head; hail!

ii. 4. 6.

He who desires cattle should sacrifice with the Çitra (offering); Çitra is this (earth); in that in this (earth) all things are produced, thereby is this (earth) variegated (**citra**); he who knowing thus sacrifices with the Çitra desirous of cattle is propagated with offspring, with cattle, with pairings. With the offering to Agni he strews, with that to Soma he impregnates seed, the seed impregnated Tvastr develops into forms; there are (offerings) to Sarasvant and Sarasvati; that is the divine pair; verily in the midst he bestows upon him a divine [1] pair, for growth, for propagation. There is an oblation to Sinivali; Sinivali is speech, speech is growth; verily he approaches speech and growth. The last is to Indra, and thereby

there is a pair. Seven are these offerings, the tame animals are seven, the wild seven; the metres are seven, for the winning of both. Then he offers these oblations; these gods are the lords of growth; verily they bestow growth upon him, he grows with offspring and cattle; moreover in that he offers these oblations, (they serve) for support.

ii. 4. 7.

a Thou I art connected with the Maruts, thou art the force of the Maruts, cleave the stream of the waters.
b Stay, O Maruts, the speeding falcon,
Swift as mind, the strong, the glorious;
That whereby the dread host goeth set loose,
Do ye, O Açvins, put around; hail!
c East wind, raining, quicken; Ravat! Hail! Storming, raining, dread; Ravat! Hail! Thundering, raining, formidable; Ravat! Hail! Thundering without lightning, lightning, raining, resplendent; Ravat! Hail! Raining over night, satisfying; Ravat! [1] Hail! Famed as having rained I much; Ravat! Hail! Raining while the sun shines, radiant; Ravat! Hail! Thundering, lightning, raining, waxing great; Ravat! Hail!
d Gladdening, obedient, purifying, agile,
Full of light, full of darkness, flooding, with fair foam,
Supporting friends, supporting the warrior caste,
With fair realms, do ye help me.
e Thou art the fetter of the strong steed; for rain I yoke thee.

ii. 4. 8.

a O gods granting protection, O Mitra and Varuna, Aryaman;
O gods who drink together, O son of the waters, with swift onset,
Give of the water, cleave the holder of the waters; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain.
b Even by day they make the darkness,
With Parjanya, water bearer;
What time they inundate the earth.

c The treasure-house of sky which the heroes rich in dew
Make to shake for the generous giver,
The Parjanyas set thee free from along the firmaments;
The rains pour over the desert [1].
d From the ocean, O Maruts, ye make (the rain) to start,
Ye make the rain to fall, O ye that are rich in moisture;
Your cows, O ye wondrous, fail not;
As ye fly swiftly your chariots turned.
e Set free the rain from heaven;
With waters fill the ocean;
Thou art born of waters, first-born;
Thou art the might of the ocean.
f Flood the earth,
Break this divine cloud;
Give to us of the divine water,
Ruling loosen the water bag.
g The gods whose portion is in the sky, the gods whose portion is in the atmosphere,
the gods whose portion is on earth, may they aid this sacrifice, may they enter this place, may they inhabit this place.

ii. 4. 9.

'Thou art connected with the Maruts, thou art the force of the Maruts', (with these words) he puts on a black garment with a black fringe; that is the hue of rain; verily becoming of like hue he causes Parjanya to rain. 'Stay, O Maruts, the speeding falcon', (with these words) he pushes back the west wind; verily he produces the east wind, to win the rains. He makes offering to the names of the wind; the wind rules the rain; verily he has recourse to the wind with its own share; verily it makes Parjanya rain for him. Eight offerings [1] he makes; the quarters are four, the intermediate quarters are four; verily from the quarters he makes the rain to move. He unites (them) on a black antelope skin; verily he makes the offering; he unites within the Vedi, for accomplishment. When the Yatis were being eaten, their heads fell away; they became Kharjuras; their sap rose upwards, they became Kariras; the Kariras are connected with Soma; the offering connected with Soma makes rain to move from the sky; in that there are Kariras (in the sacrifice) [2], by means of an offering which is connected with Soma he wins the rain from the sky. With honey

he unites (them); honey is the sap of the waters and the plants; verily it rains from the waters and the plants; verily also he brings down rain from the waters and the plants. 'Gladdening, obedient', (with these words) he unites (them); verily he approaches them by their names; just as one may say, 'Come hither, N. N.', so by their names [3] he makes them move forward. Thou art the fetter of the strong horse; for rain I yoke thee', he says the horse is strong, Parjanya is strong; becoming black as it were he rains; verily he unites him with his hue, to win the rains.

ii. 4. 10.

'O gods having wealth, O gods granting protection, O gods drinking together', (with these words) he ties on; verily by means of the gods he daily seeks rain. If it should rain, so much only should be offered; if it should not rain, on the next day he should offer an oblation. Mitra and Varuna are day and night, by day and night Parjanya rains, for by night or by day he rains; verily he has recourse to Mitra and Varuna with their own share; verily they [1] make Parjanya rain for him by day and night. To Agni, hiding his abode, he should offer a cake on eight potsherds, to the Maruts on seven potsherds, to Surya on one potsherd; Agni thence causes the rain to arise, the Maruts lead it out when produced; when yonder Sun Moves low with his rays, then he rains; becoming a hider of his abode, as it were, he rains; these deities are the lords of rain; them he has recourse to with their own share; they [2] make Parjanya rain for him; even if he is not minded to rain yet he rains. 'Let free the rain from heaven; with waters fill the ocean', he says; verily these and yonder waters he unites; then with these he approaches yonder (waters). 'Thou art born of waters, first-born; thou art the might of the ocean', he says; that is according to the text. 'Flood the earth', (with these words) he offers in a **Boerhavia procumbens**; this of plants is that which wins rain, and thereby he causes rain to fall. 'The gods whose portion is in the sky', (with these words) he shakes the black antelope skin; verily to him these worlds become dear and desired.

ii. 4. 11.

'All' the metres are to be recited in this sacrifice', they say; the Kakubh is the strength of the Tristubh, the Usnih of the Jagati; in that he repeats the Usnih and the Kakubh, thereby he wins all the metres. The Usnih is the Gayatri; the four syllables over are fourfooted cattle; just as cake is over cake, so it is with the syllables which are over the verse; if he were to close with a Jagati [1], he would end the sacrifice; he closes with a Tristubh, the Tristubh is power and strength; verily he establishes the sacrifice on power and strength, he does not end it. 'O Agni, three are thy strengths, three thy abodes', with this (verse) containing the word 'three' he closes, for similarity of form: that which has three constituents is the whole of the sacrifice; for every desire it is employed, for the sacrifice is employed for all desires. He who is practising witchcraft should sacrifice with that of three constituents; that which has three constituents is the whole of the sacrifice [2]; verily with the whole of the sacrifice he bewitches him, and lays him low. With the same (offering) should he sacrifice who is practised against, that which has three constituents is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and he who practises witchcraft does not lay him low. With the same (offering) should he sacrifice who is going to sacrifice with a thousand; verily he produces and gives (it). He who has sacrificed with a thousand should sacrifice with the same (offering) he goes to the end of cattle [3] who sacrifices with a thousand; Prajapati created cattle; he created them with (the offering) of three constituents; he who knowing thus sacrifices, desirous of cattle, with (the offering) of three constituents, creates cattle from the very source whence Prajapati created them; and the thousand resorts to him. He becomes a prey to the gods who having said, 'I shall sacrifice', does not sacrifice; he should sacrifice with (the offering) of three constituents; (the offering) of three constituents [4] is the whole of the sacrifice; verily he sacrifices with the whole of the sacrifice, and does not become a prey to the gods. The cake is on twelve potsherds; these are three (sets of) four potsherds, to bring about the three. There are three cakes, these worlds are three; (verily they serve) to win these worlds. Each one above the other is larger, for so as it were are these worlds. The middle one is made of barley, that is the form of the atmosphere; (verily it serves) for prosperity. He cuts off from all (the cakes) as he sets them up without making a failure. He gives gold; verily he wins brilliance [5]; he gives the silken garment; verily he wins cattle; he gives a cow; verily he wins his prayers; gold is the colour of the Saman, the silken garment of the formulae, the cow of the praises and rejoicings; verily he wins all these colours.

ii. 4. 12.

Tvastr, his son slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him, (saying), 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvastr cast upon the Ahavaniya (fire), saying, 'Hail! wax great, Indra's foe. While (the fire) was flaming upwards to strike, just then of itself it stayed; whether so much was before [1], or so much was over the fire, be sprang up alive and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vrtra, Vrtra. Indra feared him, and Tvastr too; Tvastr dipped his bolt for him; the bolt was fervour; he could not restrain it. Visnu [2] was another god; he said, 'Visnu, come hither; we will grasp that by which he is this world. Visnu deposited himself in three places, a third on the earth, a third in the atmosphere, a third in the sky, for he was afraid of his growth. By means of the third on earth Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; there is this [3] strength in me; I will give it to you.' He gave it to him, he accepted it, and (saying), 'Thou didst further me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power (**indriya**) in us.' By means of the third in the atmosphere Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; there is this [4] strength in me; I will give it to you.' He gave it to him; he accepted it, and (saying), 'Twice hast thou furthered me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power in us.' By means of the third in the sky Indra raised his bolt, aided by Visnu. He said, 'Hurl it not at me; I will give to thee that by which I [5] am this world! He said, 'Yes.' (He replied), 'Let us make a compact; let me enter thee.' 'If thou dost enter me, in what way wilt thou enjoy me?' 'I will kindle thee; I will enter thee for thine enjoyment', he answered. Vrtra entered him. Vrtra is the belly; hunger is man's enemy; he who [6] knows this slays the enemy hunger. He gave it to him; he accepted it, and (saying), 'Thrice hast thou furthered me', gave it to Visnu. Visnu accepted it (saying), 'Let Indra place power in us.' In that thrice he gave and thrice he accepted, that is the reason of the threefold character of the threefold. In that Visnu aided him and he gave (it) to Visnu, therefore the offering belongs to Indra and Visnu. Whatever there is here he gave to him, the Rces, the Samans, the Yajuses. A thousand he gave to him; therefore there are a thousand gifts.

ii. 4. 13.

The gods were afraid of the warrior on his birth. While still within (the womb) they fettered him with a bond. The warrior thus is born fettered; if he were born not fettered he would continually slay his foes. If one desire of a warrior, 'May he be born not fettered, may he continually slay his foes', one should offer for him the offering for Indra and Brhaspati, for the warrior is connected with Indra, Brhaspati is the holy power (Brahman); verily by the holy power (Brahman) he frees him from the bond that fetters him. The sacrificial present is a golden bond; verily manifestly he frees him from the bond that fetters him.

ii. 4. 14.

a He is born ever new;
The banner of the days goeth before the dawns.
He appointeth their portion to the gods as he advanceth
The moon extendeth length of days.
b The drop which the Adityas make to swell,
The imperishable which the imperishable drink,
With that may king Varuna, Brhaspati,
The guardians of the world make us to swell.
c In the eastern quarter thou art king, O Indra
In the northern, O slayer of Vrtra, thou art slayer of foes
Where the streams [1] go, thou hast conquered;
On the south be the bull whom we invoke.
d Indra shall conquer, he shall not be conquered;
Over-lord among kings shall he rule;
In all conflicts shall he be a protector,
That he may be reverenced and honoured.
e His greatness surpasseth
Sky or earth or heaven;
Indra sole lord, hailed by all, in his home
Boisterous and brave, waxeth great for the conflict.
f We call on thee, O hero, in praise,
Like kine unmilked,
Lord [2] of this moving world, seeing the heavenly light,

Lord, O Indra, of what standeth.
g We call on thee,
We poets, to gain the prize;
Men call on thee, lord of heroes, O Indra, amongst foes,
On thee in the racing of the horse.
h If, O Indra, a hundred skies,
A hundred earths were thine,
Not a thousand suns could match thee at birth,
Nor the two worlds.
i Drink the Soma, O Indra; let it gladden thee,
(The Soma) which for thee, O lord of bays, the stone
Through the arms of the presser [3], like a horse well guided hath expressed.
k With Indra may splendid feasts be ours,
Rich in strength,

Wherewith we may rejoice in food.
l O Agni, thy pure.
m With the light.
n Thee, Jatavedas.

o Seven bays in thy chariot
Bear thee, O god Surya,
With hair of light, O wise one.
p The radiant countenance of the gods hath arisen,
The eye of Mitra, Varuna, and Agni;
He hath filled the sky, the earth, and the atmosphere;
Surya is the soul of that which moveth and standeth [4].
q May the All-gods who further right,
Who hearken to the call in due season,
Find pleasure in this proper drink.
r O ye All-gods, hear my invocation,
Ye that are in the atmosphere, ye that are in the sky;
Ye with Agni as your tongue, worthy of sacrifice,
Sit on this strew and rejoice.

PRAPATHAKA V

The New and Full Moon Sacrifices

ii. 5. 1.

a Viçvarupa, son of Tvastr, was the domestic priest of the gods, and the sister's son of the Asuras. He had three heads, one which drank Soma, one Sura, and one which ate food. He promised openly the share to the gods, secretly to the Asuras. Men promise openly the share to every one; if they promise any one secretly, his share is indeed promised. Therefore Indra was afraid (thinking), 'Such an one is diverting the sovereignty (from me).' He took his bolt and smote off his heads. (The head) which drank Soma [1] became a hazelcock; (the head) which drank Sura a sparrow; (the head) which ate food a partridge. He seized with his hand the guilt of slaying him, and bore it for a year. Creatures called out upon him, 'Thou art a Brahman slayer.' He appealed to the earth, 'Take a third part of my guilt.' She said, 'Let me choose a boon. I deem that I shall be overcome through digging. Let me not be overcome by that.' He replied, 'Before [2] a year is out it will grow up for thee.' Therefore before the year is out the dug-out portion of earth grows up again, for that was what she chose as a boon. She took a third of his guilt. That became a natural fissure; therefore one who has piled up a fire-altar and whose deity is faith should not choose a natural fissure, for that is the colour of guilt. He appealed to the trees, 'Take a third part of my guilt.' They said, 'Let us choose a boon. We deem that we shall be overcome through pruning [3]. Let us not be overcome by that.' He replied, 'From pruning shall more (shoots) spring up for you.' Therefore from the pruning of trees more (shoots) spring up, for that was what they chose as a boon. They took a third part of his guilt, it became sap; therefore one should not partake of sap, for it is the colour of guilt. Or rather of the sap which is red or which comes from the pruning one should not partake [4], but of other sap at will. He appealed to a concourse of women, 'Take the third of my guilt.' They said, 'Let us choose a boon; let us obtain offspring from after the menses; let us enjoy intercourse at will up to birth.' Therefore women obtain offspring from after the menses, and enjoy intercourse at will up to birth, for that was what they chose as a boon. They took a third of his guilt, it became (a woman) with stained garments; therefore one should not converse with (a woman) with stained garments [5], one should not sit with her, nor eat her food, for she keeps emitting the colour of guilt. Or rather they say, 'Woman's food is unguent, and

there fore one should not accept (from her) unguent, but anything else (can be accepted) at will.' The son born of intercourse with (a woman) with stained garments is accursed; (the son born) of intercourse in the forest is a thief; (the son born) of intercourse with a (woman) who turns away is shamefaced and retiring; (the son born) of intercourse with a woman bathing is fated to drown; (the son born) of one who
[6] anoints herself has a skin disease; (the son born) of one who combs her hair is bald and feeble; (the son born) of one who anoints (her eyes) is blind; (the son born) of one who cleans her teeth has dirty teeth; (the son born) of one who cuts her nails has bad nails; (the son born) of one who spins is a eunuch; (the son born) of one who weaves ropes is unrestrained; (the son born) of one who drinks from a leaf is drunken; (the son born) of one who drinks from a mutilated (vessel) is mutilated. For three nights he should keep a vow and should drink from his hand or from a perfect vessel, to guard his offspring.

ii. 5. 2.

Tvastr, his son being slain, offered Soma excluding Indra. Indra desired an invitation to the rite, but he did not invite him; (saying) 'Thou hast slain my son.' He made a disturbance of the sacrifice, and forcibly drank the Soma. The remains of it Tvastr cast upon the Ahavaniya (fire), (saying), 'Hail! wax great, Indra's foe.' In that he cast it (**avartayat**), Vrtra is Vrtra; in that he said, 'Hail! wax great, Indra's foe', therefore [1] Indra became his foe. He sprang into life and came into union with Agni and Soma. He grew on all sides an arrow(shot), he enveloped these worlds. Because he enveloped these worlds, therefore is Vrtra, Vrtra. Indra feared him. He ran up to Prajapati, (saying), 'A foe has sprung up for me.' He dipped his bolt and gave it to him, (saying), 'Slay with it.' He went against (him) with it. Agni and Soma said, 'Hurl it not [2]; we are within.' 'Ye are mine', he replied, 'come to me.' They asked for a share; he gave them at the full moon this offering for Agni and Soma on eleven potsherds. They said, 'We are bitten all round, and cannot come.' Indra produced from himself cold and fever heat; that was the origin of cold and fever heat. Him who knows thus the origin of cold and fever heat [3] neither cold nor fever heat slays. By them he led him on, and as he gaped Agni and Soma went forth from him. Then expiration and inspiration deserted him; skill is expiration, intelligence is inspiration; therefore one who gapes should say, 'Skill and intelligence (remain) in me'; verily he places

expiration and inspiration in himself and lives all his days. He, having called off the gods from. Vrtra offered at the full moon the oblation to the Vrtra slayer; they slay him at the full moon [4], but make him swell at the new moon; therefore verses are uttered at the full moon referring to the slaying of Vrtra, at the new moon referring to his increase. Having performed the oblation to the Vrtra slayer, he took his bolt and again went against (him). Sky and earth said, 'Hurl it not; he rests in us two.' They said, 'Let us choose a boon.' 'May I be adorned with the Naksatras', said yonder (sky); I May I be adorned with variegated things', said this (earth). Therefore yonder (sky) is adorned with the Naksatras, this (earth) with variegated things. He who knows thus the boon of sky and earth [5] attains a boon. Indra thus impelled by these two slew Vrtra. The gods having slain Vrtra said to Agni and Soma, 'Bear the offering for us.' They said, 'We two have lost our brilliance, our brilliance is in Vrtra.' They said, 'Who is there to go for it?' 'The cow', they said, 'The cow is the friend of all.' She said [6], 'Let me choose a boon; ye shall feed off both when they are in me.' The cow brought the (brilliance); therefore they feed off both things that are in the cow; ghee indeed is the brilliance of Agni, milk the brilliance of Soma. He who knows thus the brilliance of Agni and Soma becomes brilliant. The theologians say, 'What is the deity of the full moon (rite)?' He should reply, 'Prajapati; by means of it he established his eldest son, Indra.' Therefore they establish their eldest sons with wealth.

ii. 5. 3.

When Indra had slain Vrtra, his enemies threatened him. He saw this enemy-dispelling (oblation) to be offered subsequently at the full moon. He offered it, and with it drove away his enemies. In that the enemy-dispelling (oblation) is to be offered subsequently at the full moon, the sacrificer by it drives away his enemies. Indra, having slain Vrtra, lost the gods and his power. He saw the (offering) to Agni on eight potsherds at the new moon, and the curds for Indra [1]. He offered it, and by it he won the gods and his power. In that at the new moon there is (an offering) to Agni on eight potsherds, and curds for Indra, the sacrificer wins by it the gods and power. When Indra had slain Vrtra, his power and strength went into the earth; then the plants and roots were born. He ran up to Prajapati, (saying), 'Now that I have slain Vrtra, my power and strength
[2] have gone into the earth; then the plants and roots have been born.' Prajapati

said to cattle, 'Collect it for him.' The cattle collected it from the plants in themselves; they milked it. In that they collected it, has the collected oblation (**sammayya**) its name; in that they milked it, has fresh milk its name (**pratidhuk**). 'They have collected it; they have milked it; but it rests not in me', he said. 'Make it ready for him' [3], he replied. They made it ready for him; they made power and strength rest in him; verily the ready (milk) has its name (**çrta**). 'They have collected it; they have milked it; they have made it ready; but it does not impel me', he said. 'Make it curds for him', he replied. They made it curds for him; that impelled (**ahinot**) him; verily curds (**dadhi**) has its name. The theologians say, 'One should offer curds first, for curds is made first' [4]. One should disregard that and offer ready (milk) first; verily one places power and strength in him and later impels him by curds; and he proceeds in order (of production). If he curdles it with Putika plants or with bark, that is fit for Soma; if with jujubes, that is for the Raksases; if with rice grains, for the All-gods; if with rennet, for men; if with curds, that has Indra. He curdles it with curds [5] that it may have Indra. He curdles the remains of the Agnihotra, for the continuity of the sacrifice. Indra having slain Vrtra went to a great distance, thinking, 'I have sinned.' The gods sought to start him. Prajapati said, I He who first finds him will have the first share.' The Pitrs found him; therefore an offering is made to the Pitrs on the day before. He approached the new moon night; the gods met him, (saying), 'Our treasure to-day at home [6] dwells', for Indra is the treasure of the gods, and that is why the new moon night has its name (**amavasya**), 'home dwelling'). The theologians say, What is the deity of the Samnayya?' 'The All-gods', he should reply, for so the All-gods won that as their share.' Or rather he should reply, 'Indra, for it was in healing Indra that they won it.'

ii. 5. 4. The theologians say, 'He would indeed offer the new and full moon (sacrifices) who should offer them with Indra.' At the full moon there is the subsequent offering of the enemy-dispelling (oblation), and by it the full moon has Indra. There are curds for Indra at the new moon; verily the new moon has Indra. He who knowing thus offers,' the new and full moon sacrifices, offers them with Indra, and day after day it becomes better for him who has so sacrificed. What the gods did at the sacrifice, the Asuras did. The gods [1] saw this offering, one on eleven potsherds for Agni and Visnu, an oblation for Sarasvati, an oblation for Sarasvant; after performing the full moon (sacrifice) they offered this. Then the

gods prospered, the Asuras were defeated. He who has enemies should offer this offering after performing the full moon (sacrifice). With the full moon (sacrifice) he hurls the bolt at his enemy, with (the offering) to Agni and Visnu he appropriates the gods and the sacrifice of his enemy, his pairing cattle with (the offerings) to Sarasvati and Sarasvant. Whatever he has, all that [2] he appropriates. One should sacrifice at the full moon, if one has enemies, not at the new moon; having slain one's enemy one does not cause him to grow again. He who desires cattle should sacrifice with the Sakamprasthayiya. The man to whom they bring (any thing) in small measure is not himself pleased, and does not give to another. But he, to whom they bring in large measure, is himself pleased, and gives to another. One should offer in full and large measure; Indra then being pleased delights him with offspring and cattle. He offers with a wooden vessel, for an earthenware one does not hold the offering. It is of Udumbara wood [3]; the Udumbara is strength, cattle are strength; verily by strength he wins for him strength and cattle. One should not sacrifice to, Mahendra, if one is not prosperous. The prosperous are three; a learned (Brahman), a village headman, and a warrior. Their deity is Mahendra. He who sacrifices beyond his own deity loses his own deity, and does not obtain another, and becomes worse. For a year one should sacrifice to Indra, for the vow extends not beyond the year; verily [4] his own deity, being sacrificed to, kindles him with prosperity and he becomes richer. After the year he should offer a cake on eight potsherds to Agni, lord of vows; verily for a year Agni, lord of vows, causes him to take up the vow who has slain his foe (**vrtra**). Thereafter he may sacrifice at will.

ii. 5. 5.

No one who is not a Soma sacrificer should offer the Samnayya. For the milk of him who is not a Soma sacrificer is imperfect, and if one who is not a Soma sacrificer offers the Samnayya he is a thief and does wrong, and (his milk) is poured forth in vain. A Soma sacrificer only should offer the Samnayya. Soma is milk, the Samnayya is milk; verily with milk he places milk in himself. The moon deprives him of offspring and cattle, and makes his enemy wax great on whose sacrifice when offered it rises in the east [1]. He should divide the rice grains into three parts; the mean size he should make into a cake on eight potsherds for Agni, the giver, the largest lie should give as a mess to Indra, the bestower, the smallest

(he should give) as a mess in boiled (milk) to Visnu Çipivista. Agni thus generates offspring for him; Indra gives it in crease; Visnu is the sacrifice, and Çipi cattle; verily on the sacrifice and cattle he rests. He should not offer twice [2]. If he were to offer now with the first he would make a failure with the second; if with the second now, he would make a failure with the first; there is no offering at all and no sacrifice, for that cause a son is born shamefaced and retiring. One offering only should one make; a valiant son is born to him. One should disregard this and offer twice. With the first (offering) one grasps the mouth of the sacrifice, and sacrifices with the second. Verily one wins the gods with the first, power with the second; verily one conquers the world of the gods [3] with the first; the world of men with the second; he performs several forms of sacrifice. This offering is called 'the friendly'; for him there is in this world prosperity on whom the moon rises in the west after he hag sacrificed on that day. He who desires heaven should sacrifice with the Daksayana sacrifice. On the full moon he should offer the Samnayya; on the new moon he should sacrifice with clotted curds for Mitra and Varuna. On the full moon (the Soma) is pressed for the gods; during this half-month it is pressed forth for them, and a cow for Mitra and Varuna is to be slaughtered for them at the new moon. In that [4] he sacrifices on the day before, he makes the sacrificial enclosure. In that he drives away the calves, he metes out the seat and the oblation holder. In that he sacrifices, he produces with the gods the pressing day. He drinks for the half-month Soma in carouse with the gods. In that he sacrifices at the new moon with clotted curds for Mitra and Varuna, the cow which is slaughtered for the gods becomes his also. He mounts upon the gods in truth who mounts upon their sacrifice [5]. Just as a great man who has attained (fortune) desires (and does), so he does. If he misses the mark he becomes worse; if he does not, he remains the same. One who desires distinction should sacrifice with it, for this sacrifice has a razor edge, and swiftly he becomes holy or perishes. His vow is: he shall not speak untruth; be shall not eat meat; he shall not approach for all a woman; they shall not clean his raiment with cleansing stuff; for all these things the gods do not do.

ii. 5. 6.

The new and the full moon (sacrifices) are the chariot of the gods. He, who having offered the new and the full moon (sacrifices) Sacrifices with Soma, rests in the

chosen resting-place of the gods which is conspicuous for its chariot (tracks). The new and the full moons are the limbs and joints of the year; he who knowing thus offers the new and the full moon (sacrifices) thus unites the limbs and joints of the year. The new and the full moon are the eyes of the year; he who knowing thus offers the new and the full moon (sacrifices) thus sees with them along the world of heaven [1]. The new and the full moon are the striding of the gods; he who knowing thus offers the new and the full moon (sacrifices) steps in the striding of the gods. The new and the full moon are the path on which the gods fare; he who knowing thus offers the new and the full moon (sacrifices) mounts the path on which the gods fare. The new and the full moons are the bay steeds of the gods; he who knowing thus offers the new and the full moon (sacrifices) carries to the gods with their two bay steeds [2] the offering. The new and the full moon (sacrifices) are the mouth of the gods; he who knowing thus offers the new and the full moon (sacrifices) manifestly sacrifices in the mouth of the gods. He who offers the new and the full moon sacrifices possesses an oblation holder. He offers the Agnihotra morn and evening, he offers the new and the full moon (sacrifices); on every day (the Soma) of those who have oblation holders is pressed. By him who knowing thus offers the new and the full moon (sacrifices) regarding himself as possessiug an oblation holder, everything is given as on the strew. The gods [3] could not find the suitable day for the sacrifice. They purified the new and full moons; the new and the full moon (sacrifices) are these pure and sacrificial (days). He who knowing thus offers the new and the full moon (sacrifices) offers them as pure and sacrificial. One should not approach a woman on the new moon or the full moon night; if one were to do so, one would be impotent. The nights of the half-month were the wives of King Soma; of these be did not approach the new moon night and the full moon night [4]. They grasped him about, and illness seized him. 'Illness has seized the king'; that (saying) is the origin of the 'king's evil '. In that he became worse, that is (the origin) of the 'bad illness'; because he got it from his wives, that is (the origin) of the 'wife's disease' (Jayenya), him who knows thus the origin of these illnesses, these illnesses do not visit. He ran up to these two in reverence; they said, 'Let us choose a boon; let us be the appointers of portions for the gods [5]; from us let the gods be sacrificed to.' Therefore of the series of nights it is on the new and the full moon night that the gods are sacrificed to; for they are the appointers of portions for the gods. Men appoint portions to him who knows thus. Creatures slew hunger, man at once, the gods at the half-month, the Pitrs in a month, trees in a year. Therefore day by day men desire food, at the half-month the

gods are sacrificed to, every month offering is made to the Pitrs, in a year trees produce fruit. He who knows thus slays the enemy, hunger.

The Part of the Hotr at the New and Full Moon Sacrifices

ii. 5. 7.

The gods could not rest on the Rc or the Yajus. On the Saman only could they rest. He makes the noise 'Him'; verily he makes the Saman. He makes the noise 'Him'; where the gods rested, there he sets them in motion. He makes the noise 'Him'; this is the yoking of speech. He makes the noise 'Him'; thus the sacrificers produce offspring. He repeats the first (verse) thrice, the last thrice; verily he ties the end of the sacrifice [1] so that it may not slip. He repeats (it) continuously, for the continuity of the breaths and of food, and for the smiting away of the Raksases. The first he repeats is connected with the Rathantara (Saman), this world is connected with the Rathantara; verily he conquers this world. He divides it thrice; these worlds are three; verily he conquers these worlds. The last he repeats is connected with the Brhat (Saman); yonder world is connected with the Brhat; verily he conquers yonder world. 'Forward [2] your viands', he repeats, a verse which has not any indication (of its deity) and (therefore) is addressed to Prajapati. Prajapati is the sacrifice; verily he grasps the sacrifice as Prajapati. 'Forward your viands', he repeats; viands are food; verily he wins food. 'Forward your viands', he repeats; therefore seed is deposited in front. 'O Agni, come hither for the feast', he repeats; therefore offspring are born at the back. 'Forward your viands', he repeats [3]; 'viands' are the months, 'heavenwards' are the half-months, 'rich in the oblation' are the gods, 'full of butter' is the cow, 'he goes to the gods' (that is) the sacrifice, 'desirous of favour ' is the sacrificer. 'Thou art this, thou art this', (with these words) he wins the dear abode of the sacrifice. If he desire for a man, 'May he live all his days', he should repeat for him 'Forward your viands', and then continuously the next half-verse of 'Agni, come hither to the feast' [4]. Verily by expiration does he make steadfast his inspiration, and he lives all his days. He, who knows the elbow of the Samidhenis, puts his enemy in his elbow. He joins the half-verses; this is the elbow of the Samidhenis; he who knows thus puts his foe in his elbow. The Samidhenis were brought out by Rsi after Rsi; if they were not connected together, they would go away from the sacrificer's offspring and cattle. He unites the half-verses; verily he connects them together, and being so connected and

secured they yield him all his desires.

ii. 5. 8.

Without a Saman there is no sacrifice. 'O Agni, come hither for the feast', he says; this is the character of the Rathantara. 'Thee with the kindling-sticks, O Angiras', he says; this is the character of the Vamadevya. 'The great and powerful one, O Agni', he says. This is the character of the Brhat. In that he repeats this Trca, he makes the sacrifice have Samans. Agni was in yonder world, the sun in this; these worlds were disturbed [1]. The gods said, 'Let us change them about.' (Saying), 'O Agni, come hither for the feast', they placed Agni in this world, and (saying),'The great and powerful one, O Agni', they placed the sun in yonder world. Then indeed these worlds became calm. In that he repeats (it) thus, (it serves) for the calming of these worlds; these worlds become calm for him who knows thus. He repeats fifteen Samidhenis [2]. The nights of the half-month are fifteen; the year is made up of half-months. There are three hundred and sixty syllables in the Samidhenis; there are as many nights in the year; verily by syllables he obtains the year. Nrmedha and Paruchepa had a theological dispute (and said), 'Let us generate fire in the dry wood (to see) which of us two is the more of a theologian.' Nrmedha spoke; he generated smoke. Paruchepa spoke; he generated fire. 'O Rsi', he said, [3], 'seeing that our knowledge is equal, how didst thou generate fire and not I?' 'I know the character of the Samidhenis', he replied. The character of the Samidhenis is the quarter-verse which is repeated with the word 'ghee' in it. 'Thee with the kindling-sticks, Angiras', he says; verily he generates light in the Samidhenis. They are feminine in that they are Rc (verses), they are feminine in that they are Gayatri (verses), they are feminine in that they are Samidhenis. He repeats a verse with the word 'Male' in it [4]. By it he gives them a husband, makes them possess Indra, and mates them. Agni was the messenger of the gods, Uçanas Kavya of the Asuras. They went to question Prajapati; he turned away (from Uçanas) (with the words). 'Agni as messenger we choose.' Then the gods prospered, the Asuras were defeated. The man for whom, knowing thus, he repeats, 'Agni as messenger we choose, prospers himself, his enemy is defeated. He repeats a verse with the word 'imperishable'; verily by it he causes his enemy to perish [5]. 'The flaming locked, him we adore', he says; that is purifying; verily with it he makes pure the sacrificer. 'Thou art lit, O Agni, worshipped', he says; verily he places around a barrier that

may not be climbed. If he were to add anything further, it would be just as when (a libation) falls outside the barriers. There are three Agnis, the oblation bearer of the gods, the bearer of the offering of the Pitrs, the guardian of the Asuras. They repeat, 'Me will he choose, me' [6]. 'Choose ye the bearer of the oblation', he says; 'let him choose him who is of the gods. He chooses one of a Rsi's family; verily he departs not from the connexion, (and so it serves) for continuity. He chooses, beginning at the further end, in order of descent; therefore the Pitrs drink after men in order of descent, beginning at the further end.

ii. 5. 9.

'O Agni, thou art great', he says, for Agni is great. 'O Brahman', he says, for he is a Brahman. 'O Bharata',' he says, for he bears the sacrifice to the gods. 'Kindled by the gods', he says, for the gods kindled him. 'Kindled by Manu', he says, for Manu kindled him after the gods. 'Praised by the Rsis', he says, for the Rsis praised him. 'Rejoiced in by sages', he says [1], for learned people are sages. 'Celebrated by the poets', he says, for learned people are the poets. 'Quickened by the holy power (Brahman)', he says, for he is quickened by the holy power (Brahman). 'With ghee offering', he says, for ghee is his dearest offering. 'Leader of the sacrifices', he says, for he is the leader of the sacrifices. 'Charioteer of the rites', he says, for he is the chariot of the gods. 'The Hotr unsurpassed', he says, for no one surpasses him [2]. 'Surpassing, bearing the oblation', he says, for he surpasses all. 'The mouth dish, the ladle of the gods', he says, for he is the ladle of the gods. 'The bowl from which the gods drink', he says, for he is the bowl from which the gods drink. 'O Agni, like a felly the spokes, thou dost surround the gods', he says, for he surrounds the gods. If he were to say, 'Bring hither the gods to the pious sacrificer', he would produce an enemy for him [3].2 'Bring hither the gods to the sacrificer', he says; verily with that be makes the sacrificer to grow great. 'O Agni, bring Agni hither, bring Soma hither', he says; verily he summons the gods in order. 'Bring hither the gods, O Agni; and sacrifice to them with a fair sacrifice, O Jatavedas', he says; verily he quickens Agni, and quickened by him he bears the oblation to the gods. 'Agni the Hotr' [4], he says; Agni is the Hotr of the gods; him he chooses who is the Hotr of the gods. 'We are', he says; verily he makes himself attain reality. 'Fair be to thee the deity, O sacrificer', he says; verily he invokes this blessing (on him). If he were to say 'Who hast chosen Agni as Hotr', he would surround the sacrificer with Agni

on both sides, and he would be liable to perish. The ladle has the sacrificer for its deity, the Upabhrt the enemy as its deity [5]. If he were to say two as it were, he would produce an enemy for him. 'Take, Adhvaryu, the spoon (**sruc**) with ghee', he says; verily by it he causes the sacrificer to wax great. 'Pious', he says, for he aids the gods, 'With all boons', he says, for he aids all. 'Let us praise the gods worthy of praise; let us honour those worthy of honour; let us sacrifice to those worthy of sacrifice', he says. Those worthy of praise are men; those worthy of honour are the Pitrs; those worthy of sacrifice are the gods; verily he sacrifices to the deities according to their portions.

ii. 5. 10.

In the case of a Rajanya let him repeat the Trcas thrice three other sorts of men are there besides the warrior, the Brahman, Vaiçya and Çudra; verily he makes them obedient to him. He should repeat fifteen (Samidhenis) in the case of a Rajanya; the Rajanya is fifteenfold; verily he makes him find support in his own Stoma. Let him surround it with a Tristubh; the Tristubh is power, the Rajanya sacrifices in desire of power; verily by the Tristubh he secures power for him. If he desires [1], 'May there be splendour', he should surround it with a Gayatri, the Gayatri is splendour; verily there is splendour. He should repeat seventeen for a Vaiçya; the Vaiçya is seventeenfold; verily he makes him find support in his own Stoma. He should surround it with a Jagati; cattle are connected with the Jagati, the Vaiçya sacrifices in desire of cattle; verily by the Jagati he secures cattle for him. He should repeat twenty one for one who desires support; the Ekavinça is the support of the Stomas; (verily twenty-one serve) for support [2]. He should repeat twenty-four for one who desires splendour: the Gayatri has twenty-four syllables, splendour is the Gayatri; verily by the Gayatri he secures splendour for him. He should repeat thirty for one who desires food; the Viraj has thirty syllables, the Viraj is food; verily by the Viraj he secures food for him. He should repeat thirty-two, for one who desires support; the Anustubh has thirty-two syllables, the Anustubh is the support of the metres; (verily thirty-two serve) for support. He should repeat thirty-six for one who desires cattle; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he secures cattle for him [3]. He should repeat forty-four for one who desires power, the Tristubh has forty-four syllables, the Tristubh is power; verily by the Tristubh he secures power for him. He should repeat forty-eight for one who desires cattle; the Jagati

has forty-eight syllables, cattle are connected with the Jagati; verily with the Jagati he secures cattle for him. He should repeat all the metres for one who makes many sacrifices, for all the metres are won by him who makes many sacrifices. He should repeat indefinitely to win that which is not definite.

ii. 5. 11.

The thread is worn around the neck for men, over the right shoulder for the Pitrs, over the left for the gods. He puts it over the left shoulder; verily he makes the mark of the gods. He repeats standing, for standing he speaks more audibly. He repeats standing, to conquer the world of heaven. He sacrifices sitting; verily he finds support in this world. In that he repeats in the Krauñca, note, that is connected with the Asuras, in the low note, that is connected with men, in the intermediate note, that is connected with the gods. One should repeat in the intermediate note, to secure the gods. Clever indeed [1] were the Hotrs of old; there fore the ways were held apart, and the paths did not conflict. One foot should be within the sacrificial altar, the other outside; then he repeats, to hold the ways apart and to avoid conflict of the paths. Then does he win the past and the future, the measured and the unmeasured does he win, domestic and wild cattle both does he win [2]; verily also the world of the gods and the world of men he conquers.

The gods having repeated the Samidhenis could not see the sacrifice. Prajapati in silence performed the sprinkling of the butter. Then indeed did the gods see the sacrifice. In that he silently sprinkles, (it serves) to light up the sacrifice. Verily also he anoints the kindling-sticks. He who knows thus becomes soft. Verily also he delights them. He delights in offspring and cattle [3] who knows thus. If he were to sprinkle with one (verse), he would delight one; if with two, (he would delight) two; if with three, he would make (the offering) go beyond (all others). He sprinkles (repeating the verse) in the mind, for what is imperfect is made perfect by mind. He sprinkles across so as not to make a failure. Speech and mind disputed; 'I will bear the offering to the gods', speech said; 'I to the gods', mind said. They went to question Prajapati; he said [4], Prajapati, 'Thou art the messenger of mind, for what one thinks of in the mind, one utters in speech'. 'Then assuredly they will not sacrifice to you with speech', said (speech). Therefore in the mind they offer to Prajapati, for Prajapati is, as it were, the mind; (verily it serves) to obtain Prajapati.

He rubs the enclosing-sticks; verily he purifies them. (He rubs) the middle one thrice; the breaths are three; verily he conquers the breaths. (He rubs) the southern one thrice; these worlds are three [5]; verily he conquers these worlds. (He rubs) the northern one thrice; three are the paths leading to the gods; verily he conquers them. Thrice he fans (the fire); the worlds of the gods are three; verily he conquers the worlds of the gods. They make twelve; the year has twelve months; verily he delights the year; verily also he brings up the year for him, to gain the world of heaven. He sprinkles; the world of heaven is as it were secret [6]; verily he makes the world of heaven resplendent for him. He sprinkles straight, for the breath is as it were straight. He sprinkles continuously, for the continuity of the breaths and of food and for the smiting away of the Raksases. If he desire of a man, 'May he be likely to perish', he should sprinkle crookedly for him; verily he leads his breath crookedly from him, and swiftly he perishes. The sprinkling is the head of the sacrifice, the ladle is the body [7]. Having sprinkled, he anoints the ladle; verily he places the head of the sacrifice on its body. Agni was the messenger of the gods, Daivya of the Asuras; they went to question Prajapati. Prajapati spake to a Brahman (saying), 'Explain the phrase, "Make announcement"', 'Hearken to this, O ye gods', he said; 'Agni the god is the Hotr', (he said). He chose him of the gods. Then the gods [8] prospered, the Asuras were defeated. The man, who knows thus and for whom they chose his list of ancestors, prospers himself, his enemy is defeated. If a Brahman and a non-Brahman have a litigation, one should support the Brahman; if one supports the Brahman, one supports oneself; if one opposes the Brahman, one opposes oneself therefore one should not oppose a Brahman.

ii. 5. 12.

a Life to thee. b Life-giving, O Agni, c Swell up. d Together thee. e Thy wrath. f The uppermost. g Forward, O goddess. h From the sky to us. i O Agni and Visnu. k O Agni and Visnu. l This for me, O Varuna. m To thee for that I go. n Upwards that.

o The radiant.

p The child of the waters hath mounted the lap
Of the devious ones, rising up and clothed in the lightning;
Bearing his highest greatness
The golden-coloured young ones go about.
q Some [1] meet, some go up,

The streams fill their common stall;
Round the pure shining son of the waters
The pure waters stand.
r The austere maidens, go around the youth;
The waters, making him clean;
Agni shineth forth with pure radiance with wealth,
Unkindled, butter-clad in the waters.
s I seek the help
Of Mitra and Varuna, joint kings;
May they be gracious to such as I.
t O Indra and Varuna, grant ye great protection
To our tribe, our people, for the sacrifice [2]
May we conquer in battle the evil-minded,
Him who is fain to overpower the man who long sacrificeth.
u To us, O Mitra and Varuna.
v Forth your arms.
w O Agni, do thou, wise one,
Appease by sacrifice for us the wrath of Varuna;
Best sacrificer, best of bearers, radiant,
Free us from every foe.
x Do thou, O Agni, be nearest to us,

Closest to help, at the dawning of this dawn;
Appease for us by sacrifice Varuna [3], bestowing (on him);
Show thy mercy and be ready to hear our call.
y Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Puru in battle,
Hath shone forth, the heavenly guest, propitious for us.
z I sacrifice to thee, I cast forward my prayer to thee,
That thou mayst be invoked at our invocation;
Thou art like a well in the desert,
Thou, O Agni, to the man eager to worship, O ancient king [4].
aa With his lustre.
bb With light.
cc Agni, with thy front,

Burn the sorceresses,
Shining in the broad dwellings.
dd Thee of fair face, of fair look, the rapid one,
The wiser, let us ignorant people follow;
Let him sacrifice who knoweth all the ways,
Let him proclaim the oblation among the immortals.
ee To the freer from trouble.
ff Which hath entered me.
gg Away for us, O Indra.
hh O Indra, might.
ii Powers, O Çatakratu.
kk To thee hath been given.

PRAPATHAKA VI

The New and Full Moon Sacrifices

ii. 6. 1.

He offers to the kindling-sticks; verily he wins spring among the seasons. He offers to Tanunapat; verily he wins the hot season. He offers to the oblations; verily he wins the rains. He offers to the sacrificial strew, verily lie wins autumn. He offers with the cry of 'Hail!'; verily he wins the winter. Therefore in winter animals over which the cry of 'Hail!' is raised perish. He offers to the kindling-sticks; verily he wins the dawns of the goddesses. He offers to Tanunapat; verily he wins the sacrifice [1]. He offers to the oblations; verily he wins cattle. He offers to the sacrificial strew; verily he wins offspring. He takes (the oblation) from the Upabhrt. The oblation is brilliance, the sacrificial strew off spring; verily he places brilliance in offspring. He offers with the cry of 'Hail!'; verily he wins speech. They make up ten, the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. He offers to the kindling-sticks; verily he finds support in this world. He offers to Tanunapat [2]; verily in the sacrifice and in the atmosphere he finds support. He offers to the oblations; verily in cattle he finds support. He offers to the sacrificial strew; verily he finds support in the paths that lead to the gods. He offers with the cry of 'Hail!'; verily he finds support in the world of heaven. So many are the worlds of the gods; verily in them in order he finds support. The gods and the

Asuras contended as to these worlds. The gods by the fore-sacrifices drove the Asuras away from these worlds; that is why the fore-sacrifices [3] are so called. He for whom knowing thus are offered the fore-sacrifices, drives his enemy away from these worlds. He offers stepping near, for conquest. He who knows the pairing of the fore sacrifices is propagated with offspring, with cattle, with pairings. He offers to the kindling-sticks as many, to Tanunapat as one, and that makes a pair. He offers to the kindling-sticks as many, to the sacrificial strew as one, and that makes a pair. That is the pairing of the fore-sacrifices. He who knows thus [4] is propagated with offspring, with cattle, with pairings. These deities were not sacrificed to by the gods; then the Asuras were fain to harm the sacrifice. The gods divided the Gayatri, five syllables in front and three behind. Then the sacrifice was protected, and the sacrificer. In that the fore- and after-sacrifices are offered, protection is afforded to the sacrifice and to the sacrificer, for the overcoming of the enemy. Therefore a covering is larger in front and smaller behind. The gods thought that the sacrifice must be completed (in the fore-sacrifice) before the Raksases [5] with the cry of 'Hail!' They completed it with the cry of 'Hail!' in the fore-sacrifices. They split the sacrifice who complete it with the cry of 'Hail!' in the fore-sacrifices. Having offered the fore sacrifices he sprinkles the oblations, for the continuity of the sacrifice; then verily he makes the oblation, and then he proceeds in order. The fore-sacrifices are the father, the after-sacrifices the son; in that having offered the fore-sacrifices he sprinkles the oblations, the father makes common property with the son [6]. Therefore they say, who know it or who know not, 'How is it the son's only, how is the father's common?' That which spills when the fore-sacrifices are offered is not really spilt. The Gayatri conceives through it, and produces offspring and cattle for the sacrificer.

ii. 6. 2.

The two portions of the oblation are the eyes of the sacrifice. In that he offers the two portions of the oblation, he inserts the two eyes of the sacrifice. He offers in the front place; therefore the eyes are in front. He offers evenly; therefore the eyes are even. By Agni the sacrificer discerns the world of the gods, by Soma the world of the Pitrs; in the north part he offers to Agni, in the south to Soma, for these worlds are thus, as it were, to illumine these worlds. Agni and Soma are the kings of the gods [1]. They are sacrificed to between the gods, to separate the gods.

Therefore men are separated by the king. The theologians say, 'What is it that the sacrificer does in the sacrifice to support both those animals which have incisors on one side only and those which have incisors on both?' When he has repeated a Rc, he makes an offering of the portion of the oblation with the **jusana** formula; by that means he supports those with incisors on one side only. When he has repeated a Rc, he makes an offering of the sacrificial food (**havis**) with a Rc; by that means he supports those with incisors on both sides. The Puronuvakya contains the word 'head'; verily he makes him head of his peers [2]. He offers with averse containing the word 'team' (**niyut**); verily he appropriates (**ni-yu**) the cattle of his enemy. Keçin Satyakami said to Keçin Darbhya, 'The seven-footed Çakvari I shall use for thee at the sacrifice to-morrow, by whose strength one defeats the enemies that have arisen and those that shall be, by the first half of whose strength the ox feeds, by the second half the cow.' The Puronuvakya is marked in front; verily he defeats the enemies that have arisen; the Yajya is marked behind [3]; verily he defeats the enemies that shall be. The Puronuvakya is marked in front; verily he places light in this world; the Yajya is marked behind; verily he places light in yonder world. Full of light become these worlds to him who knows thus. The Puronuvakya, is marked in front; therefore the ox feeds with the first half. The Yajya is marked behind; therefore the cow feeds with the second half. Him who knows thus these two enjoy. The oblation is a bolt, the portions of the oblation are a bolt [4], the Vasat call is a bolt; thus forges be a threefold bolt and hurls it at his foe, so as not to make a failure. He utters the Vasat call in anger, to lay low his foe. The Puronuvakya is the Gayatri, the Yajya the Tristubh; verily he makes the ruling class dependent on the priestly class; therefore the Brahman is the chief. The chief he becomes who knows thus. He proclaims him with the Puronuvakya, leads him forward with the Yajya, and makes him go with the Vasat call. He takes him with the Puronuvakya, he gives him with the Yajya, and [5] establishes him with the Vasat call. The Puronuvakya has three feet; these worlds are three; verily he finds support in these worlds. The Yajya has four feet; verily he wins four footed cattle. The Vasat call has two syllables, the sacrificer has two feet; verily afterwards he finds support in cattle. The Puronuvakya is the Gayatri, the Yajya, the Tristubh, and this is the sevenfooted Çakvari. Whatever the gods were fain to do by it, that they were able to do; he who knows thus can do whatever he is fain to do.

ii. 6. 3.

Prajapati assigned the sacrifices to the gods. He placed in himself the oblation. The gods said to him, 'The oblation is the sacrifice; let us have a share in it.' He said, 'Lot them offer to you the portions of the oblation, let them pour out (a layer), let them sprinkle (it).' Therefore they offer the portions of the oblation, they pour out (a layer), and sprinkle (it). The theologians say, 'For what reason are the other offerings worn out, but the oblation fresh?' He should reply, 'Because it is Prajapati's [1], for Prajapati is of the gods the fresh one.' The metres ran away from the gods (saying), 'We will not bear the offering, if we have no share.' They kept for them (the offering) divided into four parts, for the Puronuvakya, the Yajya, the deity, the Vasat call. In that he offers (the offering) in four parts, he delights the metres, and they delighted by him carry the offering to the gods. The Angirases were the last to go hence to the world of heaven. The Rsis came to the place of sacrifice; they [2] saw the sacrificial cake creeping about, having become a tortoise. They said to it, 'Be firm for Indra; be firm for Brhaspati: be firm for the All-gods.' It did not become firm. They said to it, 'Be firm for Agni.' It became firm for Agni. In that (the cake) for Agni on eight potsherds is unmoved at the full and at the new moon, (it serves) to conquer the world of heaven. They said to it, 'How hast thou been left?' 'I have not been anointed', he said, 'just as an axle not anointed [3] goes wrong, so I have gone wrong.' After anointing it above, he anoints it below, to gain the world of heaven. He spreads (the cake) on all the fragments; so many cakes does he conquer in yonder world. That which is burnt belongs to Nirrti, that which is not cooked to Rudra, that which is cooked to the gods. Therefore one should cook it, without burning it, for the gods. He covers it with ashes; therefore the bones are clothed with flesh. He covers it with the bunch of grass; therefore [4] the head is covered with hair. The offering which is cooked without being sprinkled has fallen from this world, but has not reached the world of the gods. He sprinkles it before covering it; verily he makes it go among the gods. If one fragment were lost, one month of the year would be omitted, and the sacrificer would perish. If two were lost, two months of the year would be omitted, and the sacrificer would perish. He counts before covering, to guard the sacrificer [5]. If it be lost, be should make an offering on two potsherds to the Açvins, and on one potsherd to sky and earth. The Açvins are the physicians of the gods; verily by them he heals it. Then is offered an offering on one potsherd to sky and earth; in them is lost what is lost; verily in them he finds it, (and it serves) for support.

ii. 6. 4.

(Saying) 'On the impulse of the god Savitr thee', he takes the sword, for impelling. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraint. 'Thou art a hundred-edged, of the tree, slayer of the foe', he says; verily he sharpens the bolt, being about to hurl it at his enemy. He throws away the grass with a Yajus. The earth is the size of the altar; verily he deprives his enemy of so much of that [1]. Therefore they do not deprive one who has no share. He throws it away thrice; these worlds are three; verily he excludes him from these worlds. He throws it silently a fourth time; verily he excludes him from the unmeasured. He uproots it; verily what of it is impure he cuts off. He uproots it; therefore the plants perish. He cuts the root; verily he cuts the root of the enemy. If dug too deep, it has the Pitrs for its deity; so much does he dig as is measured [2] by Prajapati as the mouth of the sacrifice. He digs until (he reaches) support; verily he causes the sacrificer to reach support. He makes it higher on the south; verily he makes it the form of the sacrificial ground. He makes it full of loose earth; loose earth is offspring and cattle; verily he makes him full of offspring and cattle. He performs the second drawing of a boundary. The earth is the size of the altar; verily having excluded his enemy from so much of it, he performs the second drawing of a boundary for himself. Cruelly he acts [3] in making an altar. (With the words) 'Thou art the holder, thou art the self holder', it is made smooth, for healing. He places the sprinkling waters; the waters are Raksas-slaying; (verily they serve) for slaying the Raksases. He places them in the path made by the sword, for the continuity of the sacrifice. He should think of any one whom he hates; verily does he inflict trouble upon him.

ii. 6. 5.

The theologians say, 'Thou hast sprinkled the offerings with water; but the waters with what?' 'With the holy power (Brahman)', he should say, for verily he sprinkles the offerings with water, and the waters with the holy power (Brahman). He sprinkles the kindling-wood and the sacrificial strew; verily he makes it pure. He sprinkles the altar, the altar was rough, hairless, and impure; verily he makes it pure. 'To the sky thee, to the atmosphere thee, to earth thee', (with these words) he

places the sacrificial strew and sprinkles it [1]; verily he sprinkles it for these worlds. Cruelly indeed does he act in that he digs. He pours down the waters, for healing. He takes the bunch in front; verily he makes it the chief. He takes so much as is measured by Prajapati as the mouth of the sacrifice. He spreads the sacrificial strew, the sacrificial strew is offspring, the altar is the earth; verily he places offspring on the earth. He strews it so as not to be very discernible; verily he makes him not very discernible by offspring and cattle [2]. He puts the bundle over the sacrificial strew, the strew is offspring, the bundle the sacrificer; verily he makes the sacrificer superior to the non-sacrificer. Therefore the sacrificer is superior to the non-sacrificer. He puts (grass) between, for separation. He anoints it; verily he makes it into an offering and causes it to go to the world of heaven. He anoints it in three places; these worlds are three; verily he anoints it for these worlds. He does not break off (its edges); if he were to break them off, it would not go aloft for the sacrificer. He pushes it upwards as it were [3], for the world of heaven is upwards as it were. He depresses it; verily he brings down rain for him. He should not put forward the points too much; if he were to do so, there would be a violent torrent to destroy the Adhvaryu. He should not throw it (so that the roots are) in front. If he were to do this, he would thrust the sacrificer from the world of heaven. He puts it forward (with its points) to the east; verily he makes the sacrificer go to the world of heaven. He should not spread (the bunch) in all directions. If he were to spread (it) in all directions [4], a daughter would be born to him. He strews it upwards, for upwards is as it were connected with a man; verily a male child is born to him. If he were to smooth it with the sword or the poking-stick, that would be his ruin. He smooths it with his hand, for the protection of the sacrificer. The theologians say, 'What in the sacrifice is the sacrificer' 'The bundle' (is the reply). 'Where in it is the world of heaven?' 'The Ahavaniya (fire)' he should reply. In that he puts the bundle on the Ahavaniya, he makes the sacrificer [5] go to the world of heaven. The sacrificer is rent in that they smooth the bundle; he throws the strew along after it, for calming. The Adhvaryu has no support, and he is liable to be seized by shivering. (With the words), 'Thou art firm (**dhruva**)', he strokes it; the Dhruva is this (earth); verily he finds support in it, and shivers not. 'Has he gone, O Agnidh? he says. If (the Agnidh) were to say, 'Agni has gone?' he would make Agni go into the fire, and exclude the sacrificer from the world of heaven. So he should say only 'Has he gone?' Verily he makes the sacrificer go to the world of heaven.

ii. 6. 6.

Agni had three elder brothers; they perished while carrying the offering to the gods. Agni was afraid, 'Thus indeed will this one fall on misfortune.' He ran away, and entered the waters. The gods sought to start him up. The fish proclaimed him, and he cursed it, 'At Pleasure may they slay thee, since thou hast proclaimed me.' So they slay the fish at pleasure, for he is cursed [1]. They found him; they said, 'Come to us, and carry the offering for us.' He said, 'Let me choose a boon; whatever of the offering when it is taken (in the ladle) falls outside the enclosing-sticks, let that be the share of my brothers.' There fore whatever of the offering when it is taken falls outside the enclosing sticks is their share; verily by it he delights them. He puts the enclosing sticks around, to smite away the Raksases. He makes them touch [2], so that the Raksases may not creep through. He puts none in front, for the sun rises in front and smites away the Raksases. He places the two kindling-sticks upright, for upwards they smite away the Raksases. (He places) one with a Yajus, the other in silence, to make a pair. He places two, the sacrificer has two feet, for support. The theologians say, 'He indeed would be a sacrificer who should be the stronger for a failure in the sacrifice.' (The words), 'To the lord of earth hail! To the lord of the world, hail! To the lord of creatures [3] hail! ' he should pronounce over the spilt (offering). Thus by a failure in the sacrifice he becomes stronger, for he delights more gods (than usual). There is sameness in the sacrifice, in that there are two sacrificial cakes (offered) in order. Between them he offers the silent sacrifice, to break the sameness and to make a pair. Agni was in yonder world, Yama in this. The gods said, 'Come, let us interchange them'; with food the gods invited Agni [4], with the kingdom the Pitrs Yama; therefore is Agni the food-eater of the gods, Yama the king of the Pitrs; he who knows thus obtains the kingdom and food. To him they gave that share which they cut off for Agni Svistakrt. In that he cuts off a share for Agni Svistakrt, he gives Rudra a share. He cuts off one in each case, for Rudra is one as it were. He cuts off from the north part, for this is Rudra's [5] quarter; verily he appeases Rudra in his own quarter. He sprinkles it twice, to make it divided into four. The former offerings are cattle, Agni is Rudra here; if he were to pour over the former offerings, he would give Rudra cattle, and the sacrificer would be without cattle. He offers leaving the former oblations aside, to protect the cattle.

The Part of the Hotr in the New and Full Moon Sacrifice

ii. 6. 7.

Manu desired what of earth was sacrificial. He found the poured out ghee. He said, 'Who is able to produce this also at the sacrifice?' Mitra and Varuna said, 'We are able to produce the cow.' Then they set the cow in motion. Wherever she stepped, there ghee was pressed out; therefore she is called ghee-footed; that is her origin. 'The Rathantara is invoked with the earth', he says [1]. The Rathantara is this (earth); verily he invokes her with food. 'The Vamadevya is invoked with the atmosphere', he says. The Vamadevya, is cattle; verily he invokes cattle with the atmosphere. 'The Brhat is invoked with the sky', he says. The Brhat is connected with food; verily he invokes food with the sky. ' The seven Hotras are invoked', he says; verily he invokes the Hotras. 'The cow is invoked with the bull', he says [2]; verily he invokes a pair. 'The friend food is invoked', he says; verily he invokes the Soma drink. 'It is invoked; ho!' he says; verily he invokes the self, for the self is the best of those invoked. He invokes food, food is cattle; verily he invokes cattle. He invokes four, for cattle are four-footed. 'Offspring of Manu', he says, for Manu first saw her [3]. 'Ghee-footed', he says. Because ghee was pressed out of her foot, therefore be says thus. 'Of Mitra and Varuna', he says, for Mitra and Varuna set her in motion. 'The Brahman, god made, is invoked', he says; verily he invokes the Brahman. 'The divine Adhvaryus are invoked, the human are invoked', he says; verily he invokes the gods and men. 'Who shall help this sacrifice and make the lord of the sacrifice prosper', he says [4]; verily he invokes a blessing for the sacrifice and the sacrificer. 'Sky and earth are invoked', he says; verily he invokes sky and earth. 'Born of yore, the righteous', he says, for they were born of yore and are righteous. 'Divine, with gods for children', he says, for they are divine and have gods for children. 'Invoked is this sacrificer', he says; verily he invokes the sacrificer. 'Invoked in the highest sacrifice, invoked in the greater offering, invoked in the divine abode' [5], he says. The highest sacrifice is offspring, the greater offering is cattle, the divine abode is the world of heaven. (With the words), 'Thou art this; thou art this', he invokes the dear abode of the sacrifice. 'All that is dear to it is invoked', he says; verily not vainly does he invoke.

ii. 6. 8.

Food is cattle, he takes it himself; verily by himself he fills his desires of cattle, for no one else can grant him his desire of cattle. 'Thee offered to the lord of speech I eat', he says; verily he delights speech with a share. 'Thee offered to the lord of the Sadas I eat', he says, for completion.' (The food) is divided. in four; what is divided in four is the offering, what is divided in four is cattle; if the Hotr were to eat it, the Hotr would [1] experience misfortune; if he were to offer it in the fire, he would give the cattle to Rudra, and the sacrificer would be without cattle. 'Thee offered to the lord of speech I eat', he says; verily secretly does he offer it. 'Thee offered to the lord of the Sadas', he says, for completion. They eat; they eat at a suitable moment; he gives a sacrificial gift; at a suitable moment be gives a gift. They cleave the sacrifice [2], if they eat in the middle. They purify it with water; all the gods are the waters; verily they connect the sacrifice with the gods. The gods excluded Rudra from the sacrifice; he pierced the sacrifice, the gods gathered round it (saying), 'May it be right for us.' They said, 'Well offered will this be for us, if we propitiate him.' That is why Agni is called the 'well offerer' (*svistakrt*). When it was pierced (by him) [3] they cut off (a piece) of the size of a barleycorn; therefore one should cut off (a piece) the size of a barleycorn. If one were to cut off more, he would confuse that part of the sacrifice. If he were to make a layer and then to sprinkle, lie would make it swell on both sides. He cuts it off and sprinkles it; there are two operations; the sacrificer has two feet, for support. If he were to transfer it (to the Brahman) crosswise, he would pierce the unwounded part of the sacrifice; lie transfers it in front; verily he transfers it in the proper way. They transferred it for Pusan [4]. Pusan having eaten it lost his teeth; therefore Pusan has pounded food for his share, for he has no teeth. The gods said of him, 'He has lost (his teeth), he is not fit for the offering.' They transferred it to Brhaspati. Brhaspati was afraid, 'Thus indeed will this one fall on misfortune.' He saw this Mantra; 'With the eye of the sun I gaze on thee', he said, for the eye of the sun harms no one [5]. He was afraid, 'It will harm me as I take it.' 'On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan I take thee', he says; verily, impelled by Savitr, he took it with the holy power (Brahman) and with the gods. He was afraid, 'It will harm me as I eat.' 'Thee with the mouth of Agni I eat', he said, for nothing harms the mouth of Agni. He was afraid [6], 'It will harm me when I have eaten.' 'With the belly of the Brahman', he said, for nothing harms the belly of the Brahman. 'With the holy power (Brahman) of Brhaspati', (he said), for he is fullest of the holy power (Brahman). The breaths indeed depart from him who

eats this offering; by purifying it with water he grasps the breaths; the breaths are ambrosia, the waters ambrosia; verily he summons the breaths according to their places.

ii. 6. 9.

He takes a portion for the Agnidh; verily he delights the seasons whose mouth is Agni. He takes a kindling-stick, for the support of the subsequent offerings; verily he pours on that which has a kindling stick. He rubs the enclosing-sticks; verily he purifies them. He rubs each once, for the sacrifice there is as it were turned away. It makes up four, cattle are four-footed; verily he wins cattle. 'O Brahman, will we set out?' he says; there indeed is the sacrifice placed [1], where the Brahman is; where the sacrifice is placed, thence does he commence it. If he were to instigate him with his hand, he would shiver; if with his head, he would have a headache; if he were to sit in silence, the sacrifice would not proceed; he should say, 'Set out! In speech the sacrifice is placed; where the sacrifice is placed, thence does he bestow it. 'O god Savitr, that he
[2] hath proclaimed to thee', he says, for impelling. 'Brhaspati is the (priest) Brahman', he says, for he is fullest of the holy power (Brahman). 'Do thou guard the sacrifice, guard the lord of the sacrifice, guard me', he says; for the sacrifice, the sacrificer, and himself, for these he thus invokes a blessing, to prevent misfortune, Having caused (him) to call out, he says, 'Utter the verse for sacrifice to the gods.' The theologians say, 'The gods have been sacrificed to; what gods are they?' 'The metres', he should reply, 'Gayatri Tristubh [3], and Jagati.' Then they say, 'The metres are the Brahmans'; verily he sacrifices to them. The deities were sacrificed to by the gods; then Agni did not burn forth; the gods found him by the offerings in the after-sacrifices; in that he offers the after-sacrifices verily thus one kindles Agni. There was an Asura, named Etadu. He then appropriated the blessing of the sacrifice. If one were to say, 'That indeed (**etád u**) hath been glorious, O sky and earth' [4], one would cause Etadu to attain the blessing of the sacrifice. 'This (**idám**) has been glorious, sky and earth', he should say; verily he makes the sacrificer attain the blessing of the sacrifice. 'We have won the utterance of prayer and homage', he says; 'we have won this', he says in effect. 'It resteth on sky and earth', he says, for the sacrifice rests on the sky and earth. 'Helpful for thee in this sacrifice, O sacrificer, be sky and earth' [5], he says; verily he invokes this blessing. If he were to say, 'easy of access and easy to dwell on', the sacrificer

would be likely to perish, for when he perishes he has recourse to this (earth). 'Easy of approach, and easy to move on', he should say; verily he invokes for him a wider sphere, and he is not likely to perish. 'In the knowledge of these two Agni hath rejoiced in this offering', he says; 'the gods we have sacrificed to [6], we have made them to prosper', he says in effect. If he were not to indicate (the sacrificer), the blessing of the sacrifice would go to his neighbour. 'This sacrificer imploreth (a blessing) N. N.', he says; verily by indicating him he makes him attain the world of heaven. 'He imploreth length of days, he imploreth a noble offspring, he says; verily he invokes this blessing. 'He imploreth superiority over his equals', he says; his equals are the breaths; verily he does not obstruct his breaths [7]. 'Agni shall win, god, from the gods, we men from Agni', he says, 'Agni wins from the gods, we from men', he says in effect. 'Here is the path of favour, and this our homage to the gods', he says; to both the gods whom he sacrifices to and those to whom he does not sacrifice, he pays homage, for his own security.

ii. 6. 10.

The gods could not find any one to utter the call Svaga at the sacrifice. They spoke to Çamyu Barhaspatya, 'Perform the Svaga call at this sacrifice for us.' He said, 'Let me choose a boon; if a faithless man sacrifice, or a man sacrifices without prescription, let the blessing of such a sacrificer be mine.' Therefore if a faithless man sacrifices, or a man sacrifices without prescription, the blessing of such a sacrifice goes to Çamyu Barhaspatya. 'That is mine', he said, 'What is to belong to my offspring? [1].' 'Him, who reviles him, he shall fine with a hundred; him, who strikes him, he shall fine with a thousand; he, who draws blood from him, shall not behold the world of the Pitrs for as many years as are the grains of dust which the blood in its fall seizes upon', (they replied). Therefore one should not revile a Brahman, nor strike him, nor draw blood from him; for so great is his sin. 'That health and wealth we choose', he says; verily he utters the call Svaga, over the sacrifice. 'That [2] health and wealth we choose', he says; verily he gives Çamyu Barhaspatya his portion. 'Success to the sacrifice, success to the sacrificer', he says; verily he invokes this blessing. He sacrifices to Soma; verily he places seed; he sacrifices to Tvastr; seed is placed and Tvastr moulds forms; he sacrifices to the wives of the gods, to make a pair; he sacrifices to Agni, lord of the house, for support. There is sameness in the sacrifice [3] in that the fore-sacrifices are offered

with butter, and the sacrifices to the wives (are offered) with butter. Having repeated the Rc, of the sacrifices to the wives he offers with a Rc, to prevent sameness, and to make a pairing. The sacrifice has a fivefold prelude and a fivefold end; there are offered five fore-sacrifices; there are four sacrifices to the wives, the fifth is the Samistayajus by they make up five as a prelude, and five as an end.

ii. 6. 11.

a. Yoke like a charioteer, Agni,The steeds that best invite the gods
Set down as ancient Hotr.
b And, O god, for us do thou the gods,
Most wise one, call hither;
Make all our wishes true;
c Since thou, O most young,
O son of strength, who art sacrificed to,
Art righteous and worthy of sacrifice.
d This Agni is lord of a thousandfold,.

A hundredfold, strength;
The sage, the head of wealth.
e Bring him hither with common call
Lower to our sacrifice, O Angiras.
As the Rbhus bend the felly (of the chariot) [I]
f To him, the heavenly,
Now with constant voice, O Virupa,
To the strong one urge the hymn of praise.
g What Pani shall we lay low among the kine
With the missile of this Agni
Who seeth from afar?
h May not the clans of the gods forsake us,
Like the dawns entering the waters,
As cows a poor man.
i Let not the assault
Of any ill-minded foe smite us,
As a wave a ship.

k Homage to thee, O Agni, for might,
The people sing, O god;
With strength [2] trouble thou the foe.
l Wilt thou not, O Agni,
Bring us wealth for our quest for cattle?
O room maker, make room for us.
m Cast us not aside in this great contest,
Like a bearer his burden;
Gather wealth and conquer it.
n May this terror, this misfortune,
O Agni, fasten on another than us;
Increase our impetuous strength.

o The reverent or generous man
In whose offering he hath delighted,
Agni aideth indeed with furtherance.
p From a far [3] region
Come hither to these lower ones,
Favour those in the region where I am.
q Since we have known of old
Of thy help, O Agni, as a father's,
Now we seek thy favour.
r Thou, who art like a mighty man who slayeth with the dart
Or a sharp-horned bull,
O Agni, hast rent the forts.

s O friends, together (offer) fit
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
t Thou gatherest, O strong one,
All that belongeth, O Agni, to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
u O Prajapati.
v He knoweth.

w O Soma and Pusan.
x These gods.

ii. 6. 12.

a Eagerly we hail thee,
Eagerly would we kindle thee;
Eager bring the eager,
The fathers, to eat the offering.
b Thou, O Soma, art pre-eminent in wisdom;
Thou movest along the straightest path;
Through thy guidance, O drop, our fathers wisely divided
The treasure among the gods.
By thee, O Soma Pavamana, our ancient fathers
Wisely ordained the offerings;
Conquering, untroubled, do thou open the barriers;
Be generous to us in heroes and horses [1].
d Thou, O Soma, in accord with the fathers,
Hast stretched over sky and earth;
To thee, O drop, let us make sacrifice with offering;
Let us be lords of wealth.
e O fathers, made ready by Agni, come hither;
With good leadership sit ye on each seat;
Eat ye the offerings set out on the strew;
And give us wealth with many heroes.
f O fathers that sit on the sacrificial strew, come hither with your aid;
We have made these offerings for you; accept them,
And then come to us with your most healing aid,
Give us [2] health, wealth, and safety!
g I have found the kindly fathers,
The scion and the step of Visnu;

They that sit on the sacrificial strew and enjoy the drink
That is pressed for them with the Svadha call are most eager to come hither.
h Invoked are the fathers who love the Soma

To their dear homes on the sacrificial strew;
May they come hither; may they hear us here
May they speak for us; and may they aid us.
i Let them arise, the lower and the higher
And the middle fathers who love the Soma;
They who lived their lives [3] in goodness and without sin;
May these fathers help us when we call.
k Be this homage to-day to the fathers,
Who went before and who went after;
Who are seated in the earthly region
Or who are now in abodes with fair dwellings.
l As our fathers before,
Of old, O Agni, furthering right,
Sought the pure, the devotion, singing hymns
Cleaving the earth they disclosed the red ones.
m When, O Agni [4], bearer of oblations,
Thou sacrificest to the righteous fathers,
Thou shalt bear the oblations
To the gods and to the fathers.
n Thou, O Agni, praised, all-knower,
Didst carry the offerings making them fragrant;
Thou didst give them to the fathers who ate them at the Svadha call;
Eat thou, O god, the offerings set before thee.

o Matali with the Kavyas, Yama with the Angirases,
Brhaspati rejoicing with the Rkvans,
Those whom the gods magnified and those who magnified the gods;
Some in the Svaha call, some in the Svadha rejoice [5].
p Sit on this strew, O Yama,
In accordance with the Angirases, the fathers
Let the verses made by the poets bring thee hither
Rejoice, O king, in this offering.
Come with the Angirases who deserve the sacrifice
Yama, rejoice here with the Vairupas;
I summon Virasvant who is thy father,
Sitting down on the strew at this sacrifice.

r The Angirases, our fathers, the Navagvas,
Atharvans, Bhrgus, who love the Soma;

May we be in the favour of those ones worthy of sacrifice, May we have their kindly good will.

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KANDA III

PRAPATHAKA I

The Supplement to the Soma Sacrifice

iii. 1. 1.

Prajapati desired, 'May I create offspring.' He did penance, he created serpents. He desired, 'May I create offspring.' He did penance a second time, he created birds. He desired, 'May I create offspring.' He did penance a third time, he saw this speech of the consecrated, he spoke it. Then indeed did he create offspring. In that after undergoing penance he speaks the speech of the consecrated, the sacrificer thus [1] creates offspring. If one who is consecrated sees anything impure, the consecration departs from him; his dark colour, his beauty goes away. 'Mind unbound; eye weak; sun best of lights; O consecration, forsake me not', he says, and consecration departs not from him, his dark colour and his beauty go not away. If rain falls on one who is consecrated, the heavenly waters if unappeased destroy his force, might, consecration [2], and penance. 'Do ye flowing waters place might (in me), place force, place might; do not destroy my consecration, nor my penance', he says; verily he places all that in himself; they do not destroy his force, might, consecration, or penance. Agni is the divinity of the consecrated man, and he is concealed as it were from him, when he goes (out), and the Raksases are able to hurt him [3]. 'From good to better do thou advance; may Brhaspati be thy forerunner', he says. Brhaspati is the holy power (Brahman) of the gods; verily he grasps hold of him, and he brings him safely through. 'Here we have come (**a-idam**) to the place on earth for sacrifice to the gods', he says, for he comes to the place on earth for sacrifice, who sacrifices. 'Wherein aforetime all the gods rejoiced', he says, for all the gods delight in it, in that the Brahmans so do. 'Accomplishing (the rite) with Rc, Saman, and Yajus', he says, for he who sacrifices accomplishes (the rite) with Rc, Saman, and Yajus. 'Let us rejoice in fullness of wealth, in sustenance', he says; verily he invokes this blessing.

iii. 1. 2.

'This is thy Gayatri part', say for me to Soma.
'This is thy Tristubh, Jagati, part', say for me to Soma.

'Become lord of the Chandomas', say for me to Soma. He who purchases King Soma after making it go to the world of lordship, becomes lord of his own (people). The world of lordship of King Soma is the metres; he should utter these verses before the purchase of Soma. It is to the world of lordship that he makes it go when he buys (Soma) [1], and he becomes lord of his own. He, who knows the support of the Tanunaptra finds support. The theologians say, 'They do not eat, nor offer; then where does the Tanunaptra find support?' 'In Prajapati, in the mind, he should reply. He should smell at it thrice, (saying), 'In Prajapati thee, in the mind I offer'; this indeed is the support of the Tanunaptra; he who knows thus finds support. He who [2] knows the support of the Adhvaryu finds support. He should call (on the Agnidhra) standing in the place without moving whence he is minded to sacrifice. This is the support of the Adhvaryu; he who knows thus finds support. If he were to sacrifice moving about, he would lose his support; therefore he should sacrifice standing in the same place, for support. He who knows the possession of the Adhvaryu, becomes possessed (of what he needs). His possession is the offering-spoon, his possession is the Vayu cup, his [3] possession is the beaker. If he were to call without holding the Vayu cup or the beaker, he would lose his own; therefore he must hold it when he calls; verily he loses not his own. If he begins the litany without placing the Soma," the Soma is not supported, the Stoma is not supported, the hymns are not supported, the sacrificer is not supported, the Adhvaryu is not supported. The support of the Soma is the Vayu cup, the support of it is the beaker, (the support) of the Stoma is Soma, (the support) of the hymns is the Stoma. He should grasp the cup or fill up the beaker, and then begin the litany; a support to the Soma he verily (**eva**) gives, to the Stoma, to the hymns; the sacrificer finds support, the Adhvaryu finds support.

iii. 1. 3.

They gather together the sacrifice when (they gather the dust of) the foot-print of the Soma cow; the oblation-holders are the mouth of the sacrifice; when they move

forward the oblation-holders, then he should oil the axle with it; verily he extends the sacrifice in the mouth of the sacrifice. They lead Agni forward, they take the wife forward, and they make the carts follow after. Now the altar of him (Agni) is deserted; he broods on it, and is liable to become terrible (**rudrá**) [1], and lay to rest the offspring and cattle of the sacrificer. When they are leading northward the sacrificial animal over which the Apris have been said, he should take (from the altar the fire) for cooking it; verily he makes him share in it. The Ahavaniya is the sacrificer; if they take (the fire) for cooking the victim from the Ahavaniya, they tear the sacrificer asunder; the fire should therefore be thus, or he should make it by friction, so that the sacrificer's body may remain together. If a portion of the victim be lost, he should cut off an equivalent portion of the butter; that is then the atonement. If men disturb his victim and he wish of them, 'May they come to ruin', he should make an offering in the Agnidh's altar with the Rc containing the word 'paying of homage' (and beginning), 'What then?' Verily he appropriates their paying of homage and speedily do they go to ruin.

iii. 1. 4.

a The offspring, being born of Prajapati
And those that have been born,
To him declare them;
Lot the wise one reflect thereon.
b This victim, O lord of cattle, for thee to-day,
I bind, O Agni, in the midst of righteous action;
Approve it, and let us sacrifice with a good offering
May this offering be welcome to the gods.
c The ancient wise ones grasp
The breath as it speedeth from the limbs;
Go to heaven by the paths which lead to the gods;
Be among the plants with thy members.
d What cattle the lord of cattle ruleth [1],
Both the four-footed and the two-footed,
May he, bought off, go to his sacrificial share;
May abundances of wealth fall to the sacrificer.
e Those, who being bound, contemplated

With mind and with eye him who was being bound
Let the god Agni first release them,
Lord of offspring, in harmony with offspring.
f The cattle of the forest, of all forms,
Of various forms, many of one form.
Let the god Vayu first release them,
Lord of offspring, in harmony with offspring.
g Releasing [2] the seed of being,
Do ye further the sacrificer, O gods;
May that which hath stood ready and strenuous,
Go alive to the place of the gods.
h The breath of the sacrificer is apart from the victim;
The sacrifice goeth to the gods with the gods;
Let it go alive to the place of the gods;
Fulfilled may the desires of the sacrificer be.
i If the victim has uttered a cry,
Or striketh its breast with its feet,
May Agni release me from that sin,
From all misfortune.

k O ye slayers, come
To the sacrifice [3] sped by the gods;
Free the victim from the noose,
The lord of the sacrifice from the bond.
I May Aditi loosen this noose;
Homage to the cattle, to the lord of cattle, I pay;
I cast down the enemy;
On him whom we hate I fasten the noose.
m Thee they keep to carry the offering,
To cook (the victim) and as worthy of sacrifice;
0 Agni, with thy strength and thy body, be present
And accept our offerings, O Jatavedas.
n O Jatavedas, go with the caul to the gods,
For thou art the first Hotr;
With ghee do thou strengthen their bodies;
May the gods eat the offering made with the cry of 'hail!

o Hail to the gods; to the gods hail!

iii. 1. 5.

Cattle belong to Prajapati; their overlord is Rudra. In that he prepares (them) with these two (verses), verily by addressing him with them he secures him, so that his self is not injured. He prepares (them) with two; the sacrificer has two feet; (verily it serves) for support. Having prepared them, he offers five libations; cattle are fivefold; I verily he wins cattle. Now the victim is led to death, and if he should lay hold on it, the sacrificer would be likely to die. ' The breath of the sacrifice is apart from the victim', he says, for distinction [1]. 'If the victim has uttered a cry'--(with these words) he offers a libation, for calming. 'O ye slayers, come to the sacrifices', he says; that is according to the text. When the omentum. is being taken, the strength goes away from Agni. 'Thee they keep to carry the offering'--(with these words) he pours a libation over the omentum; verily he wins the strength of Agni; (it serves) also for making (the victim) ready. In the case of some gods the cry of 'hail!' is uttered before (an offering), in the case of others the cry of 'hail!' is uttered after. 'Hail to the gods, to the gods hail!'--(with these words) he pours a libation on either side of the omentum; verily he delights both (sets of gods).

iii. 1. 6.

a 'He who performs the sacrifice not according to the deities falls a victim to the deities, he becomes worse. He who (performs) in accordance with the deities does not fall a victim to the deities, he becomes better. He should rub the Agnidh's place with a verse addressed to Agni, the oblation-holder with one addressed to Visnu, the offering-spoons with one addressed to Agni, the Vayu cups with one addressed to Vayu, the Sadas with one addressed to Indra. Thus he forms the sacrifice in accordance with the deities, he does not fall a victim to the deities, he becomes better. b I yoke earth for thee with light, I yoke wind for thee with the atmosphere [1], I yoke speech for thee with the sun, I yoke the three spaces of the sun for thee. c Agni is the deity, Gayatri the metre, thou art the vessel of the silent offering. Soma is the deity, Tristubh the metre, thou art the vessel of the restrained offering.

Indra is the deity, Jagati the metre, thou art the vessel of Indra and Vayu. Brhaspati is the deity, Anustubh the metre, thou art the vessel of Mitra and Varuna. The Açvins are the deity, Pañkti the metre, thou art the vessel of the Açvins. Surya is the deity, Brhati the metre [2], thou art the vessel of the pure (Soma). Candramas is the deity, Satobrhati the metre, thou art the vessel of the mixed (Soma). The All-gods are the deity, Usnih the metre, thou art the vessel of the opening offering. Indra is the deity, Kakubh the metre, thou art the vessel of the hymns. Earth is the deity, Viraj the metre, thou art the vessel of the reserved (offering).

iii. 1. 7.

The Adhvaryu is he that brings trouble on the sacrificer, and he that brings trouble himself is ruined before the trouble. 'From the formula spoken, guard me, from every execration'--(with these words) he should pour a libation before the morning litany (of the Hotr). So the Adhvaryu girds himself in front with a protection, to avert trouble.

For entry thee, for rest thee, for the overcoming of the Gayatri, of the Tristubh, of the Jagati, hail! O expiration and inspiration, protect me from death, O expiration and inspiration forsake me not.

They contend as to the deities and to expiration and inspiration [1], whose Soma (offerings) compete. 'For entry thee, for rest thee', he says; entry and rest are the metres; verily by the metres he appropriates his metres. The Ajya (Stotras) have the word 'forward' in them, for conquest. The beginning verses are addressed to the Maruts, for victory. Both the Brhat and the Rathantara (Samans) are used. The Rathantara is this (earth), the What yonder (sky); verily he cuts him off from these two. The Rathantara is to-day, the Brhat to-morrow; verily he cuts him off from to-day and to-morrow. The Rathantara is the past [2], the Brhat the future; verily he cuts him off from the past and the future. The Rathantara is the measured, the Brhat the unmeasured; verily he cuts him off from the measured and the unmeasured. Viçvamitra and Jamadagni had a quarrel with Vasistha. Jamadagni saw this Vihavya (hymn), and by means of it he appropriated the power and strength of Vasistha. In that the Vihavya is recited, the sacrificer appropriates the power and strength of his enemy. 'He who performs more rites of sacrifice', they

say, 'appropriates the gods.' If the Soma (sacrifice) on the other side is an Agnistoma, he should perform an Ukthya; if it is an Ukthya, he should perform an Atiratra; verily by means of rites of sacrifice he appropriates his deities; he becomes better.

iii. 1. 8.

a Ye are the Nigrabhyas, heard by the gods. Delight my life, delight my expiration, delight my inspiration, delight my cross-breathing, delight my eye, delight my ear, delight my mind, delight my speech, delight my trunk, delight my limbs, delight my offspring, delight my cattle, delight my house, delight my troops, delight me with all my troops, delight me [1]; may my troops not go thirsty.

b The plants are the subjects of Soma; the subjects indeed are able to give up the king; Soma is connected with Indra. 'I have made you grow in my mind, O ye well born; O ye born of right, may we enjoy your favour; may the divine plants in accord with Indra grant us the Soma for the pressing', he says verily having begged him from the plants, his subjects, and his deity he presses him. c When the Soma is pressed [2] the first drop which falls has potency to destroy the power, strength, offspring, and cattle of the sacrificer; he should pronounce over it the formula, 'Thou hast fallen to me with offspring, with abundance of wealth; destroy not my power and strength'; verily he invokes this blessing to prevent the destruction of his power, strength, offering, and cattle.

d The drop hath fallen on the earth, the sky, On this seat and on the one which was aforetime The drop that wandereth over the third seat I offer in the seven Hotras.'

iii. 1. 9.

a He who bestows upon the gods the glory of the gods, and on men the glory of men, has the divine glory among the gods, the human glory among men. The libations which he draws off before the Agrayana libation, he should draw off silently; those after with noise; verily he bestows upon the gods the glory of the gods, and on men the glory of men; verily he has the divine glory among the gods,

the human glory among men.

b May Agni protect us at the morning pressing, He that belongeth to all men, all-wealful in his might;
May he, the purifier, grant us wealth [1];
May we that share the draught be long-lived
c May the All-gods, the Maruts, Indra,
Not leave us at the second pressing;
Long-lived, speaking what is pleasing to them,
May we enjoy the favour of the gods.
d This third libation belongeth to the sages
Who righteously set the beaker in motion;
May these Saudhanvanas, who have attained heaven,
Bear our good offering to what is better

e Some libations have bases, some have not. Those which have a sprinkling have bases, those [2] of Soma have not bases. Taking (the cup) for Indra and Vayu he should sprinkle it (saying), 'May the sacrifice be harmless for plants, for our cattle, for our folk; for all creatures harmless thou art; swell like ghee, O god Soma.' Verily so he makes the libations of Soma to have a base. He becomes possessed of a base who knows thus. Verily also he wets with ghee the sky and earth: they being wet are to be lived upon; he is to be lived upon [3] who knows thus.

f This is thy share, O Rudra, for which thou didst ask; rejoice in it, find (for us) the lordship of cows, abundance of wealth, with good heroes and a year's prosperity.'

g Manu divided his property among his sons. He deprived Nabhanedistha, who was a student, of any portion. He went to him, and said, 'How hast thou deprived me of a portion?' He replied, 'I have not deprived you of a portion; the Angirases here are performing a Sattra; they [4] cannot discern the world of heaven; declare this Brahmana to them; when they go to the, world of heaven they will give thee their cattle.' He told them it, and they when going to the world of heaven gave him their cattle. Rudra approached him as he went about with his cattle in the place of sacrifice, and said, 'These are my cattle.' He replied, 'They have given them [5] to

me.' They have not the power to do that', he replied, (whatever is left on the place of sacrifice is mine.' Then one should not resort to a place of sacrifice. He said, 'Give me a share in the sacrifice, and I will not have designs against your cattle. He poured out for him the remnants of the mixed (Soma). Then indeed had Rudra no designs against his cattle. When one who knows thus offers the remnants of the mixed (Soma), Rudra has no designs against his cattle.

iii. 1. 10.

a May I be pleasing to speech; pleasing to the lord of speech, O divine speech. The sweetness of speech place in me; hail to Sarasvati.
b By the Rc make the Soma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.
c The drop that falleth of them, that shoot,
Shaken by the arms, from the womb of the pressing-planks,
Or from the filter of the Adhvaryu,
Over it I say Hail! and offer it to Indra.
d The drop, the shoot, that hath fallen on the ground,
From the rice grains [1], the cake, the mush,
From the Soma with grain, from the mixed, O Indra, from the pure,
Over it I say Hail! and offer it to Indra.
e Thy sweet drop, powerful,
Over which Hail! is said and which goeth back to the gods
From the sky, the earth, the atmosphere
Over it I say Hail! and offer it to Indra.

f The Adhvaryu is the first of the priests to start work, verily they say the Stoma should be started by him. g 'May speech that goes in front go in front, going straight to the gods, placing glory in me, breath in cattle, offspring in me [2] and in the sacrificer', he says; verily he yokes speech at the beginning of the sacrifice. The place of the sacrifice is made when having drawn off the libations they creep to the Bahispavamana; for they go away, and they praise with verses which go away; he returns, and with a verse addressed to Visnu reverences (the Soma); Visnu is the sacrifice; verily he makes the sacrifice. 'O Visnu, as our nearest, O mighty one,

grant us protection; the streams dripping honey milk for thee the unfailing source', he says; verily he makes to swell by it whatever of the Soma has dried up through lying (in the barrels).

iii. i. 11.

a By Agni may one win wealth
And abundance day by day,
Glory, full of heroes.
b Rich in cattle, in sheep, O Agni, in horses is the sacrifice;
With manly companions, ever unalterable;
Rich in food is this, O Asura, in offspring,
Enduring, wealth, deep based and rich in houses.
C Swell up.
d Together for thee.

e Here Tvastr the first,
Of all forms, I call.
May he be ours only.
f That procreant strength for us do thou,
O God Tvastr, graciously lot loose,
Whence is born a hero [1] of great deeds, of skill,
Who wieldeth the pressing-stone and loveth the gods.
g Come hither, O Tvastr, propitious,
Pervasive for abundance, and of thy own will,
Aid us in every sacrifice.,
h The hero is born, loving the gods,
Of brilliant hue, strong, and full of vigour;
Tvastr accord us offspring and descendants;
May he go to the place of the gods.
i Forth for us, O goddess.
k From the sky.
l May we milk offspring and food
From Sarasvant's breast,
Swelling for all to see [2].1

m May we enjoy the favour
Of thy waves, O Sarasvant,
Which are full of honey and drip ghee.
n Let us call for aid on this Sarasvant,
Whose ordinance all cattle follow,
Whose ordinance the waters obey,
And in whose ordinance the lord of increase doth rest.

o The divine, well-feathered bird, the great one,
Germ of the waters, male of the plants,
Who delighteth with rain from near,
This Sarasvant let us call on for aid.
p O Sinivali, with broad braids,
Who art the sister of the gods,
Accept the offering [3] which is made;
Reveal, O goddess, offspring unto us.
q To her that hath fair hands, fair fingers,
Prolific, and mother of many,
To her the queen Sinivali,
Pour the offering.
r Indra from all sides.
s Indra men.
t The dark-coloured steeds with fair feathers,

Clad in the mist, spring up to the sky;
They turn hitherward having established their abodes;
Then the earth is wet with ghee.
u He hath golden tresses in the expanse of the air,
A raging serpent like the rushing wind,
With pure radiance [4], knowing the dawn,
Like true, glorious and toiling (women).
v Thy winged (steeds) have charged them as they are wont;
The dark bull hath roared when this was;
He hath come hither with (lightnings) that smile like kindly (women);
The rains fall, the clouds thunder.
w Like a cow the lightning loweth;

It tendeth its young like a mother,
When their rain hath been let loose.
x The mountain that hath waxed great is afraid
Even the ridge of heaven trembleth at your roaring;
When ye sport, O Maruts [5], with your spears,
Ye speed along together like the waters.
y Roar and thunder, deposit a germ,
Fly around with thy chariot water-laden;
Draw downward thy opened water-skin,
And let the heights and the depths be level.
z Even these immovable things (dost thou eat),
O Agni, like a beast at grass;
What time, O immortal, the hosts of thee,
The strong, rend the woods.
aa O Agni, many are the hosts of the immortal all-knower,
O God, powerful; and (many) the [6] wiles of the wily
Which of yore they deposited in thee,
O thou that impellest all, O seeker of friends.
bb From the sky grant us rain, O ye Maruts;
Make ye to swell the streams of the strong steed
Come hither with this thunder,
Pouring the waters, the Asura our father.
cc The bounteous Maruts make to swell the waters
Which yield milk with ghee for the sacrifices;
The strong steer they lead about as it were for rain;
They milk the thundering and never-failing spring.
dd O ye Maruts, swimming in water, send forth
The rain [7], which all the Maruts strengthen;
May it call aloud like a maiden,

Like a wife with her husband in union.

ee With ghee anoint sky and earth, with honey;
Make the plants rich in milk, the waters;
Make to swell strength and goodwill,
When, O hero Maruts, ye pour the honey,

ff Upwards that.
gg The radiant.
hh Like Aurva, like Bhrgu, like Apnavana,
I summon the pure
Agni who is clothed with the sea.
ii As the impulse of Savitr,
The favour of Bhaga, I call
Agni who is clothed with the sea.
kk I call the wise one, who soundeth like the wind,
The might that roareth like Parjanya,
Agni who is clothed with the sea.

PRAPATHAKA II

The Supplement to the Soma Sacrifice (continued)

iii. 2. 1. He who sacrifices knowing the 'ascent' verses of the Pavamana (Stotras) mounts on the Pavamanas and is not cut off from the Pavamanas. 'Thou art the hawk, with the Gayatri for thy metre; I grasp thee; bring me over in safety. Thou art the eagle, with the Tristubh for thy metre; I grasp thee; bring me over in safety. Thou art the vulture, with the Jagati for thy metre; I grasp thee; bring me over in safety', he says. These [1] are the ascents of the Pavamanas; he who knowing thus these sacrifices mounts on the Pavamanas, and is not cut off from the Pavamanas. He who knows the continuity of the Pavamana lives all his days; he does not die before his time; be becomes rich in cattle; he obtains offspring. The Pavamana cups are drawn off, but these are not drawn off by him, the wooden vessel, the stirring-vessel, and the vessel which holds the purified Soma. If he were to begin (the Stotra) without drawing them off, he would split the Pavamana [2], and with its being split the breath of the Adhvaryu would be split. 'Thou art taken with a support; to Prajapati thee!', (with these words) he should rub the wooden vessel; 'to Indra thee!', (with these words) the stirring-vessel; 'to the All-gods thee!', (with these words) the vessel which holds the purified Soma verily he renders continuous the Pavamana, he lives all his days; he does not die before his time; he becomes rich in cattle; he obtains offspring.

iii. 2. 2.

There are three pressings. Now they spoil the third pressing if there are no stalks of the Soma in it. Having offered the silent cup, he puts a shoot in the vessel which holds it, and placing it with the third pressing he should press it out. In that he makes it swell, it has a stalk (of the Soma); in that he presses it out, it has the lees (of the Soma); verily he makes all the pressings have stalks and pure Soma, and be of equal strength.

Two oceans are there extended, unperishing;
They revolve in turns like the waves in the bosom of the sea;
Seeing they pass over one of them,
Seeing not [1] they pass over the other with a bridge.
Two garments continuous one weareth;
With locks, knowing all the worlds;
He goeth in secret clad in the dark;
He putteth on his bright robe abandoning that of the worn-out one.

Whatever the gods did at the sacrifice the Asuras did. The gods saw this great sacrifice, they extended it, they performed the Agnihotra as the vow; therefore one should perform the vow twice, for twice they offer the Agnihotra. They performed the full moon rite, as the animal sacrifice to Agni and Soma [2]. They performed the new moon rite, as the animal sacrifice to Agni. They performed the sacrifice to the All-gods as the morning pressing. They performed the Varunapraghasas, as the midday pressing. They performed the Sakamedhas, the sacrifice to the fathers, and the offering to Tryambaka, as the third pressing. The Asuras sought to follow their sacrifice, but could not get on its tracks. They said, 'These gods have become inviolable (**adhvartavyah**). That is why the sacrifice (**adhvara**) is inviolable. Then the gods prospered, the Asuras were defeated. He who knowing thus offers the Soma, prospers himself, the enemy is defeated.

iii. 2. 3.

a Surrounding Agni, surrounding Indra, surrounding the All-gods, surrounding me

with splendour, be purified for us, with healing for cattle, healing for men, healing for the horses, healing, O king, for the plants; may we possess the abundance of wealth that is thine who art unbroken and of heroic power, O lord of wealth; of that give me, of that may I share, of that that is thine I procure this. b For my expiration, be purified, giving splendour, for splendour; c For my inspiration; d For my cross-breathing;
e For my speech [1];
f For my skill and strength;
g For my two eyes do ye be purified, giving splendour, for splendour;
h For my ear;
i For my trunk;
k For my members;
I For my life;
m For my strength
n Of Visnu,

o Of Indra,
p Of the All-gods thou art the belly, giving splendour to me, be purified for splendour.
q Who art thou? (Thou art) who by name. To who (**kásmai**) thee, to who (**káya**) thee, thee whom I have delighted with Soma, thee whom I have gladdened with Soma. May I be possessed of fair offspring with offspring, of noble heroes with heroes, of excellent splendour with splendour, of great abundance with abundances.
r To all my forms giving splendour [2], be purified for splendour; of that give me; of that may I share, of that that is thine I procure this.

He who desires to be great should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with prosperity. He who desires splendour should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with splendour. He who is ill [3] should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted is purified for him with

life. He who practises witchcraft should look (on the offerings); Prajapati is here in the vessels, Prajapati is the sacrifice; verily he delights him, and he being delighted cuts off him (the enemy) from expiration and inspiration, from speech, from skill and strength, from his eyes, from his ears, from his trunk, from the members, from life; swiftly he comes to ruin.

iii. 2. 4.

a The wooden sword is safety, the hammer is safety, the knife, the sacrificial enclosure, the axe is safety; sacrificial ye art, makers of the sacrifice; do ye invite me to this sacrifice.
b May sky and earth invite me;
(May) the place of singing, the bowl, Soma, the fire (invite me);
(May) the gods, the sacrifice,
The Hotras call upon me in invitation.
c 'Homage to Agni, slayer of Makha; may the glory of Makha impel me'--(with these words) he reverences the Ahavaniya. Makha is the sacrifice [1]; verily he slays the sacrifice; verily paying homage to him he creeps to the Sadas, for his own safety.
d 'Homage to Rudra, slayer of Makha; for this homage guard me' (with these words he reverences) the place of the Agnidh; verily paying homage to him he creeps to the Sadas, for his own safety.
e 'Homage to Indra, slayer of Makha; injure not my power and strength'--(with these words he reverences) the place of the Hotr; verily he invokes this blessing, for the preserving of his power and strength [2].
f He who creeps forward knowing the gods who cause ruin at the Sadas is not ruined at the Sadas. 'Homage to Agni, slayer of Makha', he says. These gods cause ruin at the Sadas. He, who knowing them thus creeps forward, is not ruined at the Sadas.
g Ye two are firm, loose; united guard me from trouble.
h May the sun, the god, guard me from trouble from the sky, Vayu from the atmosphere [3], Agni from earth, Yama from the fathers, Sarasvati from men.
i O ye divine doors, oppress me not.
k Homage to the Sadas, homage to the lord of the Sadas, homage to the

eye of the friends who go before, homage to sky, homage to earth.
l Ho! son of a second marriage, get thee hence; sit on the seat of another more foolish than we are.
m From the low, from the high may I go.
n O sky and earth protect me from this day to-day.

o When he creeps forward to the seat [4], the fathers creep along after him; they have power to injure him; having crept to the seat he should look along the south side (saying), 'Come, O ye fathers; through you may I possess the fathers; may ye have good offspring in me'; verily paying reverence to them he creeps to the Sadas, for his own safety.

iii. 2. 5.

a Food come hither, enter me for long life, for health, for increase of wealth, for splendour, for good offspring. Come hither, O Vasu, preceded by wealth; thou art dear to my heart. b May I grasp thee with the arms of the Açvins. c With clear sight may I gaze' upon thee, O god Soma, who regardest men. d Gentle control, banner of the sacrifices, may speech accept and delight in the Soma; I may Aditi, gentle, propitious, with head inviolable, as speech, accept and delight in the Soma.
e Come hither, O thou who art of all men [1], with healing and favour; with safety come to me, O tawny-coloured, for skill, for strength, for increase of wealth, for good heroes.
f Terrify me not, O king, pierce not my heart with thy radiance, for manly strength, for life, for splendour.
g Of thee, O god Soma, who hast the Vasus for thy troop, who knowest the mind, who belongest to the first pressing, who hast the Gayatri as thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.
h Of thee, O god Soma, who hast the Rudras for thy troop, who knowest the mind, who belongest to the midday pressing, who hast the Tristubh for thy metre, who art drunk by Indra, who art drunk by Naraçansa [2], who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.
i Of thee, O god Soma, who hast the Adityas for thy troop, who knowest the heart,

who belongest to the third pressing, who hast the Jagati for thy metre, who art drunk by Indra, who art drunk by Naraçansa, who art drunk by the fathers, who hast sweetness, and who art invited, I invited eat.
k Swell up, lot thy strength be gathered
From all sides, O Soma;
Be strong in the gathering of might.
l Impel my limbs, O thou with tawny steeds,
Do not distress my troops;
Propitious do thou honour for me the seven sages;
Do not go below my navel [3].
m We have drunk the Soma, we have become immortal,
We have seen the light, we have found the gods;
What can the enmity, what the treachery,
Of mortal man do to us, O immortal?
n Whatever fault has been mine,
Agni hath put that right, all-knower, he who belongeth to all men;
Agni hath given back the eye,
Indra and Brhaspati have given it back;
Do ye two, O Açvins,
Replace my eye within its sockets.

o Of thee, O god Soma, over whom the Yajus is spoken, the Stoma sung [4], the Uktha recited, who hast tawny steeds, who art drunk by Indra, who hast sweetness, and who art invited, I invited eat.
p Ye are to be filled; fill me
With offspring and wealth.
q That is thine, O father, and those that are after thee. That is thine, O grandfather, O great-grandfather, and those that are after thee.
r Rejoice therein, O fathers, according to your shares.
s Homage to your taste, O fathers; homage to your birth, O fathers; homage to your life, O fathers; homage to your [5] custom, O fathers; homage to your anger, O fathers; homage to your terrors, O fathers; O fathers, homage to you.
t Ye that are in that world, may they follow you; ye that are in this world, may they follow me.
u Ye that are in that world, of them be ye the most fortunate; ye that are in this world, of these may I be the most fortunate.

v O Prajapati, none other than thou
Comprehendeth all these creatures [6].
What we seek when we sacrifice to thee, let that be ours;
May we be lords of riches.
w Thou art the expiation of sin committed by the gods, thou art the expiation of sin committed by men, thou art the expiation of sin committed by the fathers.
x Of thee, O god Soma, that art purified in the waters, that art pressed by men, over whom the Yajus is spoken, the Stoma sung, the Çastra recited, who art made by the fathers into food to win horses and cows, and who art invited, I invited eat.

iii. 2. 6.

a Thou art the milk of the great ones, the body of the All-gods; may I today accomplish the cup of the speckled ones; thou art the cup of the speckled ones; thou art the heart of Visnu, once hath Visnu stepped apart along thee, O vigorous one; with curds and ghee may prosperity be increased; may wealth come to me from this which is offered and enjoyed thou art the light for all men, milked from the dappled one.

b As great as are sky and earth in mightiness, As great as the expense of the seven rivers, So great is the cup of thee, O Indra [1], Which unvanquished I draw off with strength.

If a black bird touch the speckled butter, his slaves would be likely to die; if a dog touch it, his fourfooted cattle would be likely to die; if it were to be spilt, the sacrificer would be likely to die. The speckled butter is the cattle; his cattle fall, if his speckled butter falls; in that he takes again the speckled butter, he takes again cattle for him. The speckled butter is the breath; his breath [2] falls, if his speckled butter falls; in that he takes again the speckled butter, he takes again breath for him. He takes it after placing gold (in the ladle), gold is immortality, the speckled butter is the breath; verily he places immortality in his breath. It is of a hundred measures, man has a hundred years of life, a hundred powers; verily on life and power he rests. He makes a horse sniff it, the horse is connected with Prajapati; verily from his own place of origin he fashions offspring for him. His sacrifice is broken whose speckled butter is spilt. He takes it again with a Rc addressed to Visnu; Visnu is the sacrifice; verily he unites the sacrifice by the sacrifice.

iii. 2. 7.

a O God Savitr, he hath declared that to thee; that do thou impel and offer.
b The Brahman is Brhaspati.
c Depart not from the life-giving Rc, from the Saman which protecteth the body.
d Let your wishes be accomplished, let your purposes (be accomplished).
e Speak right and truth.
f Praise ye on the impulse of the god Savitr.
g The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me.
h Thou art the Çastra of the Çastra [1], may the Çastra milk strength for me, may the Çastra of the Çastra come to me.
i With power may we conquer,
May we milk offspring and food.
k May my wish be accomplished among the gods.
l May splendour come to me.
m The sacrifice hath become, it hath come into being,
It hath been born, it hath waxed great;
It hath become the overlord of the gods,
May it make us overlords,
May we be lords of wealth.

n Either the sacrifice [2] milks the lord of the sacrifice, or the lord of the sacrifice milks the sacrifice. Him, who sacrifices not knowing the milking of the Stotra and the Çastra, the sacrifice milks, he after sacrificing becomes worse; he, who knowing the milking of these two sacrifices, milks the sacrifice; he after sacrificing becomes better. 'The praised of the praised art thou, may the praised milk strength for me, may the praised of the praised come to me. The Çastra, of the Çastra thou art, may the Çastra milk strength for me, may the Çastra of the Çastra come to me', he says; this is the milking of the Stotra and the Çastra; he who sacrifices knowing thus milks the sacrifice, and by sacrificing becomes better.

iii. 2. 8.

a To the flying eagle hail! Vat! To him who approveth himself homage. To the support, the law, hail! Vat! To him who approveth himself homage. To the enclosing-stick which extendeth men hail! Vat! To him who approveth himself homage. To the strength of the Hotras hail! Vat! To him who approveth himself homage. To the milk of the Hotras hail! Vat! To him who approveth himself homage. To Prajapati, to Manu, hail! Vat! To him who approveth himself homage. Right, guardian of right, heaven-bearing, hail! Vat! To him who approveth himself homage.
b Let the Hotras delight in the sweet ghee.
c To the lord of the sacrifice the Rsis said,
'By thy sin [1] creatures are famishing and troubled';
He did not secure the two drops of honey;
May Viçvakarman unite us with them.
d Dread are the Rsis; homage be to them,
In the union with their eye and mind;
To Brhaspati great, real, and glorious reverence;
Homage to Viçvakarman; may he guard us.
e Deeming that the Soma-drinkers are his own,
Knowing the breath like a valiant man in battle,--
He hath committed a great sin and is bound by them--
Him set free, O Viçvakarman [2], for safety.
f Those who eating deserved not riches,
Whom the fires of the hearths did trouble,
That is their offering to expiate the ill sacrifice
A good sacrifice for us may Viçvakarman make it.
g Homage to the Pitrs, who have watched around us,
Making the sacrifice, loving the sacrifice, the benignant deities;
We have not brought you the offering without desires;
Trouble us not for this sin.

h All those who are in the Sadas must have presents; he who did not [3] give them a present would fall a victim to them; in that he offers the libations to

Viçvakarman, he thus delights those who are in the Sadas.

i Ye gods, have regard to this wonder,
The good thing which the husband and wife win with the milk admixture;
A male child is born, be findeth riches,
And all the house prospereth unhurt.
k May the husband and wife who give the milk admixture win good;
May wealth unharmed attend them dwelling in harmony;
May he, who poureth that which hath been milked together with the pot (of Soma),

By the sacrifice leave misfortune on his way.
l Butter-necked [4], fat is his wife;
Fat his sons and not meagre,
Who with his wife eager to offer a good sacrifice
Hath given to Indra the milk admixture together with the pot (of Soma).,
m May the milk admixture place in me strength and good offspring
And food, wealth and fair fame,
(Me that am) conquering the fields with might, O Indra,
And casting down my rivals.
n Thou art being, place me in being; thou art the mouth, may I be the mouth.

o From sky and earth I take thee.
p May the All-gods, belonging to all men [5], move thee forward.
q In the sky make firm the gods, in the atmosphere the birds, on earth the creatures of earth.
r With the firm offering the firm
Soma, we transfer,
That the whole world may be for us
Free of sickness and of kindly intent;
s That Indra may make
All the clans for us of one mind,
That all the quarters
May be ours alone.

iii. 2. 9.

In that the Hotr addresses the Adhvaryu, he makes the thunder bolt advance towards him; 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily with the Gayatri he places the thunderbolt within the morning pressing. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily with the Tristubh he places the thunderbolt within the midday pressing [1]. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, the thunder bolt is connected with the Çakvari; verily with the thunderbolt he places the thunderbolt within the third pressing. The theologians say, 'He indeed would be an Adhvaryu who should produce the metres in the responses according to the pressings; he would bestow brilliance upon himself at the morning pressing, power at the midday pressing, and cattle at the third pressing.' 'O reciter of hymns', he says in response at the morning pressing; the syllables herein are three, [2], the Gayatri has three Padas, the morning pressing is connected with the Gayatri; verily at the morning pressing he produces the metres in the response; now the Gayatri is brilliance, the morning pressing is brilliance; verily at the morning pressing he bestows brilliance upon himself. 'The hymn hath been uttered', he says in response at the midday pressing; the syllables herein are four, the Tristubh has four Padas, the midday pressing is connected with the Tristubh; verily at the midday pressing he produces the metres in the response; now the Tristubh is power, the midday pressing is power [3]; verily at the midday pressing he bestows power upon himself. 'The hymn hath been uttered to Indra', he says in response at the third pressing; the syllables herein are seven, the Çakvari has seven Padas, cattle are connected with the Çakvari, the third pressing is connected with the Jagati; verily at the third pressing he produces the metres in the response; now the Jagati is cattle, the third pressing is cattle; verily at the third pressing he bestows cattle upon himself that the Hotr addresses the Adhvaryu, he puts fear in him; if be were not to smite it off [4], they would have fear in his house before the year (was over). 'Recite, let us two rejoice',' he responds, and thereby he smites it off. Just as one looks for the exact interval, so the Adhvaryu looks for the response. If he were to respond in advance, that would be as when one goes to meets the exact interval. If the (response) were to be omitted after the half-verse, that would be as when one is left behind those that are running. The Udgithas are

similar for the priests, the Udgitha for the Udgatrs, [5], the Rces and the Pranavas for the singers of hymns, the response for the Adhvaryus. He, who knowing thus responds, becomes an eater of food, a strong one is born among his offspring. The Hotr is this (earth), the Adhvaryu yonder (sky); in that he recites sitting, so the Hotr goes not away from the (earth), for this (earth) is seated as it were; verily thereby the sacrifice milks this (earth). In that he responds standing, so the Adhvaryu goes not away from yonder (sky) [6], for yonder (sky) stands as it were; verily thereby the sacrificer milks yonder (sky). In that he recites sitting, therefore the gods live on that which is given hence; in that he responds standing, therefore men live on what is given thence. In that he recites seated towards the east, and he responds standing towards the west, therefore seed is impregnated in front, offspring are born behind. In that the Hotr addresses the Adhvaryu, he makes the thunderbolt advance towards him; he turns towards the West; verily he overcomes the thunderbolt.

iii. 2. 10.

a Thou art taken with a support; thou art seated in speech for the guardians of speech,
for the guardians of insight, for the overseers of this established sacrifice do I take thee.
b Thou art taken with a support; thou art seated in holy order; for the guardians of sight, &c., do I take thee.
c Thou art taken with a support; thou art seated in holy lore; for the guardians of the
ear, &c., do I take thee.
d For the gods thee!

e For the All-gods thee!
f For all the gods thee!
g O Visnu, wide striding, this is thy Soma; guard it [1] let not the evil-eyed one espy this of thine.
h In me is the Vasu, whom wealth precedeth, who guardeth the voice; guard my voice.
i In me is the Vasu, who winneth wealth, who guardeth the eye; guard my eye.

k In me is the Vasu, who keepeth wealth together, who guardeth the ear; guard my ear.
l Thou art Bhuh, best of rays, guardian of expiration; guard my expiration.
m Thou art Dhuh, best of rays, guardian of inspiration; guard my inspiration.
n The foe who, O Indra and Vayu, is hostile to us,
Who seeketh to assail us, O lords of splendour,
May I here burl him below my feet,
So that, O Indra, I may shine as the highest.

o (The foe who), O Mitra and Varuna, &c. p (The foe who), O Açvins, &c.

iii. 2. 11.

a He by thy help, O Agni,
With good heroes, making strength, is victorious,
Whose companionship thou dost favour.
b Your ancient lofty praise bear
To Agni, the Hotr
The creator who beareth as it were the light of songs.
c O Agni, three are thy powers, three thy stations,
Three are thine ancient tongues, O born of holy order;
Three are thy bodies in which the gods find pleasure,
With them guard thou our songs unfailing.
d With the rite, with food [1] I impel you,
O Indra and Visnu, to the end of this work;
Rejoice in the sacrifice and bestow wealth,
Furthering us with safe ways.
e Both are victorious, they are not defeated
Neither of them at any time hath been defeated;
When, with Indra, O Visnu, ye did strive,
Then did ye in three divide the thousand.
f Three ages are thine, O All-knower,
Three births in the dawns, O Agni;
With them, knowing, do thou propitiate the gods,
And [2] be for the sacrificer health and wealth.

g Agni abideth in three abodes

Of three foundations, the sage;
May he offer and may he satisfy for us,
The three sets of eleven (gods);
The wise envoy made ready,
Let the others all be rent asunder.
h O Indra and Visnu, ye overthrew
The nine and ninety strong forts of Çambara;
Of Varcin, the Asura, a hundred and a thousand heroes
Do ye slay irresistibly.
i Then did his mother seek to persuade him,
'O son, these gods are abandoning thee.'
Then said Indra, about to slay Vrtra,
'O friend Visnu, step thou more widely.'

PRAPATHAKA III

The Supplement to the Soma Sacrifice (continued).

iii. 3. 1.

a O Agni, brilliant, be thou brilliant among the gods; make me brilliant, of long life,
radiant among men; for the brilliance of consecration and of penance do I offer to thee.
b Thou dost win brilliance; may brilliance forsake me not, may I forsake not brilliance, may brilliance forsake me not.
c O Indra, full of force, be thou full of force among the gods, make me full of force, of
long life, radiant among men; for the force of the Brahmanhood and royalty [1] do I offer to thee.
d Thou dost win force; may force forsake me not, may I forsake not force, may force forsake me not.
e O sun, blazing, be thou blazing among the gods; make me blazing, of long life, radiant among men; for the blazing of the wind and of the waters do I offer to thee.

f Thou dost win the light; may the light forsake me not, may I not forsake the light, may the light forsake me not.
g On me wisdom, on me offspring, on me brilliance may Agni bestow; on me wisdom, on me offspring, on me power may Indra bestow; on me wisdom, on me offspring, on me blazing may Surya bestow.

iii. 3. 2.

a The maker of the sound 'Him' is Vayu, the Prastotr is Agni, the Saman is Prajapati, the Udgatr is Brhaspati, the subordinate singers are the All-gods, the Pratihartrs are the Maruts, the finale is Indra; may these gods who support breath bestow breath upon me.
b All this the Adhvaryu, as he begins, begins for the Udgatrs; 'May these gods who support breath bestow breath upon me', he says; verily he bestows all this on himself.
c May Ida who summoneth the gods, Manu who leadeth the sacrifice,
d May Brhaspati recite the hymns and acclamations.
e The All-gods [1] are reciters of the hymns.
f O earth mother, do not harm me.
g Of honey shall I think, honey shall I produce, honey shall I proclaim, honey shall I speak, may I utter speech full of honey for the gods, and acceptable to men.
h May the gods aid me to radiance, may the Pitrs rejoice in me.

iii. 3. 3.

a Let the Vasus press thee with the Gayatri metre; go thou to the dear place of Agni.
b Lot the Rudras press thee with the Tristubh metre; go thou to the dear place of Indra.
c Let the Adityas press thee with the Jagati metre; go thou to the dear place of the All-gods.
d The pure for thee, O pure one, I stir in the gladdening (water);
e In the joyous (ones);
f In the Kotanas;
g In the new (ones);
h In the Regis;

i In the Mesis;
k In the roaring (ones);
l In the all-supporting (ones);
m In the sweet (ones);
n In the lofty (ones);

o In the strong (ones) [1];
p In the pure ones, I stir the pure for thee, O pure.
q The pure for thee I take with the pure form of day, with the rays of the sun.
r Herein the dread (ones) have moved themselves,
The streams of the sky have consorted.
s The lofty form of the bull shineth on high;
Soma precedeth Soma,
The pure precedeth the pure.
t That undeceived, watchful, name of thine, O Soma, to that of thine, O Soma, to Soma hail!
u Gladly do thou, O god Soma, go to the dear place of Agni [2] with the Gayatri metre.
v Willingly do thou, O god Soma, go to the dear place of Indra with the Tristubh metre.
W Our friend, do thou, O god Soma, go to the dear place of the All-gods with the Jagati metre.
x Come breath to us from afar,
From the atmosphere, from the sky,
Life from the earth;
Thou art ambrosia; for breath thee!
y May Indra and Agni confer radiance upon me,
Radiance (may) Soma and Brhaspati (confer);
Radiance on me the All-gods,
Radiance confer on me, O ye Açvins.
z When one doth hasten after him,
Or uttereth prayers, he doth accept it
All knowledge doth he embrace,
Even as the felly the wheel.

iii. 3. 4.

The stirrings are the secret name of the waters; 'The pure for thee, O pure one, I stir in the gladdening (waters)', he says; verily with the secret name of the waters he wins the rain from the sky. 'The pure for thee I take with the pure', he says; the night is of the form of the day, the rays of the sun, he makes the rain to fall from the sky. 'Herein the dread (ones) have moved themselves' [1], he says; that is as in the text. 'The lofty form of the bull shineth on high,' he says; the rain is in its lofty form; verily by the form he wins the rain. 'That undeceived, watchful, name of thine, O Soma', he says; he indeed offers an oblation with an oblation who drawing the Adabhya (cup) offers it to Soma. The life and breath him [2] who draws the Ançu depart; 'Come breath to us from afar', he says; verily he bestows life and breath upon himself. 'Thou art ambrosia; for breath thee!' (with these words) he breathes over the gold; the gold is ambrosia, breath is life; verily with ambrosia he bestows life upon him self. It is of a hundred (Krsnalas) in weight; man has a hundred years of life, a hundred powers; verily he finds support in life and power. He touches the waters; the waters are medicine; verily he makes medicine.

iii. 3. 5.

a Thou art the wind, expiration by name, in the lordship of Savitr give me expiration.
b Thou art the eye, the ear by name, in the lordship of Dhatr give me life.
c Thou art the form, colour by name, in the lordship of Brhaspati, give me offspring.
d Thou art holy order, truth by name, in the lordship of Indra, give me lordly power.

e Thou art the past, the future by name, in the lordship of the Pitrs, expugnate the waters and the plants.
f Thee for the realm of holy order!
g Thee for the might of holy order! [1]
h Thee for the circumference of holy order!
i Thee for the truth of holy order!
k Thee for the light of holy order!

Prajapati saw the Viraj; by it he created the past and the future; he concealed it from the Rsis; by penance Jamadagni beheld it, and by it he created various delights; that is why the various (cups) have their name. In that the various (cups) are drawn, so the sacrificer wins various delights. 'Thou art the wind, expiration [2] by name', he says; verily he wins expiration and inspiration.' 'Thou art the eye, the ear by name', he says; verily he wins life. 'Thou art the form, colour by name', he says; verily he wins offspring. 'Thou art holy order, truth by name', he says; verily he wins lordly power. 'Thou art the past, the future by name', he says; the foetus of the waters and the plants is cattle; verily he wins cattle [3]. So much as is around a man, that does he thus win. 'Thee for the realm of holy order', he says; the realm of holy order is this (earth); verily he conquers this (earth). 'Thee for the might of holy order', he says; the might of holy order is the atmosphere; verily he conquers the atmosphere. 'Thee for the circumference of holy order', he says; the circumference of holy order is the sky; verily he conquers the sky. 'Thee for the truth of holy order' [4], he says; the truth of holy order is the quarters; verily he conquers the quarters. 'Thee for the light of holy order', he says; the light of holy order is the world of heaven; verily he conquers the world of heaven. So many are the worlds of the gods; verily he conquers them. They make up ten; the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, the eating of food.

iii. 3. 6.

What the gods could not win by the sacrifice, that they won by the Para (Grahas), and that is why the Paras have their name. In that the Paras are drawn, (it serves) to win that which one does not win by the sacrifice. The first he draws, by this he conquers the world; the second (he draws), by this he conquers the atmosphere; the third (he draws), by this he conquers yonder world. In that they are drawn, (they serve) to conquer these worlds [1]. In the latter days they are drawn hitherward from yonder, verily having conquered these worlds they descend again towards this world. In that in the former days they are drawn thitherward from hence, therefore these worlds are thitherward from hence; in that in the latter days they are drawn hitherward from thence, therefore these worlds are hitherward from thence; therefore men depend on the worlds in variation. The theologians say, 'For what reason do plants spring from the waters, the food of man is plants [2], and

offspring are born through Prajapati?' 'Through the Paras', he should reply. In that he draws (saying),'For the waters thee, for the plants I take', therefore from the waters plants spring; in that he draws (saying), 'For the plants thee, for offspring I take', therefore the food of man is the plants; in that he draws (saying), 'For offspring thee, for Prajapati I take', therefore through Prajapati offspring are born.

iii. 3. 7.

Prajapati created the gods and the Asuras; thereafter the sacrifice was created, after the sacrifice the metres; they went away in all directions, the sacrifice went after the Asuras, the metres after the sacrifice; the gods reflected, 'These have become what we are'; they had recourse to Prajapati; Prajapati said, 'Taking the strength of the metres I shall bestow it upon you.' He took the strength of the metres [1] and bestowed it upon them. Then the metres ran away, and the sacrifice followed the metres. Then the gods prospered, the Asuras were defeated. He who knows the strength of the metres--'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call--prospers himself, his foe is defeated. The theologians say, 'For whose gain does the Adhvaryu cause (him) to proclaim?' 'For the strength of the metres', he should reply; 'Do thou proclaim', 'Be it proclaimed', 'Utter', 'We that utter', the Vasat call, that is the strength of the metres [2]; he who knows thus sings what ever he sings with the metres in full strength. 'In that Indra, slew Vrtra, there is impurity, in that he destroyed the Yatis, there is impurity; then why is the sacrifice Indra's up to the completion?' they say. The sacrifice is the sacrificial body of Indra, and it is this they sacrifice. To him who knows thus the sacrifice resorts.

iii. 3. 8.

a Giving life, O Agni, rejoicing in the oblation,
Be thou faced with ghee and with thy birthplace of ghee;
Having drunk the ghee, the sweet, the delightful product of the cow,
As a father his son, do thou protect him.

The sacrificer falls a victim to the two fires in that having made (the offering) ready in them he goes elsewhere to the final bath; 'Giving life, O Agni, rejoicing in the oblation', (with these words) should he offer when about to go to the final bath; verily by the offering he appeases the two (fires); the sacrificer does not go to destruction.

b That loan which I have not yet paid back [1], The tribute that I still owe to Yama,
Here do I make requital for it;
Here, O Agni, may I be freed from that debt.
c O Viçvalopa, I offer thee in the mouth of the burner of all;
One is an eater of the uneaten, one an eater of the unoffered, one an eater of that which is gathered;
May they make for us medicine,
An abode, delightful strength.'
d May he that fatteneth protect us
From in front with the cloud
Many be our houses,
That houses fail us not.
e Do thou [2], O lord of cloud,
Bestow on us strength with kindliness;
Return to us what is lost,
Return wealth to us.
f O god that dost fatten, thou art a lord of a thousandfold prosperity; do thou give us increase of wealth unfailing, rich in heroes, prosperity abiding through the year.

Yama is Agni, Yama is this (earth); the sacrificer becomes under a debt to Yama in that he strews the altar with plants; if he were to go away with out burning (them), they would drag him about bound by the neck [3] in yonder world. In that he burns, (saying) 'The loan which I have not yet paid', being here, having made requital of the loan to Yama, he goes freed from the debt to the world of heaven. If he does manifold things as it were, he should offer in the forest (fire) groats with his hand; the forest (fire) is Agni Vaiçvanara; verily he appeases him. On the Ekastaka the divider of the days, he should cook a cake of four Çaravas in size, and early with it should fire the thicket; if

[4] it burns, it becomes a good season, if it does not burn, a bad season. By this mode of prognostication the seers of old used to undertake a long Sattra. He who knowing the seer, the hearer, the reciter, sacrifices, is united in yonder world with what he has sacrificed and bestowed. The seer is Agni, the hearer is Vayu, the reciter Aditya; he, who offers knowing thus to them, in yonder world is united with what be has sacrificed and bestowed. 'May he from in front with the cloud' [5], he says; (he that is) from in front with the cloud is Agni; verily he says to Agni, 'Guard this for me.' 'Do thou, O lord of cloud', he says; the lord of cloud is Vayu; verily he says to Vayu, 'Guard this for me.' 'O god, that dost fatten', he says; the god that fattens is yonder Aditya; verily he says to Aditya, 'Guard this for me.'

The Special Animal Offerings

iii. 3. 9.

a This young one I put around you,
Playing with him that is dear do ye move;
Afflict us not in birth, O ye prosperous ones;
May we rejoice in increase of wealth, in food.
b Homage to thy greatness, to thine eye,
0 father of the Maruts, that do I sing;
Be propitious, with a fair sacrifice may we offer;
Be this oblation acceptable to the gods.
c This was the bundle of the gods,
The germ of the waters smeared upon the plants;
Pusan chose a drop of Soma [1];
A great stone was there then for them.
d Father of calves, husband of cows,
And father too of great gulfs,
Calf, afterbirth, fresh milk, beestings,
Clotted milk, curd, ghee is his seed.
e Thee the cows chose for lordship,
Thee the Maruts, sweet singers, bailed;
Resting on the summit, the pinnacle, of lordly power,
Then O dread one to us assign wealth.

Unsuccessful is his animal offering for whom these (rites) are not performed; successful is the offering of him for whom they are performed.

iii. 3. 10.

a Surya, the god, for those that sit in the sky, Dhatr for lordly power, Vayu for offspring, Brhaspati for Prajapati offer thee radiant.
b Thee have I united with the gods,
Who hast a tawny embryo
And a womb of gold,
Whose limbs are uninjured.
c Bring near, O bringer,
Remove away, O remover,
O Indra Nardabuda,
With the four quarters of the earth
Do thou bring near.
d I split apart thy urinator,
Thy womb, the two groins, [1]
The mother and the child,

The embryo and the after-birth.
e Apart from thee let it be. So!
f The drop, far extending, of all forms,
Purified, wise, hath anointed the embryo.
g With one foot, two feet, three feet, four feet, five feet, six feet, seven feet, eight feet may she extend over the worlds; hail!
h Nay the two great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.

iii. 3. 11.

a This oblation is dear in your mouth,
O Indra and Brhaspati,
The hymn and acclamation is recited.

b This Soma is poured for you,
O Indra and Brhaspati,
Dear for delight, for drinking.
c To us, O Indra and Brhaspati,
Grant wealth of a hundred kine,
Of horses a thousandfold.
d From behind may Brhaspati guard us,
From above, from below, from the plotter of evil;
May Indra from the front, from the middle,
Friend to friend, grant us wide room.
e Sped by the winds on all sides, O Agni,
Thy flames [1], O pure one, pure are diffused
Mightily destroying, the divine ones, the Navagvas
Assail the forests, rudely crushing (them).
f Thee, O Agni, the tribes of men praise,
Who knowest the Hotr's duty, discerning, best bestower of jewels,
Who art in secret yet, O happy one, seen by all,
Of impetuous spirit, a good sacrificer, brilliant with ghee.
g May Dhatr give us wealth,
The lord the ruler of the world,
May he favour us with a full (gift).
h Dhatr is lord of offspring and of wealth,
Dhatr created all this world.
Dhatr giveth a son to the sacrificer [2]
To him let us offer the oblation rich in ghee.
i may Dhatr give us wealth,

Life in days to come and unfailing;
May we obtain the favour
Of the god whose gifts are true.
k May Dhatr give wealth to the giver,
Desiring offspring, generous in his home;
Let all the immortal gods roll themselves up for him,
The All-gods and Aditi in unison.
l For us to-day may Anumati
Among the gods favour our sacrifice,

And be she and Agni, bearer of the oblation,
A joy to the giver.
m Accord thy favour, O Anumati [3],
And grant us wealth;
For inspiration, for insight impel us,
Lengthen our days for us.
n May she favouring, favour (us)
With wealth, undecaying, rich in offspring;
In her disfavour may we not fall;
May the goddess easy to invoke grant us protection.

o Anumati men reverence in the quarter
Wherein is that which shineth;
May she in whose lap is the broad atmosphere,
The goddess, easy to invoke, grant us protection [4].
p Raka, easy to invoke, I invoke with fair praise;
May the fortunate one hear us and be aware of us
With needle that breaks not may she sew her task;
May she give a hero, whose wergild is a hundred, worthy of song.
q The fair thoughts of thine, O Raka,
Whereby thou art wont to give wealth to the giver,
With them to-day come to us in kindliness,
Granting, O fortunate one, a thousandfold prosperity.
r O Sinivali,
s The fairhanded.
t I invoke at the sacrifice Kuhn the fortunate,
Who accomplisheth her work, the easy to invoke;
May she give us the fame of our fathers;
To thee, O goddess, let us offer with oblation.
u Kuhn, lady of the gods and of immortality,
Worthy of invocation, may she be aware of the oblation
To the giver may she assign much good fortune,
To the wise may she grant increase of wealth.

PRAPATHAKA IV

The Optional and Occasional Offerings

iii. 4. 1.

The sacrifice of him whose offering is too large is unsuccessful; 'Surya, the god, for those that sit in the sky', he says; verily with the aid of Brhaspati and Prajapati he makes good the deficiency in the sacrifice. Now the Raksases infest the victim if it being offered to one deity is greater (than normal); 'Thou who hast a tawny embryo', he says; verily he sends it to the gods, to smite away the Raksases. 'Bring near, O bringer', he says [1]; verily with the holy power he brings it. 'I split apart thy urinator', he says; that is according to the text. 'The drop, far extending, of all forms', he says; the drop is offspring and cattle; verily with offspring and cattle he unites him. To the sky the deficiency of the sacrifice goes, to the earth the redundancy; if he were not to appease it, the sacrificer would be ruined; 'May the two great ones, sky and earth, for us' [2], he says; verily by means of sky and earth he appeases both the deficiency and the redundancy of the sacrifice; the sacrificer is not ruined. He covers (the offering) with ashes for the call of 'Godspeed'; now this is the embryo of these two; verily in these two he deposits it. If he were to cut off, he would make it redundant; if he were not to cut off, he would fail to cut off from the victim which has been offered; one portion he should cut off from in front of the navel, another behind it; the expiration is in front of the navel [3], the inspiration behind; verily he cuts off from the whole extent of the victim. He offers to Visnu Çipivista; Visnu Çipivista is the redundancy of the sacrifice, the greatness of the victim, the prosperity thereof; verily in the redundant he deposits the redundant, to appease the redundant. The sacrificial fee is gold of eight measures, for the (victim) has eight feet; the self is the ninth; (verily it serves) to win the victim. It is enveloped in a turban in an inner box, for so as it were is the victim, the omentum, the skin, the flesh, the bone; verily he obtains and wins the whole extent of the victim. He, for whom in the sacrifice this expiration is offered, by his sacrificing becomes richer.

iii. 4. 2.

a O Vayu, drinker of the pure, come to us;
A thousand are thy teams, O thou that hast all choice boons;
For thee the sweet drink bath been drawn,
Whereof, O God, thou hast the first drink.
b For intent thee, for desire thee, for prosperity thee; Kikkita thy mind! to Prajapati

hail! Kikkita thy breath, to Vayu hail! Kikkita thy eye, to Surya hail! Kikkita thy ear, to
sky and earth hail! Kikkita, thy speech, to Sarasvati hail! [1]
c Thou, the fourth, art the barren, the eager one,
Since once in thought the embryo hath entered thy womb;
Do thou, the barren, go eagerly to the gods,
Be the desires of the sacrificer fulfilled.
d Thou art the goat, resting on wealth, sit on the earth, mount aloft on the atmosphere,
in the sky be thy great radiance.
e Stretching the thread of the atmosphere do thou pursue the light;
Guard the paths of light made by prayer.
f Weave ye without a flaw the work of the singers;
Become Manu; produce thou. the host divine.
g Thou art the offering of mind, the colour of Prajapati, may we share thy limbs.

iii. 4. 3.

These two were together, Vayu blew them apart; they conceived a child, Soma generated it, Agni swallowed it. Prajapati saw this (offering) to Agni on eight potsherds, he offered it, and thereby he redeemed this (victim) from Agni. Therefore though sacrificing it to another god, still one should first offer on eight potsherds to Agni; verily redeeming it from Agni he offers it. Because [1] Vayu blew (them apart), therefore is it connected with Vayu; because these two conceived, therefore is it connected with sky and earth; because Soma generated, and Agni swallowed, there fore is it connected with Agni and Soma; because when the two parted speech was uttered, therefore is it connected with Sarasvati; because Prajapati redeemed it from Agni, therefore is it connected with Prajapati; the barren goat is connected with all the gods. To Vayu should he offer it who desires

wealth. the swiftest deity is Vayu; verily he has recourse to Vayu with his own share [2], and he causes him to attain wealth. To sky and earth should he offer it who in ploughing desires support; verily from the sky Parjanya rains for him, plants spring up in this (earth), his corn prospers. To Agni and Soma should he offer it who desires, 'May I be possessed of food, an eater of food'; by Agni he wins food, by Soma the eating of food; verily he becomes possessed of food, an eater of food. To Sarasvati should he offer it who [3], being able to utter speech, cannot utter speech; Sarasvati is speech; verily he has recourse to Sarasvati with her own share, and she bestows speech upon him. To Prajapati should he offer it who desires, 'May I gain that which has not been gained'; all the deities are Prajapati; verily by the deities he gains what has not been gained. He brings (the victims) up with a verse ad dressed to Vayu; verily winning it from Vayu he offers it. 'For intent thee, for desire thee!' [4] he says; that is according to the text. He offers with the sound **kikkita**; at the sound **kikkita** the domestic animals stop, the wild run away. In that he offers with the sound **kikkita**, (it serves) to support domestic animals. He offers while the circumambulation by fire is taking place; verily alive he sends it to the world of heaven. 'Thou, the fourth, art the barren, the eager one', he says; verily he sends it to the gods. 'Be the desires of the sacrificer fulfilled', he says; this is the desire [5] of the sacrificer that (the sacrifice) should proceed to its conclusion without injury. 'Thou art the goat, resting in wealth', he says; verily in these worlds he makes it find support. 'In the sky be thy great radiance', he says; verily in the world of heaven he bestows light upon him. 'Stretching the thread of the atmosphere do thou pursue the light', he says; verily he makes these worlds full of light for him. 'Weave ye without a flaw the work of the singers, [6], he says; whatever flaw is committed in the sacrifice, this serves to atone for it. 'Become Manu; produce thou the host divine', he says; offspring are connected with Manu; verily he makes them fit for food. 'Thou art the offering of mind', he says, to make 'Godspeed'. 'May we share thy limbs', he says; verily he invokes this blessing. Of this (victim) there is one time unpropitious for sacrifice to the gods, when a cloud appears when it has been offered [7]; if a cloud should appear when it has been offered, he should either cast it into the waters or eat it whole; if he were to cast it into the waters, he would con fuse the sacrifice; he should eat it whole; verily he bestows power upon himself. By three people is this to be performed, him who performs a year-long Sattra, him who offers with a thousand (gifts), and him who is a domestic sacrificer; with it let them sacrifice, for

them is it fit.

The Jaya, Abhyatana, and Rastrabhrt Offerings

iii. 4. 4.

a Thought and thinking, intent and intention, known and knowledge, mind and power, the new and the full moon, the Brhat and the Rathantara.

b Prajapati bestowed victories on Indra The strong, he who is dread in battle contest, To him all the people bowed in reverence, For he waxed dread, worthy of offering.

The gods and the Asuras were in conflict. Indra had recourse to Prajapati, to him he gave these victories (offerings); he offered them; then indeed were the gods victorious over the Asuras; in that they were victorious, that is why (the offerings) are called 'victorious'. They should be offered by one engaged in conflict; verily does he win in the conflict.

iii. 4. 5.

a Agni overlord of creatures, may he help me; Indra of powers, Yama of earth, Vayu of the atmosphere, Surya of the sky, Candramas of Naksatras, Brhaspati of holy power, Mitra of truths, Varuna of waters, the ocean of streams, food of lordships overlord, may it help me; Soma of plants, Savitr of instigations, Rudra of cattle, Tvastr of forms, Visnu of mountains, the Maruts of troops overlords, may they help me.
b O ye fathers, ye grandfathers, ye further, ye nearer, ye dadas, ye granddadas, do ye here help me.
c In this holy power, this worldly power, this prayer, this Purohitaship, this rite, this invocation of the gods.

iii. 4. 6.

What the gods did at the sacrifice, the Asuras did. The gods saw these overpowering (Homas), they performed them; the rite of the gods succeeded, that

of the Asuras did not succeed. If he is desirous of prospering in a rite, then should he offer them, and in that rite he prospers. In that the All-gods brought together (the materials), the Abhyatanas are connected with the All-gods; in that Prajapati bestowed the victories (Jayas), therefore the Jayas are connected with Prajapati [1]; in that they won the kingdom by the Rastrabhrts, that is why the Rastrabhrts (supporters of the kingdom) have their name. The gods overpowered the Asuras with the Abhyatanas, conquered them with the Jayas, and won the kingdom with the Rastrabhrts; in that the gods overpowered (**abhyátanvata**) the Asuras with the Abhyatanas, that is why the Abhyatanas have their name; in that they conquered (**ájayan**) them with the Jayas, that is why the Jayas have their name; in that they won the kingdom with the Rastrabhrts, that is why the Rastrabhrts have their name. Then the gods prospered, the Asuras were defeated. He who has foes should offer these (offerings); verily by the Abhyatanas he overpowers his foes, by the Jayas he conquers them, by the Rastrabhrts he wins the kingdom; he prospers himself, his foe is defeated.

iii. 4. 7.

a Supporting holy order, abounding in truth, Agni is the Gandharva; his Apsarases are the plants, called strength; may he protect this holy power, this lordly power; may they protect this holy power, this lordly power; to him hail! To them hail! b The compact, possessing all the Samans, the sun is the Gandharva, his Apsarases are the rays (called) active, &c. c The all-blessed, sun-rayed Candramas is the Gandharva; his Apsarases are the Naksatras, (called) the bright, &c. d The active, the winged sacrifice is the Gandharva, his Apsarases are the sacrificial fees, (called) praises, &c.

e Prajapati, all-creator, the mind [1], is the Gandharva; his Apsarases are the Rc and Saman verses, (called) hymns, &c.

f The swift, all-pervading wind is the Gandharva; his Apsarases are the waters, (called) delights, &c.

g O lord of the world, thou who hast houses above and here, do thou give us increase of wealth, unfailing, rich in heroes, prosperity abiding through the year.

h The supreme ruler, the overlord, death is the Gandharva; his Apsarases are the whole (world), (called) the worlds. &c.

i With fair abode, fair wealth, doer of good deeds, holding the light, Parjanya. is the Gandharva; his Apsarases are the lightnings, (called) the radiant, &c.
k Whose dart speeds afar, the pitiless [2], death is the Gandharva; the Apsarases are his offspring, (called) the timid, &c.
I The dear one, looking with desire, love is the Gandharva; his Apsarases are thoughts, (called) the burning; may he protect this our holy power, our lordly power; may they protect this our holy power, our lordly power; to him hail! To them hail!
m O lord of the world, thou who hast houses above and here, do thou accord wide, great, protection to this holy power, this holy work.

iii. 4. 8.

They should be offered for one who desires the kingdom; the Rastrabhrts are the kingdom; verily with the kingdom he wins the king dom for him; he becomes the kingdom. They should be offered for oneself; the Rastrabhrts are the kingdom, the people are the kingdom, cattle are the kingdom, in that he becomes the highest he is the kingdom; verily with the kingdom he wins the kingdom, he becomes the richest of his equals. They should be offered for one who desires a village; the Rastrabhrts are the kingdom, his fellows are the kingdom; verily with the kingdom he wins for him his fellows and the kingdom; he becomes possessed of a village [1]. He offers on the dicing-place; verily on the dicing-place he wins his fellows for him, and being won they wait upon him. They should be offered on the mouth of the chariot for him who desires force; the Rastrabhrts are force, the chariot is force; verily by force he wins force for him; he becomes possessed of force. They should be offered for him who is expelled from his kingdom; to all his chariots he should say, 'Be yoked'; verily he yokes the kingdom for him [2]. The oblations of him whose realm is not in order are disordered; he should take off the right wheel of his chariot and offer in the box; so he puts in order his oblation, and the kingdom comes into order in accord with their coming into order. They should be offered when battle is joined; the Rastrabhrts are the kingdom, and for the kingdom do they strive who go to battle together; he for whom first they offer prospers, and wins this battle. The kindling-wood is from the Madhuka tree [3]; the coals shrinking back make the host of his foe to shrink back. They should be offered for one who is mad; for it is the Gandharva and the Apsarases who madden him who is mad; the Rastrabhrts are the Gandharva and the Apsarases. 'To him hail! To them

hail!' (with these words) he offers, and thereby he appeases them. Of Nyagrodha, Udumbara, Açvattha, or Plaksa (wood) is the kindling-wood; these are the homes of the Gandharva and the Apsarases; verily he appeases them in their own abode [4]. They should be offered in inverse order by one who is practising witchcraft; so he fastens on his breaths from in front, and then at pleasure lays him low. He offers in a natural cleft or hollow; that of this (earth) is seized by misfortune; verily on (a place) seized by misfortune he makes misfortune seize upon him. With what is harsh in speech he utters the Vasat call; verily with the harshness of speech he cuts him down; swiftly he is ruined. If he desire of a man, 'Let me take his eating of food' [5], he should fall at length in his hall and (with the words), 'O lord of the world', gather blades of grass; the lord of the world is Prajapati; verily by Prajapati he takes his eating of food. 'Here do I take the eating of food of N. N., descendant of N. N.', he says; verily he takes his eating of food. With six (verses) he takes, the seasons are six; verily the seasons having taken by Prajapati his eating of food bestow it on him [6]. If the head of a family is expelled, they should be offered for him, placing him on a mound and cooking a Brahman's mess of four Çaravas in size; the Rastrabhrts are pre-eminence, the mound is pre-eminence; verily by pre-eminence he makes him pre-eminent among his equals. (The offering) is of four Çaravas in size; verily he finds support in the quarters; it is made in milk; verily he bestows brilliance upon him; he takes it out, to make it cooked; it is full of butter, for purity; four descended from Rsis partake of it; verily he offers in the light of the quarters.

iii. 4. 9.

He who desires offspring should offer (the oblations to) the minor deities; the minor deities are the metres, offspring are as it were the metres; verily by the metres he produces offspring for him. He makes Dhatr first; verily he produces pairing with him, Anumati gives approval to him, Raka gives, Sinivali produces, and in offspring when produced by Kuhu he places speech. These (offerings) also should he make who desires cattle; the minor deities are the metres, cattle are as it were the metres [1]; verily by the metres he produces offspring for him. He makes Dhatr first; by him he scatters, Anumati gives approval to him, Raka gives, Sinivali produces, and by Kuhu he establishes offspring when produced. These (offerings) also should he make who desires a village; the minor deities are the metres, a

village is as it were the metres; verily by the metres he wins a village for him [2]. He puts Dhatr in the middle; verily he places him in the middle of a village. These (offerings) also should he offer who is long ill; the minor deities are the metres, the metres are unfavourable to him whose illness is long; verily by the metres he makes him well. He puts Dhatr in the middle, it is not in order in the middle of him whose illness is long; verily thereby in the middle he puts (things) in order for him. These (offerings) also [3] should he offer to whom the sacrifice does not resort; the minor deities are the metres, the metres do not resort to him to whom the sacrifice does not resort. He puts Dhatr first; verily in his mouth he places the metres; the sacrifice resorts to him. These (offerings) also should he make who has sacrificed; the minor deities are the metres, the metres of him who has sacrificed are worn out as it were. He puts Dhatr last [4]; verily afterwards he wins for him metres unwearied; the next sacrifice resorts to him. These (offerings) should he make to whom wisdom does not resort; the minor deities are the metres, the metres do not resort to him to whom wisdom does not resort. He puts Dhatr first; verily in his mouth he places the metres; wisdom resorts to him. These (offerings) also should he make [5] who desires brilliance; the minor deities are the metres, brilliance is as it were the metres; verily by the metres he bestows brilliance upon him. They are made in milk; verily he bestows brilliance upon him. He puts Dhatr in the middle; verily he places him in the middle of brilliance. Anumati is the Gayatri, Raka the Tristubh, Sinivali the Jagati, Kuhu the Anustubh, Dhatr the Vasat call. Raka is the first fortnight, Kuhu the second, Sinivali the new moon (night), Anumati the full moon (night), Dhatr the moon. The Vasus are eight [6], the Gayatri has eight syllables; the Rudras are eleven, the Tristubh has eleven syllables; the Adityas are twelve, the Jagati has twelve syllables, the Anustubh is Prajapati, the Vasat call Dhatr. Thus indeed the minor deities are all the metres and all the gods and the Vasat call. If he were to offer them all at once, they would be likely to burn him up; he should offer first two, and a third for Dhatr, and then offer likewise the last two; thus they do not burn him up, and for whatever desire they are offered that he obtains by them.

iii. 4. 10.

a O Vastospati, accept us;
Be of kind entrance for us and free from ill;

That which we seek from thee, do thou accord us,
And health be thou for our bipeds, health for our quadrupeds.
b O Vastospati, may we be comrades of thee
In a friendship, effectual, joyful, and proceeding well;
Aid our wishes in peace, in action;
Do ye guard us ever with blessings.

In that evening and morning he offers the Agnihotra the sacrificer thus piles up the oblation bricks [1]; the bricks of him who has established a sacred fire are the days and nights; in that he offers evening and morning, verily he obtains the days and nights, and making them into bricks piles them up. He offers ten in the same place; the Viraj has ten syllables; verily having obtained the Viraj, he makes it into a brick and piles it up; verily in the Viraj he obtains the sacrifice; the piling up must be repeated by him. Therefore that is the place of sacrifice where he advances having spent ten (nights); not suitable is the place where (he spends) less time than that [2] Now Vastospati is Rudra. If he were to go on without offering to Vastospati, the fire becoming Rudra would leap after him and slay him; he offers to Vastospati; verily with his own share he appeases him; the sacrificer does not come to ruin. If he were to offer with the chariot yoked, that would be as when one offers an oblation on a place he has left; if he were to offer without the chariot being yoked, that would be as when one offers an oblation at rest; verily no offering would be made to Vastospati [3]. The right (animal) is yoked, the left not yoked, and thus he offers to Vastospati; verily he does both, and appeases him completely. If he were to offer with one (verse) he would make (it) a ladle offering; having pronounced the Puronuvakya he offers with the Yajya, to win the gods. If he were to load (his cart) after the offering, he would make Rudra enter his house. If he were to set out without extinguishing the smouldering embers, it would be like a con fusion of the sacrifice or a burning. 'This is thy birthplace in season', (with these words) he places (the embers) on the kindling-sticks [4]; this is the birthplace of Agni; verily he mounts it on its own birthplace. Now they say, 'If being placed on the kindling-sticks it should be lost, his fire would be dispersed, it would have to be piled up again. 'With thy body, O Agni, worthy of sacrifice, come hither and mount', (with these words) he makes it mount on himself; the birthplace of fire is the sacrificer; verily on its own birthplace he causes it to mount.

iii. 4. 11.

a Long life thou givest, O Agni,
O god, to the giver,
Sage, lord of the house, the youthful.
b Bearing the oblations, Agni, immortal, our father,
Wide extending, widely refulgent, fair to see for us,
With good household fire, do thou shine forth food,
Mete out to uswards renown.
c O do thou, O Soma, will life for us,
That we may not die,
Thou that lovest praise, lord of the forest.
d Brahman of the gods, leader of poets,
Sage of seers, bull of wild beasts,
Eagle of vultures, axe of the forests,
Soma [1] goeth over the seive singing.
e With our hymns to-day we choose
The god of all, the lord of the true,
Savitr of true instigation.
f Coming with true light,
Placing the mortal and the immortal,

With golden car Savitr
The god advanceth gazing on the worlds.
g That Aditi may accord
To our cattle, our men, our kine,
To our offspring, Rudra's grace.
h Harm us not in our children, our descendants, nor in our life,
Harm us not in our cattle, in our horses [2]
Smite not in anger our heroes, O Rudra,
With oblations let us serve thee with honour.
i Like watchful birds swimming in water,
Like the noises of the loud thundercloud,
Like joyous waves breaking forth from the mountains,
The praises have lauded Brhaspati.

k With comrades shouting like swans,
Casting aside his stone-made fetters,
Brhaspati thundered towards the cows,
And praised and sang in celebration perceiving them.
l Hither, O Indra, enduring wealth [3],
Victorious, bearing all,
Highest for help, do thou bring.
m O thou much invoked, thou dost endure the foes;
Best be thy strength, thy gift here;
Bring riches with thy right (hand), O Indra,
Thou art the lord of rich rivers.
n Thou were born, in full size at once,
For the drinking of (Soma) when pressed,
O Indra, O wise one, for pre-eminence.

o Thou art mighty, O Indra, with holy power,
To be adored at every pressing;
Thou art an overthrower of men in every conflict,
And highest song [4], O lord of all the people.
p The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.
q Mitra stirreth men, the wise one,
Mitra supporteth earth and sky;
Mitra regardeth men with unwinking (eye);
To the true one, let us offer an oblation rich in ghee.
r Rich in food be that mortal, O Mitra,
Who, O Aditya, seeks to follow thy law;
Aided by thee he is not slain nor oppressed;

Affliction cometh to him neither from near nor from afar.
s Whatever [5] law of thine, as men,
O god Varuna,
Day by day we transgress.
t Whatever wrong we mortals here do
Against the host divine,

Whatever breach of thy laws we make through lack of thought,
For that sin, O god, harm us not.
u As gamesters cheat in dicing,
What we know in truth or what we know not,
All that do thou, O god, loosen as it were,
And may we be dear to thee, O Varuna.

PRAPATHAKA V

Miscellaneous Supplements

iii. 5. 1.

a Full behind, and full in front,
In the middle hath she of the full moon been victorious;
In her let the gods dwelling together
Rejoice here in the highest firmament.
b The share that the gods dwelling together
In greatness bestowed on thee, O new moon,
(Therewith) do thou fill our sacrifice, O thou of every boon
Grant us wealth of good heroes, O fortunate one.
c Holder and gatherer of riches,
Clad in all rich forms,
Granting a thousandfold prosperity,
The fortunate one hath come to us with radiance accordant [1].
d O Agni and Soma, the first in strength,
Do ye quicken the Vasus, the Rudras, the Adityas here;
Rejoice in him of the full moon in the midst,
Ye that are made to grow by holy power, won by good deeds,
And allot to us wealth with heroes.

The Adityas and the Angirases piled up the fires, they desired to obtain the new and the full moon (offerings); the Angirases offered the oblation, then the Adityas saw these two offerings, and offered them; then they first grasped the new and full

moon (offerings) [2]. He who is commencing the new and full moon (sacrifices) should first offer these two (offerings); verily straightway he commences the new and full moon (sacrifices). The theologians say, 'He indeed would begin the new and full moon (sacrifices) who should know the normal and reversed order'. What follows on the new moon is the normal, what is after the full moon is the reversed order; if he were to begin the full moon (offering) first, he would offer these two (libations) in reverse order; he would waste away as the moon waned [3]; he should offer these libations to Sarasvant and Sarasvati in front; Sarasvati is the new moon; verily he commences them in normal order; he waxes as the moon waxes. He should offer first on eleven potsherds to Agni and Visnu, to Sarasvati an oblation, to Sarasvant on twelve potsherds. In that it is (offered) to Agni, and the mouth of the sacrifice is Agni, verily he places in front prosperity and the mouth of the sacrifice; in that it is (offered) to Visnu, and Visnu is the sacrifice, verily commencing the sacrifice he continues it. There is an oblation for Sarasvati, and (an offering) on twelve potsherds for Sarasvant; Sarasvati is the new moon, Sarasvant is the full moon; verily straightway he commences these (offerings), he prospers by them. That to Sarasvant is on twelve potsherds, for pairing, for generation. The sacrificial fee is a pair of kine, for prosperity.

iii. 5. 2.

The Rsis could not see Indra face to face; Vasistha saw him face to face; he said, 'Holy lore shall I proclaim to you so that people will be propagated with thee as Purohita; therefore do thou proclaim me to the other Rsis.' To him he proclaimed these shares in the Stoma, therefore people were propagated with Vasistha as their Purohita; therefore a Vasistha should be chosen as the Brahman priest; verily he is propagated. 'Thou art the ray; for dwelling thee! Quicken the dwelling' [1], he says; the dwelling is the gods; verily to the gods he announces the sacrifice. 'Thou art advance; for right thee! Quicken right', he says; right is men; verily to men he announces the sacrifice. 'Thou art following; for sky thee! Quicken the sky', he says; verily to these worlds he announces the sacrifice. 'Thou art a prop; for rain thee! Quicken rain', he says; verily he wins rain [2]. 'Thou art blowing forward; thou art blowing after', he says, for pairing. 'Thou art the eager; for the Vasus thee! Quicken the Vasus', he says; the Vasus are eight, the Rudras eleven, the Adityas twelve; so many are the gods; verily to them he announces the sacrifice. 'Thou art

force; to the Pitrs thee! Quicken the Pitrs', he says; verily the gods and the Pitrs he connects. 'Thou art the thread; for offspring thee! Quicken offspring' [3], he says; verily the Pitrs and offspring he connects. 'Thou dost endure the battle; for cattle thee! Quicken cattle', he says; verily offspring and cattle he connects. 'Thou art wealthy; for the plants thee! Quicken the plants', he says; verily in the plants he makes cattle find support. 'Thou art the victorious, with ready stone; for Indra thee! Quicken Indra', he says, for victory. 'Thou art the overlord; for breath thee! Quicken breath' [4], he says; verily upon offspring he bestows breath. 'Thou art the Trivrt, thou art the Pravrt', he says, for pairing. 'Thou art the mounter, thou art the descender', he says, for propagating. 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', he says, for support.

iii. 5. 3.

a By Agni, the god, I win battles, with the Gayatri metre, the Trivrt Stoma, the Rathantara Saman, the Vasat call, the thunderbolt, I trample under foot my foes born before me, I depress them, I repel them, in this home, in this world of earth; him who hateth us and him whom we hate I step over him with the stride of Visnu. b By Indra, the god, I win battles, with the Tristubh metre, the Pañcadaça Stoma the Brhat Saman, the Vasat call, the thunderbolt [1], (I trample under foot my foes) born along (with me), &c. c By the All-gods I win battles, with the Jagati metre, the Saptadaça Stoma, the Vamadevya Saman, the Vasat call, the thunderbolt, (I trample under foot my foes) born after (me), &c. d In unison with Indra, may we Withstand our foes, Smiting the enemy irresistibly. e With the brilliance that is thine, O Agni, may I become brilliant; with the radiance that is thine, O Agni, may I become radiant; with the splendour that is thine, O Agni, may I become resplendent.

iii. 5. 4.

a The gods, destroying the sacrifice, stealing the sacrifice,
That are seated on earth,
May Agni protect me from them;
May we go to those that do good deeds.

b We have come, O noble ones, Mitra and Varuna,
To the share of the nights that is yours,
Grasping the firmament, in the place of good deeds,
On the third ridge above the light of the sky.
c The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the atmosphere,
From them may Vayu guard me;
May we go to those that do good deeds.
d The nights of thine, O Savitr [1], that go, traversed by gods,
Between sky and earth,
With all your houses and offspring,

Do ye first mounting the light traverse the regions.
e The gods, destroyers of the sacrifice, stealers of the sacrifice,
That sit in the sky,
From them may Surya guard me;
May we go to those that do good deeds.
f That highest oblation wherewith, O All-knower,
Thou didst collect milk for Indra,
Therewith, O Agni, do thou make him grow;
Bestow on him lordship over his fellows.

The gods are destroyers of the sacrifice, stealers of the sacrifice [2]; they sit these worlds taking and destroying from him who gives and sacrifices. 'The gods, destroyers of the sacrifice, that sit on the earth, that (sit) in the atmosphere, that sit in the sky', he says; verily traversing the worlds, he goes to the world of heaven with his household, with his cattle. From him who has sacrificed with the Soma (sacrifice), the deities and the sacrifice depart; he should offer to Agni on five potsherds as the final act; all the deities are Agni [3], the sacrifice is fivefold; verily he wins the deities and the sacrifice. Now Agni is connected with the Gayatri and has the Gayatri as his metre; he severs him from his metre, if he offers on five potsherds; it should be made on eight potsherds; the Gayatri has eight syllables, Agni is connected with the Gayatri and has the Gayatri for his metre; verily he unites him with his own metre. The Yajya and the Anuvakya are in the Pañkti metre the sacrifice is fivefold; verily thereby he does not depart from the

sacrifice.

iii. 5. 5.

a May Surya, the god, protect me from the gods, Vayu from the atmosphere; may Agni,
the sacrificer, protect me from the (evil) eye; O strong one, O impetuous one, O instigator, O thou of all men, with these names, O Soma, we will worship thee; with
these names, O Soma, we will worship thee.
b I from above, I from below,
I revealed the darkness with the light;
The atmosphere hath become my father;
On both sides have I seen the sun;
May I become highest of my equals [1].
c To the ocean, to the atmosphere, Prajapati makes the cloud to fall; may Indra distil
(it), may the Maruts cause (it) to rain.
d Flood the earth,
Break this divine cloud;
Give to us of the divine water;
Ruling loosen the water bag.

e The Aditya (cup) is these cattle, Agni is Rudra here, having cast plants in the fire he offers the Aditya (cup); verily he hides the cattle from Rudra, and causes the cattle to find support in the plants [2].
f The sage stretcheth the path of the sacrifice,
On the back of the vault, above the light of the sky,
Whereby thou carriest the offering, thou goest as messenger,
Hence wisely, thence with more gain.
g All the fire-sticks that are thine, O Agni,
Or on earth, on the strew, or in the sun,
Lot these of thine approach the oblation of ghee,
A protection to the pious sacrificer.
h Invoking increase of wealth,

Rich in heroes and rich in steeds,
Bidden I God-speed' by Brhaspati, with wealth
Abide thou for me, the sacrificer.

iii. 5. 6.

a I yoke thee with milk, with ghee;
I yoke thee with water, and plants;
I yoke thee with offspring;
To-day being consecrated do thou win strength for us.
b Let the lady of holy power advance,
Let her sit on the altar with fair colour;
c Then may I, full of desire,
Enter my own place, here.
d With fair offspring, with noble husbands,
We are come to thee,
O Agni, to thee that deceivest the foe,
The undeceivable, we that are not deceived.
e I loosen this bond of Varuna [1],
Which Savitr, the kindly, hath bound,
And in the birthplace of the creator, in the place of good action,
I make it pleasant for me with my husband.
f Go forth, go up, to the lovers of holy order; may Agni lead thy head, Aditi give (thee) a middle, thou art that let loose by Rudra, Yuva by name; harm me not.
g For the Vasus, the Rudras, the Adityas, for the All-gods, I take you, foot-washing (waters);
h For the sacrifice I place you, foot-washing (waters).
i In the sight of thee that art all, that hast all, that hast manly power [2], O Agni, in the lovers, may I deposit all seed.

k The sacrifice hath come to the gods, the goddesses have left the sacrifice for the gods, to the sacrificer that poureth blessings, accompanied by the cry 'Hail!', standing in the waters, do ye follow the Gandharva, in the rush of the wind, food that is praised.

iii. 5. 7.

The Vasat call cleft the head of the Gayatri; its sap fell away, it entered the earth, it became the Khadira; he, whose dipping-spoon is make of Khadira wood, cuts off with the sap of the metres; his oblations are full of sap. Soma was in the third sky from hence; the Gayatri fetched it, a leaf of it was cut off, that became the Parna, that is why the Parna is so called. He whose ladle is made of Parna wood [1] has his oblations acceptable; the gods rejoice in his oblation. The gods discussed regarding holy power; the Parna overheard it; he whose ladle is made of Parna wood is styled famous; he hears no evil bruit. The Parna is holy power, the Maruts are the people, the people are food, the Açvattha is connected with the Maruts; he whose ladle is made of Parna wood, and his spoon (**upabhrt**) is of Açvattha, by holy power wins food, and the holy class [2] puts over the people. The Parna is the royalty, the Açvattha is the people; in that the ladle is made of Parna wood and the spoon of Açvattha, verily he puts the royalty over the people. Prajapati sacrificed; where the oblation found support, thence sprung the Vikankata; there he created offspring; the oblation of him whose Dhruva, is made of Vikankata, wood finds rest; verily he is propagated. That is the form of the offering-spoons; on him whose spoons are so formed all forms of cattle attend, nothing unshapely is born in him.

iii. 6. 8.

a Thou art taken with a support; for Prajapati thee, for him full of light, thee full of light I take; for Daksa who increases cleverness, (thee) that are acceptable to the gods, thee for those whose tongue is Agni, who are righteous, whose highest is Indra, whose king is Varuna, whose friend is Vata, whose breath is Parjanya, for sky thee, for atmosphere thee, for earth thee! b Smite away, O Indra, the mind of him who hateth us, Who desireth to oppress us, Smite him away who practiseth evil against us. c For expiration thee, for inspiration thee, for cross-breathing thee for being thee, for not being thee; for the waters thee, for the plants for all beings thee; whence offspring arose unhurt, for that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer.

iii. 5. 9.

To that deity whom the Adhvaryu and the sacrificer overlook do they fall victims; he should draw the cup of curd for Prajapati, all the gods are Prajapati; verily they

make reparation to the gods. This is the foremost of cups; verily he for whom it is drawn attains a foremost place. This cup is the form of all the deities; on him for whom it is drawn all forms of cattle attend. 'Thou are taken with a support [1]; for Prajapati thee, for him full of light, (thee) full of light I take', he says; verily he makes him a light of his equals. 'For those whose tongue is Agni, who are righteous', he says; so many are the deities; verily for all of them he draws it. 'Smite away, O Indra, the mind of him who hateth us', he says, for the smiting away of foes. 'For expiration thee, for inspiration thee', he says; verily he bestows the breaths on the sacrificer. 'For that thee, for Prajapati, of bounteous gifts, full of light, (thee) full of light I offer' [2], he says; all the deities are Prajapati; verily for all the deities he offers it. He should draw the cup of butter for one who desires brilliance; butter is brilliance; verily he becomes brilliant; he should draw the cup of Soma for one who desires splendour; Soma is splendour; verily he becomes resplendent; he should draw the cup of curd for one who desires cattle; curd is strength, cattle are strength; verily by strength he wins him strength and cattle.

iii. 5. 10.

a All turn their minds towards thee
When these twice or thrice become helpers;
Mix with the sweet what is sweeter than sweet,
I have won with the mead the mead.
b Thou art taken with a support; to Prajapati I take thee acceptably; this is thy birthplace; for Prajapati thee!

He draws the Prana, cups; so much is there as are these cups, these Stomas, these metres, these Prstha (Stotras), these quarters; whatever there is [1] that he wins. The highest Brahmans have proclaimed these before; they have therefore won all the quarters. He for whom these are drawn attains supremacy, he conquers the quarters. Five are drawn, the quarters are five; verily they prosper in all the quarters. Nine each are drawn; nine are the vital airs in man; verily upon the sacrificers he bestows the vital airs. At the beginning and at the end they are drawn; the Prana cups are the vital airs [2]; verily they begin with the vital airs, and end with the vital airs. Now offspring leave their vital airs in that the Vamadevya

(Saman) departs from its norm; on the tenth day the Vamadevya departs from its norm; in that they are drawn on the tenth day, offspring leave not their vital airs.

iii. 5. 11.

a Bring onward with meditation divine
The god, who knoweth all;
May he duly bear our sacrifices.
b He, the Hotr is led forward for the sacrifice,
The servant of the gods;
Like a covered chariot glowing
He himself knoweth health.
c This Agni rescueth
Us from the immortal race,
He that is stronger than strength,
The god made for life.
d In the place of Ida we set thee down,
On the navel of the earth,
O Agni, all-knower,
To bear the oblation [1].
e O Agni of kindly aspect, do thou with the All-gods
Sit first on the birthplace made of wool,
Nest-like, rich in ghee, for Savitr
Do thou lead well the sacrifice, for the sacrificer.
f Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.
g The Hotr hath sat him down in the place of the Hotr wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
h Thou art the envoy, thou [2] our guardian,
Thou, O bull, leadest us to better fortune;
0 Agni, be thou the guardian of our offspring, our descendants
In their bodies, unfailing and radiant.

i To thee, O god Savitr,
Lord of things delightful,
We come for fortune, O thou of constant help.
k May the great ones, sky and earth,
Mingle for us this sacrifice,
May they sustain us with support.
l Thee, O Agni, from the lotus
Atharvan passed out,
From the head of every priest.
m Thee [3] the sage, Dadhyañc,

Son of Atharvan, doth kindle,
Slayer of Vrtra, destroyer of forts.
n Thee Pathya Vrsan doth kindle,
Best slayer of foes,
Winner of booty in every conflict.

o Let men say too,
'Agni hath been born, slayer of Vrtra,
Winning booty in every conflict.'
p Whom, like a quoit in their bands,
Like a child at birth, they bear,
Agni, fair sacrificer of the folk.
q Bring forward the god, best finder of riches,
For offering to the gods;
May he sit down in his own birthplace [4].
r In the all-knower cause to rest
The dear guest on birth,
In a pleasant place, the lord of the house.
s By Agni is Agni kindled,
The wise, the young, the lord of the house,
The bearer of the oblation, with ladle in his mouth.
t Thou, O Agni, by Agni,
The sage by the sage, the good by the good,
The comrade by the comrade, art kindled.
u Him they make bright, the wise,

Victorious in the contests,
Strong in his abodes.
v By the sacrifice the gods sacrificed the sacrifice;
These were the first ordinances;
These mighty powers frequent the vault
Where are the ancient Sadhya gods.

KANDA IV

THE PILING OF THE FIRE ALTAR

PRAPATHAKA I

The Placing of the Fire in the Fire-pan

iv. 1. 1.

a Yoking mind first,
Extending his thoughts, Savitr
Discerning the light,
Hath brought Agni from the earth.
b Yoking with mind the gods,
Going to the heaven, the sky, with thought,
Those that are to make great light,
Savitr instigates.
c With mind well yoked are we
In the instigation of god Savitr,
For strength to go to the heaven.
d They yoke their minds, they yoke their thoughts,
The priests of the mighty wise priest,
He alone, who knoweth the way, appointeth their functions [1]
Great is the praise of the god Savitr.
e I yoke with honour your ancient prayer;
The praises go like Suras on their way;
All the sons of immortality hear (it),
Who have achieved dwellings divine.
f He whose advance others followed,
Gods, of the god praising might,
He who meted out the regions of earth,
He is the brilliant god Savitr in greatness.

g O god Savitr, instigate the sacrifice, instigate the lord of the sacrifice [2] to good luck; may the divine Gandharva, who purifieth thoughts purify our thought; may the

lord of speech to-day make sweet our utterance.
h This sacrifice for us, O god Savitr
Do thou instigate, serving the gods,
Finding comrades, ever victorious,
Winning booty, winning heaven.
i By the Rc make the Stoma to prosper,
By the Gayatra the Rathantara,
The Brhat with the Gayatri for its metre.
k On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan, with the Gayatri metre, I take thee, in the manner of Angiras.
l Thou art the spade, thou art the woman [3], from the abode of the earth I bear Agni of the dust in the manner of Angiras; with the Tristubh metre I grasp thee in the manner of Angiras.
m Thou art the bearer, thou art the woman; through thee may we be strong to dig Agni of the dust in his place; with the Jagati metre I grasp thee in the manner of Angiras.
n Grasping in thy hand, Savitr,
Bearing the spade of gold,
Therewith digging Agni
Do thou bring for us light unperishing.
With the Anustubh metre I grasp thee in the manner of Angiras.

iv. i. 2.

a This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice)--
In the Saman of order proclaiming the stream.
b Swiftly run hither, O steed,
Along the most extended space;
In the sky is thy highest birth,
In the atmosphere thy navel, on the earth thy birthplace.

c Yoke ye two the ass,
In this course, O ye of mighty wealth,
Which beareth Agni, serving us.
d In each need more strong,
In each contest, we invoke,
As friends, Indra to aid us.
e Hastening [1] come hither, trampling the enemy,
Come with wondrous skill from the leadership of Rudra;
Fare along the broad atmosphere,
With happy pastures, bestowing security.

f With Pusan as fellow, from the abode of the earth do thou approach
Agni of the dust in the manner of Angiras.
g We approach Agni of the dust in the manner of Angiras.
h We will bear Agni of the dust in the manner of Angiras.
i We bear Agni of the dust in the manner of Angiras.
k Agni gazed along the forefront of the dawns,
Along the days first, the all-knower,
And in many ways along the rays of the sun [2],
He hath extended along sky and earth.
I The steed coming from the way
Driveth every foe;
He is fain to gaze with his eye
On Agni in his great abode.
m Coming to earth, O steed,
Do thou seek Agni with thy radiance;
Turning from earth I tell us
Whence we shall dig him up.
n Thy back is the sky, thy abode earth,
Thy breath the atmosphere, thy birthplace the ocean;
Discerning with thine eye,
Do thou overcome [3] the enemy.

o Arise for great prosperity
From this abode, giving wealth, O steed;
May we enjoy the loving favour of earth,

That are about to dig fire in her lap.
p The strong steed hath stepped forward, giving wealth;
He hath made the place of earth well wrought;
Thence let us dig Agni of fair aspect,
Mounting the heaven on the top of the vault.
q The water divine do thou pour, full of sweetness
To avert diseases for men,
From their place let arise
Plants with fair leaves.
r I touch [4] Agni with mind, with ghee,
Who lordeth it over all the worlds,
Broad, vast, with pervading vital power,
Most extensive, impetuous, winning, food.
s I touch thee with speech, with ghee,
With friendly mind accept it;
With mortal glory, with engaging colour,
Agni, with body full of life may not be touched.

t Round the offerings hath Agni gone,
The sage, the lord of strength,
Bestowing jewels on the donor.
u May we set thee around us, O Agni,
The sage, O strong one, as a fort,
Of daring due, day by day,
Destroyer of that which may be broken.
v Thou, O Agni, with days, fain to shine towards us,
Thou from the waters, thou from the rock,
Thou from the woods, thou from the plants,
Thou, O lord of men, art born pure.

iv. 1. 3.

a On the impulse of the god Savitr, with the arms of the Açvins, with the hands of Pusan, in the abode of earth, I dig Agni of the dust in the manner of Angiras.
b Full of light, thou, O Agni; of fair aspect,
Shining with unaging radiance,

Auspicious and harmless to offspring,
In the abode of earth, I dig Agni of the dust in the manner of Angiras.
c Thou art the back of the waters, expansive, wide,
About to bear Agni, least to be laid aside;
Growing to might as the lotus-flower,
Do thou extend in width with the measure of heaven.
d Ye two are protectors [1] and a help,
Unbroken, both expansive;
Do ye expanding be united;
Bear Agni of the dust.
e Be ye united, that win the heaven,
In union of heart and self;
Who shall bear within Agni
Full of light and unaging.
f Thou art of the dust, all-supporting; Atharvan first pressed out thee, O Agni.
g Thee, O Agni, from the lotus
Atharvan pressed out,
From the head of every priest.
h Thee the sage, Dadhyañc,
Son [2] of Atharvan, doth kindle,
Slayer of Vrtra, destroyer of foes.
i Thee Pathya Vrsan doth kindle,
Best slayer of foes,

Winner of booty in every conflict.
k Sit thou, O Hotr, in thine own world, wise,
Place thou the sacrifice in the birthplace of good deeds,
Eager for the gods, do thou sacrifice to them with oblation;
O Agni, bestow great strength on the sacrificer.
l The Hotr hath sat him down in the place of the Hoty, wise,
Glittering, shining, skilful,
With vows and foresight undeceived, most wealthy,
Bearing a thousand, pure-tongued Agni.
m Sit thou down, thou art great,
Burn [3] best servant of the gods;
O Agni, pure one, send forth the ruddy smoke,

O famous one, that can be seen afar.
n Be born noble in the forefront of the days,
Kind to the kindly, red in the woods;
Bestowing seven jewels in every home
Hath Agni sat him down as Hotr.

iv. 1. 4.

a May I Vayu, Matariçvan, unite
The broken heart of thee that art outstretched
To him who moveth with the expiration of the gods,
With thee, O goddess, be Vasat.
b Wellborn, with light,
Guard and protector, thou hast sat on the heaven;
O Agni, thy garment of many hues,
Put on, O thou that dost abound in light.
c Arise, thou of fair sacrifice,
Aid us with thy divine radiance;
Brilliant to behold, with mighty blaze,
Do thou come hither, O Agni, in response to our prayers [1].
d Arise erect to aid us,
Like Savitr, the god;
Erect to win the booty,
When in contest we call on thee with the shining praisers.
e Born, thou art the child of the two worlds,
O Agni; a brilliant child distributed among the plants;
A beauteous babe beyond the darkness outspread,
Thou didst come thundering from thy mothers.
f Be firm, of strong limbs,

Swift, a mighty steed;
Be broad, of kindly seat,
Thou art the carrier of dust for Agni.
g Be auspicious [2], for offspring
Of men, O Angiras;
Scorch not sky and earth,

Nor the atmosphere, nor the trees.
h Let the steed advance, thundering
And resounding, the ass, the flier;
Bearing Agni of the dust
May he fall not before his day.
i The ass, well yoked to your chariot,
O ye strong ones, that thundereth,
May he as swift envoy
Bear hence Agni of the dust.
k The strong, bearing the strong Agni,
Germ of the waters, him of the ocean,
O Agni, come hither, for enjoyment [3],
As holy order and truth.
l O plants, do ye accept Agni here
Who cometh auspicious towards you;
Casting aside all hostilities, all evil imaginings,
Sitting down, may he smite away from us misfortune.
m O plants, do ye rejoice in him,
O ye that are rich in flowers, and have fair berries;
This germ of yours, of due season,
Hath sat him in his ancient seat.

iv. 1. 5.

a Radiant with extending blaze,
Do thou repel the enemy, the Raksas's hostility;
May I enjoy the protection of the great protector,
May I enjoy the leadership of Agni, easy to invoke.
b Ye, waters, are healing;
Further us to strength,
To see great joy.
c The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.
d To him may we come with satisfaction,

To whose dwelling ye quicken us,
O waters, and propagate us.
e Mitra [1], having united the earth
And the ground with light,
Agni well-born, all-knower,
Common to all men, the wide extending.
f For health I unite thee, for offspring; may the All-gods, common to all men, unite thee with the Anustubh metre, in the manner of Angiras.
g The Rudras, having gathered together the earth,
Kindled a great light;
Their ray undying
Shineth clear among the gods.
h United by the Vasus, the cunning Rudras,
The mud fit for the rite,
Making it smooth with her hands,
May Sinivali fashion [2] this (pan).
i Sinivali, of fair braids,
Of fair head-dress, with fair locks,
May she, O Aditi, O great one,
Place within thy hands the pan.
k Let Aditi fashion the pan with might,
With her arms , with wisdom,
Let her bear Agni in her womb
As a mother a child in her lap.
I Thou art the head of Makha.
m Ye are the two feet of the sacrifice.
n May the Vasus fashion thee with the Gayatri metre, in the manner of Angiras. Thou art the earth; may the Rudras fashion thee with the Tristubh metre, in the manner of Angiras. Thou art the atmosphere [3]; may the Adityas fashion thee with the Jagati metre in the manner of Angiras. Thou art the sky; may the All-gods, common to all men, fashion thee with the Anustubh metre, in the manner of Angiras. Thou art the quarters; thou art the fixed (quarter); fix in me offspring, increase of wealth, richness in cattle, richness in heroes, (subject) his fellows to the sacrificer.

o Thou art the girdle of Aditi.
p Let Aditi seize thy hole with the Pankti metre, in the manner of Angiras.
q Having made the great pan,
Wrought of clay, as a birthplace for Agni,
Aditi gave it to her sons,
(Saying), 'Let them cook it.'

iv. 1. 6.

a May the Vasus fumigate thee with the Gayatri metre, in the manner of Angiras; may the Rudras fumigate thee with the Tristubh metre, in the manner of Angiras; may the Adityas fumigate thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fumigate thee with the Anustubh metre, in the manner of Angiras; may Indra fumigate thee in the manner of Angiras; may Visnu fumigate thee in the manner of Angiras; may Varuna fumigate thee in the manner of Angiras.
b May Aditi, connected with the All-gods, the goddess, dig thee on the abode of earth, in the manner of Angiras, O trench.
c May the wives of the gods [1], the goddesses, connected with the All-gods, place thee on the abode of earth, in the manner of Angiras, O pan.
d May the Dhisanas, the goddesses connected with the All-gods, kindle thee on the abode of earth, in the manner of Angiras, O pan; may the wives, the goddesses, connected with the All-gods, prepare thee on the abode of earth, in the manner of Angiras, O pan; may the protectors, the women, the goddesses, connected with the All-gods, cook thee on the abode of earth, in the manner of Angiras, O pan.
e O Mitra, cook this pan; may it not break.
f This I place around thee, to prevent breaking.
g Mitra, extending, compasseth
This sky in greatness [2],
And the earth with his fame.
h The fame of Mitra, supporter of the people,
Of the god is eternal,
True, and most varied in fame.
i May the god Savitr dig thee out,
With fair hands, fair fingers,
Fair arms, with his might.

k Breaking not, O earth,
Do thou fill the regions, the quarters;
Arise, become great,
Stand upright, be thou firm.
l May the Vasus fill thee with the Gayatri metre, in the manner of Angiras: may the Rudras fill thee with the Tristubh metre, in the manner of Angiras; may the Adityas fill thee with the Jagati metre, in the manner of Angiras; may the All-gods, common to all men, fill thee with the Anustubh metre, in the manner of Angiras.

iv. 1. 7.

a Let the half-years, the seasons, increase thee, O Agni,
The years, the Rsis, and what truths there are;
Shine with thy heavenly lustre,

Illuminate all the quarters of the earth.
b Be kindled, O Agni, and awake him;
Arise for great good fortune;
May he that waiteth on thee, O Agni, be not harmed;
May thy priests be famous, not the others.
c These Brahmans, O Agni, choose thee;
Be thou propitious, O Agni [1], to us in the sanctuary;
Slaying our rivals, conquering the foes,
Do thou watch unfailing in thine own home.
d Here, O Agni, do thou grant wealth;
May not the overcomers, anticipating (us); overcome thee;
May the lordly power be easily wielded by thee, O Agni
Let him who waiteth on thee prosper, unassailed.
e With good life, O Agni, unite thee with the lordly power;
O Agni, vie with Mitra in friendlihood;
Be thou the midmost of thine equals;
O Agni, shine forth here to be invoked by kings.
f (Be thou) over the [2] enemy, the obstructor,
Unwisdom, niggardliness, O Agni,
All obstacles do thou overcome,
And bestow upon us wealth with heroes.

g Unassailable, all-knower, unoverpowered,
Ruling, O Agni, supporting the lordly power, do thou shine here;
Through all the regions, freeing men from fear,
Do thou this day guard us for increase with kindliness.
h O Brhaspati, instigator, awake him;
The sharp do thou more thoroughly sharpen;
Increase him to great prosperity [3]
Let the All-gods rejoice in him.
i What time, O Brhaspati, thou didst free
From life yonder, from Yama's enmity,
The Açvins removed death from him,
O Agni, the physicians of the gods with their powers.
k We from the darkness,
Gazing on the higher light,
Surya a god among the gods,
Have come to the highest light.

iv. 1. 8.

a Uplifted are his kindling-sticks,
Uplifted and pure are the rays of Agni,
Most brilliant (are they) of the son of fair countenance.
b The son of self, the Asura, all-knower,
God, god among gods,
Anointeth the ways with mead and ghee.
c With mead thou attainest the sacrifice,
Delighting, as Naraçansa, O Agni,
The kindly god Savitr, with every boon.
d Hither he cometh, with might, with ghee,
The priest implored with adoration;
To Agni the ladles (move) when the rites proceed.
e Worship let him pay to the greatness of him, of Agni;
He [1] indeed is pre-eminent among the delightful,
The wealthy, the wisest, best bestower of wealth.
f The divine doors--all--preserve
The rules of him, of Agni,

Of wide expanse, lording it with dominion.
g May day and night
Like heavenly maidens in his birthplace
Protect this our sacrifice and offering.
h O ye divine Hotrs, sing ye
To our uplifted sacrifice, to Agni's tongue,
Make for us good offering.
i May the three goddesses sit on this strew,
Ida, Sarasvati [2], Bharati, the great, being sung.
k That seminal fluid of ours, wondrous,
Abundant, may Tvastr release
As increase of wealth with good heroes, as offspring to us.
l O tree, let free,
Bestowing with thyself among the gods;
Let Agni as queller make ready the oblation.
m O Agni, utter 'Hail!' O all-knower, over the oblation for Indra;
May all the gods rejoice in this offering.
n The golden germ first arose;
Born he was the only lord of creation;
He supporteth the earth and the sky [3]
To what god shall we offer with oblation?

o He that alone by his might is king
Of the breathing, the winking world,
Who is lord of these bipeds and quadrupeds;
To what god shall we offer with oblation?

p He who is giver of breath, giver of strength,
Upon whose bidding all, even the gods, wait,
Whose shadow is immortality and death;
To what god shall we offer with oblation?
He whose are these snowy mountains through his might,
Whose they call the ocean with the Rasa [4],
Whose two arms are these quarters;
To what god shall we offer with oblation?
r To whom the armies stablished

Through his aid gazed with minds disturbed,
Over whom on the rising of the sun it goeth;
To what god shall we offer with oblation?
s He by whom the dread earth and the sky were made firm,
By whom the heaven was established, by whom the vault,
Who is the measure of the region in the atmosphere;
To what god shall we offer with oblation?
t When the waters, the great ones, went
Bearing all [5] strength, begetting Agni,
Then one breath of the gods arose;
To what god shall we offer with oblation?
u He who in his might beheld the waters
Bearing strength, begetting Agni,
Who was the god alone over the gods;
To what god shall we offer with oblation?

iv. 1. 9.

a Purpose, Agni, impulse, hail! Mind, intellect, Agni, impulse, hail! Thought, knowledge, Agni, impulse, hail! Discrimination of speech, Agni, impulse, hail! To Manu, lord of creatures, hail! To Agni Vaiçvanara hail!
b Let every man choose the companionship
Of the god who leadeth;
Every man prayeth for wealth;
Let him choose glory that he may prosper; hail!
e Be not broken, nor come to harm;
Be firm and enduring;
O mother, daringly show thy heroism [1];
With Agni wilt thou do this deed.
d Be firm, O goddess earth, for prosperity;
Thou art the wile of the Asura, made with power;
Let this oblation be pleasing to the gods;

Do thou emerge uninjured at this our sacrifice.
e O Mitra, heat this pan; may it not break.
f This I place around thee, to prevent breaking.

g Feeding on wood, sipping clarified butter,
The ancient desirable Hotr,
Son of strength, the wondrous.
h From a far region
Come hither to these lower ones [2]
Favour those in the region where I am.
i From a far distance
Do thou of ruddy steeds come hither;
Of the dust, dear to many,
O Agni, do thou overcome obstructions.
k Do thou sit down in the lap of this mother,
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.
l O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious
Sit here on thine own birthplace.

iv. 1. 10.

a Whatever logs we place
In thee, O Agni,
Be that ghee for thee;
Accept it, O youngest one.
b What the insect eateth,
What the ant climbeth over,
All that be ghee for thee;
Accept it, O youngest one.
c Mighty by night, unfailingly bearing (food)
For him as fodder to a stalled horse,
May we, O Agni, thy neighbours, be not harmed,

Rejoicing in increase of wealth, in food.
d Kindled on earth's navel [1], Agni

We invoke for great increase of wealth,
Delighting in drink, recipient of great praise, worthy of offering,
The victor, Agni, sustainer in battles.
e The hosts that attack,
That pierce, the trooping,
The thieves and the robbers,
Them, O Agni, do I place in thy mouth.
f With thy tusks the burglars,
With thy teeth the robbers,
With thy jaws the thieves, O blessed one,
Do thou chew, well chewed.
g The burglars among men,
The thieves and robbers in the forest,
The [2] mischief-workers in the thickets,
Them I place within thy jaws.
h The man who is hostile to us,
And him who hateth us,
Him who revileth us, and him who seeketh to hurt,
Every one of them do thou crush to atoms.
i Sharpened is my holy power,
Sharpened the strength and might,
Sharpened the conquering lordly power of him
Whose domestic priest I am.
k Their arms have I uplifted,
Their radiance, their might;
With holy power I waste the foes,
I support [3] my own.
I Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength
What time prolific Dyaus begat him.
m The sage showeth all forms;
He hath produced bliss for biped and quadruped;

Savitr, the desirable, hath discerned the vault;
After the moving forward of the dawn he shineth.
n Night and the dawn, one-minded but of various form,
United suckle one child;
The radiant one shineth between sky and earth [4]
The gods, granters of wealth, support Agni.

o Thou art the bird of fair feathers; thy head the Trivrt (Stoma), thy eye the Gayatra, thy breath the Stoma, thy body the Vamadevya Saman, thy wings the Brhat and the
Rathantara, thy tail the Yajñayajñiya, thy limbs the metres, thy hoofs the altars, thy name the Yajus formulae.
p Thou art the bird of fair feathers; go to the sky, fly to the heaven.

iv. 1. 11.

a O Agni, that sacrifice, that offering,
Which on all sides thou dost encircle,
It of a truth goeth to the gods.
b O Soma, the wondrous aids
That there are of thine for the generous man,
With these be thou our helper.
c Agni the, head.
d Be.
e Thou, O Soma.
f These abodes of thine.
g That excellent glory of Savitr,
The god, we meditate,
That he may stimulate our prayers.
h What we have done in thoughtlessness against the host divine,
With feeble insight, with violence as is man's way [1],
Among gods and men, do thou, O Savitr,
There instigate us to sinlessness.
i Impeller of righteousness,
Instigator of devotions,
Sarasvati hath established the sacrifice.

k May the maiden of the lightning, the one of varied life,
Sarasvati, wife of a hero, inspire our devotion;
In accord with the ladies, may she accord to the singer
Protection uninjured, and guardianship unsurpassable.
I May Pusan follow the cows for us,
May he guard our horses;
May Pusan win booty for us.
m Bright is part of thee, worthy of offering another [2],
Like day and night of various hue, like the sky art thou;
All magic thou dost further, O powerful one;
Propitious here, O Pusan, be thy bounty.
n They grew in might with their own power;
They mounted the vault, they made a broad seat;
When Visnu helped the strong one who causeth gladness,
Like birds they sat on the dear strew.

o Bear ye variegated praise to the strong singer,
The host of the Maruts, which hath strength;
Who with might endure might [3],
For the jocund ones, O Agni, the earth shakes.
p The All-gods.
q O All-gods.
r May sky and earth this day
Place among the gods this sacrifice,
Successful, touching the sky.
s Bring forward the parents born of old with now songs,
In the seat of holy order,
Come to us, O sky and earth, with the host divine;
Great is your protection.
t Awaken Agni with the praise,
Kindling the immortal;
May he place our oblations among the gods.
u Bearing the oblation, immortal,
The eager messenger, well-inclined,
Agni uniteth with our prayer.
v Health be they.

w For each prize.

PRAPATHAKA II

The Preparation of the Ground for the Fire

iv. 2. 1.

a Thou art the step of Visnu, overcoming hostility, mount the Gayatri metre, step along the earth, excluded is he whom we hate. Thou art the step of Visnu, overcoming imprecations, mount the Tristubh metre, step along the atmosphere, excluded is he whom we hate. Thou art the step of Visnu, overcomer of the enemy, mount the Jagati metre, step along the sky, excluded is he whom we hate. Thou art the stop of Visnu [1], overcomer of the foe, mount the Anustubh metre, step along the quarters, excluded is he whom we hate. b Agni hath cried, like Dyaus thundering, Licking the earth, devouring the plants Straightway on birth he shone aflame, He blazeth with his light within the firmaments. c O Agni, returner, to us return
With life, with radiance, with gain, with wisdom, with offspring, with wealth.
d O Agni [2], O Angiras, a hundred be thy returns,
A thousand thy movements;
With the increase of their increase
Do thou bring back for us what is lost,
Bring back to us wealth.
e Return with strength,
Return, O Agni, with food and life;
Again guard us on all sides.
f Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.
g Unloose from us, O Varuna, the highest,
The lowest, the midmost knot [3];
Then may we, O Aditya, in thy rule,
Be guiltless before Aditi.
h I have drawn thee, thou hast become within,
Be thou firm and motionless,

Lot all the folk desire thee;
In him establish the kingship.
i In greatness hath he arisen erect in the van of the dawns;
Emerging from the darkness, he hath come with the light;
Agni, with radiant brilliance, fair limbed,
On birth hath filled every seat.
k Do thou sit down in the lap of this mother [4],
O Agni, knowing all the ways;
Consume her not with light nor with heat,
Within her shine with pure radiance.
1 O Agni, with glow
Within thine own seat of the pan,
Heating with her blaze,
Be thou, O all-knower, auspicious.
m Becoming auspicious to me, O Agni,
Do thou sit down auspicious;
Having made all the quarters auspicious,
Sit here on thine own birthplace.
n The gander seated in purity, the bright one seated in the atmosphere,
The Hotr seated at the altar, the guest seated in the house,
Seated among men, seated in the highest, seated in holy order, seated in the firmament,
Born of the waters, born of the cows, born of holy order, born of the mountain, the great holy order.

iv. 2. 2.

a From the sky was Agni first born,
From us secondly he who knoweth all,
In the waters thirdly the manly,
The pious man singeth of him, the undying, as he kindleth him.
b We know thy three places threefold, O Agni,
We know thy seat that is established in many places;
We know thy highest name in secret;
We know the spring whence thou hast come.
c The manly souled kindleth thee in the ocean, in the waters,

In the breast of the sky, O Agni, he who gazeth on men;
Thee standing in the third region [1],
In the birthplace of holy order, the steers inspirited.
d Agni hath cried, like Dyaus thundering,
Licking the earth, devouring the plants;
Straightway on birth he shone aflame,
He blazeth with his light within the firmaments.
e Eager, purifying, the envoy, the wise one,
Agni, the immortal, hath been established among men;
He beareth and darteth forward his ruddy smoke;
The sky he attaineth with his pure radiance.
f The banner of the whole world, the germ [2],
Filled on birth the firmaments;
Even the firm mountain he cleft passing over,
When the five peoples sacrificed to Agni.
g Receptacle of prosperity, supporter of riches,
Granter of thoughts, guardian of the Soma,
Son of the bright one, of strength, the king
Is resplendent within the waters, kindled before the dawns.
h He who first maketh for thee to-day, O thou of wondrous radiance,
A cake rich in ghee, O god Agni;
Do thou bear him ever on to the better,
To glory allotted by the gods, O youngest one [3].
i Give him portion, O Agni, in praises;
Give him portion in every hymn that is sung,
Dear shall he be before Surya, dear before Agni
With what is born, what is to be born shall he be victorious.
k Thee, O Agni, the sacrificers through the days
Bear as many riches desirable;

With thee desiring wealth,
Eagerly they revealed the stall rich in kine.
l Shining like gold, he hath become widely resplendent,
For glory shining with immortal life;
Agni became immortal in his strength,
What time prolific Dyaus begat him.

iv. 2. 3.

a O Lord of food, accord us food,
Uninjurious, impetuous;
Do thou further the donor,
Bestow strength on our bipeds, our quadrupeds.
b May the All-gods thee,
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light,
c Come forward, O Agni, rich in light,
With auspicious rays;
Shining with great radiance,
Harm not our offspring with thy body.
d With kindling-wood serve Agni,
Awaken the guest with ghee;
In him [1] offer oblations.
e Far-famed is this Agni of Bharata,
Since his great light shineth like the sun;
He who overcame Puru in battle
Hath shone forth, the heavenly guest, propitious for us.
f O ye waters divine, accept these ashes;
Place them on a resting-place, in the fragrant region
To him may the ladies with noble spouses bow;
Like a mother her son, do ye kindly bear him.
g In the waters, O Agni, is thy seat [2],
Thou enterest the plants;
Being in the germ thou art born again.
h Thou art the germ of plants,
The germ of trees,
The germ of all things,
O Agni, thou art the germ of the waters.
i With ashes having satisfied thy birthplace
And the waters, on the earth, O Agni,

In unison with thy mothers,
Full of light hast thou again taken thy seat.
k Having again come to thy seat,
And to the waters, to the earth, O Agni,
Within her thou liest, most auspicious,
As on the lap of a mother.
l Return with strength [3],
Return, O Agni, with food and life;
Again guard us on all sides.
m Return with wealth,
O Agni, fatten with the stream,
All-gaining on every side.
n May the Adityas, the Rudras, the Vasus, kindle thee again;
The Brahmans again with offerings, O bringer of wealth;
With ghee do thou increase our bodies;
May the wishes of the sacrificer become true.

o Hearken to this our call, that is offered, O youngest one,
Of the most generous one, O thou that hast power;
One hateth, one praiseth.
As praiser I praise thy body, O Agni.
p Be thou a bounteous patron,
Giver of riches, lord of riches;
Repel from us the foes.

iv. 2. 4.

a Go hence depart, creep away, hence,
Ye that are here of old and ye that are new,
Yama hath given this resting-place of earth,
The Pitrs have made this world for him.
b Thou art the ash of Agni, thou art the dust of Agni.
c Thou art accord, fulfilling love; in me be the fulfilling of thy love.
d Be united your dear bodies,
Be united your dear hearts,
Be your breath united [1],

United my body.
e This is that Agni in whom as a belly
Indra placed the pressed Soma eagerly;
Thou art praised, O all-knower, for winning
Booty a thousandfold, like a swift steed.
f O Agni, thou comest to the wave of the sky,

To the gods thou speakest, those of the altar;
The waters above in the realm of the sun,
And those below wait (on thee).
g O Agni, thy radiance in the sky, the earth,
The plants [2], or the waters, O holy one,
That whereby thou didst outspread the broad atmosphere,
Glittering is thy gleam, moving and men espying.
h May the Agnis of the dust
In unison with those of the floods
Accept the oblation offered,
The rich healthful viands.
i As food, O Agni, accord to the sacrificer
The gain of a cow, wondrous enduring;
Be to us a son, a scion, full of life;
This, O Agni, be thy lovingkindness towards us.
k This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it [3],
And make our wealth increase.
l Thou art a piler; in the manner of Angiras be firm with that deity.
m Thou art a piler round; in the manner of Angiras be firm with that deity.
n Fill the world, fill the hole, do thou sit down auspicious;
Indra and Agni and Brhaspati
Have placed thee on this birthplace

o The dappled kine, streaming with milk,
Mix the Soma,
Clans in the birthplace of the gods,
In the three realms of sky.

iv. 2. 5.

a Be united, be in harmony, in affection,
Radiant, with kindly thought,
Clothed in food and strength,
United have I made your minds, your ordinances, your hearts.
b O Agni of the dust be overlord for us;
Bestow food and strength on the sacrificer.
c Thou, O Agni, art of the dust,
Rich, full of increase,
Making all the regions propitious
Thou hast sat down on thine own birthplace.

d Be ye of one mind for us,
One dwelling [1], spotless;
Harm not the sacrifice, nor the lord of the sacrifice, O all-knowers;
Be ye two auspicious to-day unto us.
e As a mother her son, the earth,
The pan, hath borne Agni of the dust in his own birthplace
In unison with the All-gods, the seasons,
Let Prajapati, all-worker, release it.
f The bright light
Born beyond this firmament,
May that convey us beyond our foes,
O Agni Vaiçvanara, hail!
g Homage to thee, O Nirrti of every form [2],
Loosen ye this bond made of iron;
Do thou in accord with Yama and Yami
Mount this highest vault.
h The bond that Nirrti, the goddess,
Bound on thy neck, not to be loosened,
This I loosen for thee as from the middle of life;
Then living, let loose, do thou eat the food.
i Thee in whose cruel mouth here I make offering,
For the loosening of these bonds,

As 'earth' men know thee,
As 'Nirrti' [3], I know thee on every side.
k Seek the man who poureth not offering nor sacrifices;
The road of the thief and robber thou followest;
Seek another than us, that is thy road;
Homage be to thee, O Nirrti, O goddess.
l Praising Nirrti, the goddess,
Like a father his son, I weary her with my words;
She who knoweth all that is born,
Discerneth, the lady, every head.
m Abode and collector of riches,
Every form she discerneth with might [4],
Like the god Savitr of true laws,
Like Indra, she standeth at the meeting of the ways.
n Make firm the straps,
Fasten the buckets;
We shall drain the well full of water,
That never is exhausted, never faileth.

o The well with buckets fastened,
With strong straps, that yieldeth abundantly,
Full of water, unexhausted, I drain.
p The sages yoke the ploughs;
They stretch apart the yokes,
Wise with goodwill among the gods.
q Yoke the ploughs, stretch apart the yokes,
Here sow in the womb made ready the seed [5]
Through our song be there audience with profit for us;
May the ripe (grain) be brought low by the sickle.
r The plough, of keen share,
Propitious, with well-polished handle,
Plougheth up a cow, a sheep,
And a fat blooming maid,
A chariot support with a platform.
s With prosperity may our ploughs cleave the ground,
With prosperity may the ploughers go round the yokes;

Prosperity (may) Parjanya (give) with honey and milk,
And do ye, O Çuna and Sira, accord prosperity to us.
t Wishes, O milker of wishes, do thou milk
To Mitra and Varuna;
To Indra, to Agni, to Pusan,
To the plants, and to offspring.
u The furrow anointed with ghee, with honey,
Approved by the All-gods, the Maruts,
Full of strength, swelling with milk,
Do thou, O furrow, turn towards us with milk.

iv. 2. 6.

a The plants born
Three generations before the gods,
Of the brown ones I celebrate
The seven and a hundred abodes.
b A hundred, O mother, are your abodes,
A thousand too your shoots,
Therefore do ye, with a hundred powers,
Make him whole for me.
c With flowers, with shoots,
Fruit-bearing and without fruit,
Like steeds victorious
The plants are strong to help.

d 'Plants', O ye mothers,
I hail you, O goddesses;
Go bearing away defilement,
Defilement [1] destroying.
e In the Açvattha is your seat,
In the Parna is your dwelling made;
Cows shall in truth be your share
If ye shall gain this man.
f In that in strength I seize
These plants in my hand,

The soul of the disease perisheth,
As before one that taketh alive.
g When the plants come together
Like princes at the assembly,
Sage is the physician called,
Slayer of Raksases, overpowerer of diseases.
h Remover is your mother by name,
And ye are helpers;
Ye are winged streams [2];
Remove whatever is unwell.
i Let one of you aid another,
Let one be of assistance to another;
All the plants in unison
Do ye further this speech of mine.
k The strength of the plants hath arisen
Like cows from the pasturage,
Of them that are fain to win gain,
To the self of thee, O man.
I Beyond all obstacles,
Like the thief the pen, they have strode,
The plants have shaken away
Every defilement in the body.
m Those [3] that have mounted thy self,
That have entered every limb,
May they repel thy disease,
Like a dread intercessor.
n O disease, do thou fly forth
With the eagle, the blue jay (*kikidivi*)
With the rush of the wind,
With the whirlwind do thou disappear.

o Rich in steeds, rich in Soma,
Full of strength, full of power,
I have found all the plants
For his safety.
p The fruitful, the fruitless,

The flowering, the flowerless,
Impelled by Brhaspati,
May they free us from tribulation.
q The [4] plants whose king is Soma,
And which have entered the earth,
Of them thou art the highest,
Impel us to long life.
r Falling from the sky
The plants said,
'He, whom we reach while in life,
Shall not come to ill.'
s Those that hear now
And those that are gone far away,
Coming all together here
Give ye him healing.
t May the digger of you come to no ill,
Nor he for whom I dig you;
May all our bipeds and quadrupeds
Be free from disease.
u The plants hold converse
With Soma, the king,
'The man for whom the Brahman prepares (us),
We, O king, bring to safety.'

iv. 2. 7.

a May I be harm us not who is father of earth
Or who, of true law, created the sky,
And he who created the great bright waters;
To what god shall we offer with oblation?
b Turn towards (us), O earth,
With the sacrifice, with milk;
Over thy caul let Agni, aroused, creep.
c O Agni, that of thee which is pure, which is bright,
Which is cleansed, which is fit for offering,
That we bear to the gods.

d Food and strength do I take hence [1],

From the abode of holy order, from the birthplace of immortality.
May it enter us, in cattle and in plants;
I abandon decline, lack of food, and ill-health.
e O Agni, strength and fame are thine,
Thy rays shine mightily, O rich in light;
O thou of broad radiance, with thy might, strength worthy of laud,
Thou bestowest on the worshipper, O sage.
f Do thou extend over men, O Agni,
Ruling over wealth for us, O immortal one;
Thou art the master of a glorious form,
Thou fillest glorious wealth.
g O son of strength, O all-knower,
Rejoice in our fair praises [2], being adored in our prayers;
In thee have they placed food, rich in seed,
Of wondrous aid, of prosperous birth.
h With pure radiance, with bright radiance,
With undiminished radiance, thou comest forth with thy light;
Visiting thy parents thou aidest them;
Thou fillest both worlds.
i The righteous, the bull, common to all men,
Agni, men place before them for favour,
Thee with their speech, that art ready to hear and most extending,
The divine, the generations of men.
k Preparer of the sacrifice, the wise,
Who ruleth for great gain,
The giver of the Bhrgus, the eager, skilled in the sacrifice
Thou fillest glorious wealth.
l Ye are pilers, ye are pilers around, do ye pile upwards as a support,
with that deity, sit ye firm in the manner of Angiras.
m Swell up, let thy strength be gathered
From all sides, O Soma.
Be strong in the gathering of might.
n Let thy milk draughts, thy strength be united,
The mightinesses of him who overcometh the foe;

Swelling for immortality, O Soma,
Place in the sky the highest glories,

iv. 2. 8.

a He hath overcome every foe, every enemy; That Agni saith, that saith Soma too;
Brhaspati, Savitr, say this of me,
Pusan hath placed me in the world of good action.
b When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
c Thou art the back of the waters, the birthplace of Agni,
The ocean swelling on either side;
Growing to might [1] as the lotus flower,
Do thou extend in width with the measure of heaven.
d The holy power born first in the east
Vena hath disclosed from the shining boundary,
He hath revealed its fundamental nearest forms,
The womb of being and of not being.
e The golden germ first rose;
Born he was the only lord of creation;
He supporteth the earth and the sky;
To what god shall we offer with oblation.
f The drop hath fallen on the earth [2], the sky,
On this seat, and on the one which was aforetime;
The drop that wandereth over the third seat
I offer in the seven Hotras.
g Homage to the serpents
Which are on the earth,
The serpents in the atmosphere, in the sky,
To those serpents homage.
h Those that are there in the vault of the sky,
Or those who are in the rays of the sun,
Those whose seat is made in the waters,
To those serpents honour.

i Those that are the missiles of sorcerers,
Or those that are among the trees,
Or those that lie in the wells,
To those serpents honour.

iv. 2. 9.

a Thou art firm, supporting, unoverpowered,
Well wrought by Viçvakarman;
Let not the ocean smite thee, nor the eagle;
Unshaking do thou make firm the earth.

b May Prajapati seat thee on the back of earth, capacious, extending; thou art extent,
thou art earth, thou art the world, thou art the earth, thou art Aditi all-sustaining, sustainer of all the world; sustain the earth, make firm the earth, harm not the earth, for all expiration, cross-breathing, up-breathing, for support [1], for motion; may Agni protect thee with great prosperity, with most auspicious covering; with that deity, in the manner of Angiras, do thou sit firm.
c Arising from every stem,
From every joint,
Do thou, O Durva, extend us
With a thousand, a hundred.
d Thou that extendest with a hundred,
That arisest with a thousand,
To thee, O goddess, O brick,
Let us sacrifice with oblation.
e Unovercomable art thou, overcoming, overcome our enemies, over come those that practise enmity.
f Overcome the foe, overcome the foemen of a thousandfold strength [2] art thou; do thou inspirit me.
g To the pious the winds pour honey,
The streams honey;
Be sweet to us the plants.
h Sweet is the night, and sweet
At dawn the air of earth,

Sweet be the sky, our father.
i Sweet to us be the lord of the forest,
Sweet the sun,
Sweet be the cows to us.
k May the two great ones, sky and earth,
Mingle for us this sacrifice;
May they sustain us with support.
l That highest step of Visnu [3]
The singers ever gaze upon
Like an eye stretched in the sky.
m Thou art firm, O earth,
Overcome the foemen;
Fashioned by the gods hast thou come with ambrosia.
n Those beams of thine, O Agni, which rising
In the sun with rays envelop the sky,
With all of them bring us to brilliance, to men.

o Those flames of yours in the sun, O gods, in cattle, in horses,
O Indra and Agni, O Brhaspati,
With all of these grant us brilliance.
p The brilliant [4] bore the light, the shining bore the light, the self-resplendent bore the light.
q O Agni, yoke,
O god, thy good steeds,
The swift that readily bear.
r Yoke, like a charioteer, O Agni,
The steeds that best invite the gods
Sit down as ancient Hotr.
s The drop hath fallen on the earth, the sky,
On this seat and on the one which was aforetime
The drop that wandereth over the third seat
I offer in the seven [5] Hotras.
t There hath come into being this might of all the world,
And of Agni Vaiçvanara,
Agni full of light with light,
The disk radiant with radiance.

w For the verse thee, for brilliance thee
v Like streams the offerings flow together,
Purified within with heart and mind;
I behold the streams of ghee;
A golden reed is there in the midst of them.
w In it sitteth an eagle, honey-making, nested,
Assigning honey to the deities,
On its brink sit seven tawny ones,
Milking at will the stream of ambrosia.

iv. 2. 10.

a Anointing with milk Aditya, the embryo,
Counterpart of a thousand, of every form,
Spare him, injure him not with thy heat;
Make him of a hundred (years of) life, as thou art piled.
b Injure not this biped of animals,
O hundred-eyed one, being piled for the sacrifice;
I appoint for thee the wailer in the forest;
Therewith piling thy forms, be seated.
c The rush of the wind, the navel of Varuna,
Born as a steed in the midst of the waters,
The child of the streams, the tawny one, rooted in the mountain,

O Agni, harm him not [1] in the highest heaven.
d Harm not this one-hooved of cattle,
The thundering, the courser among the contests;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.
e The undying drop, the ruddy, the active,
Agni I hymn with praises with first inspiration;
Do thou forming thyself with joints in due order,
Harm not the cow, Aditi, the resplendent.
f This ocean, the spring of a hundred streams,
Expanded in the middle of the world,
Aditi milking ghee for men,

O Agni, harm not [2] in the highest heaven;
I appoint for thee the Gayal of the forest;
Therewith piling thy forms, be seated.
g Guard of Tvastr, navel of Varuna,
Born as the sheep from the furthest region,
The great thousandfold wile of the Asura,
O Agni, harm not in the highest heaven.
h This woolly wile of Varuna,
The skin of cattle, biped and quadruped,
The first birthplace of the offspring of Tvastr,
O Agni, harm not in the highest heaven;
I appoint for thee the buffalo of the forest [3];
Therewith piling thy forms, be seated.
i The Agni born of the heat of Agni,
From the burning of the earth or of the sky,
That whereby Viçvakarman attained creatures,
Him, O Agni, let thy wrath spare.
k The goat was born from Agni as an embryo;
She beheld her begetter before;
Thereby those worthy of sacrifice attained pre-eminence,
Thereby first the gods attained godhead;
I appoint for thee the Çarabha of the forest;
Therewith piling thy forms, be seated.

iv. 2. 11.

a O Indra and Agni, the realms of the sky
Ye adorn in your strength;
That might of yours is dear.

b The foe shall he pierce and wealth he doth gain
Who worshippeth Indra and Agni, the strong ones,
Who rule over much wealth,
The most strong who with strength show their power.
c Men ye surpass in the battle call,
Earth ye surpass, and sky,

The mountains and the streams (ye surpass) in greatness,
And, O Indra and Agni, all other worlds.
d In whose house [1], O Maruts,
Ye drink, O joyous ones of the sky
That man hath the best of guardians.
e Either through sacrifices receiving worship,
Or from the prayers of the singer,
Do ye, O Maruts, hearken to our call.
f For glory they are wreathed in flames,
In the rays (of the sun), adorned with rings they (are accompanied) with singers;
They wearing daggers, impetuous, fearless,
Have found the dear home of the Maruts.
g Thy wrath.
h The highest.
i With what aid will he come to us,
Our wondrous, ever-waxing, friend?
With what most potent aid [2]?
k Who to-day yoketh to the pole of holy order
The oxen, eager, of keen spirits, the furious,
With darts in their mouths, heart-piercing, healthful?
He who attaineth their service shall live.
l O Agni, lead.
m Of the gods.
n May they be prosperous for us

o In every contest.
In the waters, O Agni, is thy seat,
Thou enterest the plants;
Being in the germ thou art born again.
q Thou art strong, O Soma, and bright;
Thou art strong, O god, and strong thy rule;
Strong laws dost thou establish.
r This for me, O Varuna.
s That of thine I approach.
t Thou, O Agni.
u Do thou to us, O Agni.

PRAPATHAKA III

The Five Layers of Bricks

iv. 3. 1.

a I place thee in the going of the waters; I place thee in the rising of the waters; I place thee in the ashes of the waters; I place thee in the light of the waters; I place thee in the movement of the waters. b Sit on the billows as thy place of rest; sit on the ocean as thy place of rest; sit on the stream as thy place of rest; sit in the abode of the waters; sit on the seat of the waters. c I place thee in the seat of the waters; I place thee in the dwelling of the waters; I place thee in the dust of the waters; I place thee in the womb of the waters; I place thee in the stronghold of the waters. d The metro the Gayatri; the metre the Tristubh; the metro the Jagati; the metre the Anustubh; the metre the Pankti.

iv. 3. 2.

a This one in front the existent; his, the existent's breath; spring born of the breath; the Gayatri born of the spring; from the Gayatri the Gayatri (Saman); from the Gayatra the Upançu (cup); from the Upançu the Trivrt (Stoma); from the Trivrt the Rathantara; from the Rathantara Vasistha, the Rsi; with thee taken by Prajapati, I take breath for offspring. b This one on the right, the all-worker; his, the all-worker's, mind; summer born of mind; the Tristubh born of summer; from the Tristubh the Aida (Saman); from the Aida the Antaryama (cup); from the Antaryama the fifteenfold (Stoma); from the fifteenfold the Brhat; from the Brhat Bharadvaja, the Rsi; with thee taken by Prajapati, I take mind for offspring [1]. c This one behind, the all-extending; his, the all-extending's, eye; the rains born of the eye; the Jagati born of the rains; from the Jagati the Rksama (Saman); from the Rksama the Çukra (cup); from the Çukra the seventeenfold (Stoma); from the seventeenfold the Vairupa; from the Vairupa Viçvamitra, the Rsi; with thee taken by Prajapati, I take the eye for my offspring. d This one on the left, the light; his, the light's, ear; the autumn born of the ear; the Anustubh connected with the

autumn; from the Anustubh the Svara (Saman); from the Svara the Manthin (cup); from the Manthin the twenty-onefold (Stoma); from the twenty-onefold the Vairaja; from the Vairaja Jamadagni, the Rsi; with thee taken by Prajapati [2], I take the ear for offspring.
c This one above, thought; his, thought's, speech; the winter born of speech; the Pankti born of winter; from the Pankti that which has finales; from that which has finales the Agrayana (cup); from the Agrayana the twenty-sevenfold and the thirty-threefold (Stomas); from the twenty-sevenfold and the thirty-threefold the Çakvara and Raivata; from the Çakvara and Raivata Viçvakarman, the Rsi; with thee taken by Prajapati, I take speech for offspring.

iv. 3. 3.

a The east of the quarters; the spring of the seasons; Agni the deity; holy power the wealth; the Trivrt the Stoma, and it forming the path of the fifteenfold (Stoma); the eighteen-month-old calf the strength; the Krta of throws of dice; the east wind the wind; Sanaga the Rsi. b The south of the quarters; the summer of the seasons; Indra the deity; the kingly power the wealth; the fifteenfold the Stoma, and it forming the path of the seventeenfold (Stoma); the two-year-old the strength; the Treta of throws; the south wind the wind; Sanatana, the Rsi. c The west of the quarters; the rains of the seasons; the All-gods the deity; the peasants
[1] the wealth; the seventeenfold the Stoma, and it forming the path of the twenty-onefold (Stoma); the three-year-old the strength; the Dvapara of throws; the west wind the wind; Ahabuna the Rsi. d The north of the quarters; the autumn of the seasons; Mitra and Varuna the deity; prosperity the wealth; the twenty-onefold the Stoma; and it forming a path of the twenty-sevenfold (Stoma); the four-year-old the strength; the Askanda of throws; the north wind the wind; Pratna the Rsi. e The zenith of the quarters; the winter and the cool season of the seasons; Brhaspati the deity; radiance the wealth; the twenty-sevenfold the Stoma, and it forming a path of the thirty-threefold; the draught ox the strength; the Abhibhu of throws; the wind all through the wind; Suparna the Rsi. f Fathers, grandfathers, near and far, may they protect us, may they help us, in this holy power, this lordly power, this prayer, this Purohita-ship, this rite, this invocation of the gods.

iv. 8. 4.

a Firm is thy dwelling, thy place of birth, firm art thou
Settle thou duly in thy firm place of birth;
Banner of the fire in the pan,
May the two Açvins, the leeches, set thee here first in the east.
b In thine own skill sit thou whose sire is skill,

As the great earth bountiful among the gods,
Be of kindly approach and come with thy body,
Kindly as a father to his son;
May the two Açvins, the leeches, set thee here.
c Nesting, rich in wealth, strength bestowing,
Increase for us wealth, abundant, rich in heroes [1],
Driving away hostility and enmity,
Granting the lord of the sacrifice a share in increase of wealth,
Do thou bestow the heaven as increase to the sacrificer;
May the two Açvins, the leeches, set thee here.
d Thou art the dust of Agni, the leader of the gods;
May the All-gods favour thee as such;
With Stomas for thy back, rich in ghee, sit thou here,
And win to us by sacrifice riches with offspring.
May the two Açvins, the leeches, set thee here!
e Thou art the head of sky, the navel of earth, the holder apart of the quarters, the lady paramount of the worlds [2], the wave, the drop of the waters thou art; Viçvakarman is thy seer; may the two Açvins, the leeches, set thee here.
f In unison with the seasons, in unison with the ordainers, in unison with the Vasus, in unison with the Rudras, in unison with the Adityas, in unison with the All-gods, in unison with the gods, in unison with the gods establishing strength, to Agni Vaiçvanara, thee; may the two Açvins, the leeches, set thee here.
g Protect my expiration; protect my inspiration; protect my cross breathing; make my eye to shine widely; make my ear to hear.
h Make thick the waters; quicken the plants; protect bipeds; help quadrupeds; from

the
sky make rain to start.

iv. 3. 5.

a (Thou art) the calf of eighteen months in strength, the Tristubh metre; the two-year-old in strength, the Viraj metre; the two-and-a-half year-old in strength, the Gayatri metre; the three-year-old in strength, the Usnih metre; the four-year-old in strength, the Anustubh metre; the draught ox in strength, the Brhati metre; the bull in strength, the Satobrhati metre; the bullock in strength, the Kakubh metre; the milch cow in strength, the Jagati metre; the beast of burden in strength, the Pankti metre; the goat in strength, the spacious metre; the ram in strength, the slow metre; the tiger in strength, the unassailable metre; the lion in strength, the covering metre; the support in strength, the overlord metre; the lordly power in strength, the delight-giving metre; the all-creating in strength, the supreme lord metro; the head in strength, the Prajapati metre.

iv. 3. 6.

a O Indra and Agni, do ye two make firm
The brick that quaketh not;
And let it with its back repel
The sky and earth and atmosphere.
b Let Viçvakarman place thee in the ridge of the atmosphere, encompassing, expanding, resplendent, possessing the sun, thee that dost illumine the sky, the earth, the broad atmosphere, support the atmosphere, make firm the atmosphere, harm not the atmosphere; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Vayu protect thee with great prosperity, with a covering [1] most healing; with that deity do thou sit firm in the manner of Angiras.
c Thou art the queen, the eastern quarter; thou art the ruling, the southern quarter; thou art the sovereign, the western quarter; thou art the self-ruling, the northern quarter; thou art the lady paramount, the great quarter.
d Protect my life; protect my expiration; protect my inspiration; protect my cross-breathing; protect my eye; protect my ear; quicken my mind; strengthen my voice; protect my breath; accord me light.

iv. 3. 7.

a (Thou art) Ma metre, Prama metre, Pratima metre, Asrivis metre, Pankti metre, Usnih metre, Brhati metre, Anustubh metre, Viraj metre, Gayatri metre, Tristubh metre, Jagati metre. (Thou art) earth metre, atmosphere metro, sky metre, seasons metre, Naksatras metre, mind metre, speech metre, ploughing metre, gold metre, cow metre, female goat metre, horse metre. (Thou art) Agni, the deity [1], Vata, the deity, Surya, the deity, Candramas, the deity, the Vasus, the deity, the Rudras, the deity, the Adityas, the deity, the All-gods, the deity, the Maruts, the deity, Brhaspati, the deity, Indra, the deity, Varuna, the deity. b The head thou art, ruling; thou art the firm, the supporting; thou art the prop, the restrainer; for food thee; for strength thee; for ploughing thee: for safety thee! (Thou art) the prop, ruling; thou art the firm, the supporting; thou art the holder, the sustainer; for life thee; for radiance thee; for force thee; for might thee!

iv. 3. 8.

(Thou art) the swift, the triple (Stoma); the shining, the fifteenfold the sky, the seventeenfold; speed, the eighteenfold; fervour, the nineteen. fold; attack, the twentyfold; support, the twenty-onefold; radiance, the twenty-twofold; maintenance, the twenty-threefold; the womb, the twenty-fourfold; the embryo, the twenty-fivefold; might, the twenty sevenfold; inspiration, the thirty-onefold; support, the thirtythreefold; the surface of the tawny one, the thirty-fourfold; the vault, the thirty-six fold; the revolving, the forty-eightfold; the support, the fourfold Stoma.

iv. 3. 9.

a Thou art the portion of Agni, the overlordship of consecration, the holy power saved, the threefold Stoma.
b Thou art the portion of Indra, the overlordship of Visnu, the lordly power saved, the fifteenfold Stoma.
c Thou art the portion of them that gaze on men, the overlordship of Dhatr, the

birthplace saved, the seventeenfold Stoma.
d Thou art the portion of Mitra, the overlordship of Varuna, the rain from the sky, the winds saved, the twenty-onefold Stoma.
e Thou art the portion of Aditi, the overlordship of Pusan, force saved, the twenty-sevenfold Stoma.
f Thou art the portion of the Vasus [1], the overlordship of the Rudras, the quadruped saved, the twenty-fourfold Stoma.
g Thou art the portion of the Adityas, the overlordship of the Maruts, offspring saved, the twenty-fivefold Stoma.
h Thou art the portion of the god Savitr, the overlordship of Brhaspati, all the quarters saved, the fourfold Stoma.
i Thou art the portion of the Yavas, the overlordship of the Ayavas, offspring saved, the forty-fourfold Stoma.
k Thou art the portion of the Rbhus, the overlordship, of the All-gods, being calmed and saved, the thirty-threefold Stoma.

iv. 3. 10.

They praised with one, creatures were established, Prajapati was overlord. They praised with three, the holy power: was created, the lord of holy power was overlord. They praised with fire, beings were created, the lord of beings was the overlord. They praised with seven, the seven seers were created, Dhatr was the overlord. They praised with nine, the fathers were created, Aditi was the overlady. They praised with eleven, the seasons were created, the seasonal one was the overlord. They praised with thirteen, the months were created, the year was the overlord [1]. They praised with fifteen, the lordly class was created, Indra was the overlord. They praised with seventeen, cattle were created, Brhaspati was the overlord. They praised with nineteen, the Çudra and the Arya were created, day and night were the overlords. They praised with twenty-one, the whole-hooved cattle were created, Varuna was the overlord. They praised with twenty-three, small cattle were created, Pusan was the overlord. They praised with twenty-five, wild cattle were created, Vayu was the overlord. They praised with twenty-seven, sky and earth [2] went apart, the Vasus, Rudras, and Adityas followed their example, theirs was the overlordship. They praised with twenty-nine, trees were created, Soma was the overlord. They praised with thirty-one, creatures were created, the Yavas and the Ayavas had the overlordship. They praised with thirty-

three, creatures came to rest, Prajapati was the overlord and chief.

iv. 3. 11.

a This is she that first dawned;
Within this (earth) she hath entered and moveth;
The new-made bride as mother beareth the mothers;
Three greatnesses attend her.
b Charming, the dawns, adorned,
Moving along a common birthplace,
Wives of the sun, they move, wise ones,
Making a banner of light, unaging, rich in seed.
c Three have followed the path of holy order,
Three cauldrons have come with the light,
Offspring one guardeth, strength one [1],
Another the law of the pious guardeth.
d The fourth hath become that of four Stomas,
Becoming the two wings of the sacrifice, O Rsis;
Yoking the Gayatri, Tristubh, Jagati, and Anustubh, the Brhat,
The hymn, they have borne forward this heaven.
e By five the creator disposed this (world),
What time he produced sisters of them, five by five,
By their mingling go five strengths
Clad in various forms.
f Thirty sisters go to the appointed place,
Putting on the same badge [2],
The sages spread out the seasons, the knowing ones
With the metres in their midst, go about in brilliance.
g The shining one putteth on clouds,
The ways of the sun, the night divine;
The beasts of many forms that are born
Look around on the lap of their mother.
h The Ekastaka, undergoing penance,
Hath borne a child, the great Indra;
Therewith the gods overpowered the Asuras;

Slayer of Asuras he became in his might.

i Ye have made me, who am not younger, the younger;
Speaking the truth I desire this;
May I [3] enjoy his lovingkindness as do ye;
May not one of you supplant another.
k He hath enjoyed my lovingkindness, the all-knower;
He hath found a support, for he hath won the shallow;
May I enjoy his lovingkindness as do ye
May not one of you supplant another.
l On the five dawns follow the five milkings,
On the cow with five names the five seasons;
The five quarters are established by the fifteenfold (Stoma),
With equal heads over the one world [4].
M She who first shone forth is the child of holy order;
One supporteth the might of the waters;
One moveth in the places of the sun,
And one in those of the heat; Savitr governeth one.
n She who first shone forth
Hath become a cow with Yams;
Do thou, rich in milk, milk for us
Season after season.
O She of bright bulls hath come with the cloud, the light,
She of all forms, the motley, whose banner is fire;
Accomplishing thy common task,
Bringing old age, thou hast come, O unaging dawn.
P Lady, of seasons the first, she hath come hither,
Leading the days, and bearer of offspring;
Though one, O Usas, in many places dost thou shine forth
Unaging thou dost make to age all else.

iv. 3.12.

a O Agni, drive away those foes of ours that are born;
Drive away those too that are unborn, O all-knower;

Shine out for us in kindliness and without anger,
In thy protection may I be with threefold protection and victorious.
b O Agni, drive away those foes of ours that are born with force;
Drive away those that are unborn, O all-knower;
Favour us in kindliness,
May we (enjoy thy protection); drive away our foes.
c (Thou art) the forty-fourfold Stoma, radiance the wealth.
d (Thou art) the sixteenfold Stoma, force the wealth.

e Thou art the dust of earth [1], called Apsas. f (Thou art) the course metre; the space metre; the health-bringing metre; the overpowering metre; the covering metre; the mind metre; the expanse metre; the river metre; the sea metro; the water metre; the uniting metro; the separating metre; the Brhat metro; the Rathantara metre; the collecting metre; the parting metre; the voices metre; the radiant metro; the Sastubh metre; the Anustubh metre; the Kakubh metre; the Trikakubh metre; the poetic metre; the water metre [2]; the Padapankti metre, the Aksarapahkti metre, the Vistarapankti metre: the razor-with-strop metre; the enveloping metre; the side metre; the course metre; the space metre; the strength metre; the maker of strength metre; the expansive metre; the conflict metre; the covering metre; the difficult of access metre; the slow metre; the Ankanka metre.

iv. 3. 13.

a May Agni slay the foe,
Eager for wealth, joyfully,
Kindled, pure as offered.
b Thou Soma art very lord,
Thou art king, and slayer of foes;
Thou art favouring strength.
c Favouring is thy look, O fair-faced Agni,
That art dread and extending, pleasant (is it);
Thy radiance they cover not with the darkness;
The defiling leave no stain in thy body.
d Favouring is thy face, O mighty Agni;
Even by the side of the sun it is bright [1],

Radiant to behold it is seen even by night,
Pleasant to the sight is food in thy form.
e With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.
f Prosperity for us from sky, O Agni, from earth,
With full life do thou procure, O god, for worship;
That splendid thing, O sky-born, which we ask,
Do thou bestow upon us that radiant wealth.
g As thou, O Hotr, in man's worship [2],
O son of strength, shalt sacrifice with offerings,
Verily do thou to-day, gladly, offer sacrifice
To the glad gods together assembled.
h I praise Agni, domestic priest,

God of the sacrifice and priest,
The Hotr, best bestower of jewels.
i Thou art strong, O Soma, and bright,
Thou art strong, O god, and strong thy rule,
Strong laws dost thou establish.
k O Maruts, that burn, this offering (is yours)
Do ye rejoice in it,
For your aid, ye destroyers of the foe.
I The man of evil heart, O bright ones, O Maruts,
Who is fain to smite us contrary to right [3],
In the noose of destruction may he be caught,
Slay him with your most burning heat.
m The Maruts, of the year, fair singers,
With wide abodes, in troops among men,
May they from us unloosen the bonds of tribulation,
Those that burn, delighting, granting delight,
n Delight the eager gods, O thou most young,
Knowing the seasons, O lord of the season, do thou sacrifice here;
With the priests divine, O Agni,
Thou art the best sacrificer of Hotrs.

o O Agni, whatever to-day, O offering Hotr of the people,
O pure [4] and radiant one, thou dost enjoy, for thou art the sacrificer,
Rightly shalt thou sacrifice, since thou hast grown in might,
Carry the oblations that are thine to-day, O thou most young.
p By Agni may one win wealth
And abundance, day by day,
Glory full of heroes.
q Enricher, slayer of disease,
Wealth-finder, prospering prosperity,
O Soma, be a good friend to us.
r Come hither, O ye that tend the house,
Depart not, O Maruts,
Freeing us from tribulation.
s For in autumns gone by
We have paid worship, O Maruts,
With the means [5] of mortal men.
t Your greatness surgeth forth from the depths,
Make known your names, O active ones;
O Maruts, accept the thousandth share of the house,
Of the householder's offering.
u Him to whom, the strong, the youthful maiden,

Rich in oblation, bearing ghee, approacheth night and morning,
To him his own devotion (approacheth) seeking wealth.
v O Agni, these most acceptable oblations,
Immortal one, bear for the divine worship;
Let them accept our fragrant (offerings).
w The playful horde of the Maruts,
Sporting, resplendent on the chariot [6],
O Kanvas, do ye celebrate.
x The Maruts, speeding like steeds,
Disport themselves like youths gazing at a spectacle,
Standing in the home like beauteous younglings,
Bestowing milk, like playful calves.
y At their advance the earth moves as if trembling,

When they yoke (their teams) for their journeys, for brilliance;
Playing, resounding, with flaming weapons,
They display their own greatness, the shakers.
z What time on the steeps ye pile the moving one,
Like birds, O Maruts, on whatever path [7],
The clouds spill their water on your chariots;
Do ye sprinkle for the praiser ghee of honey hue.
aa Agni with invocations
They ever invoke, lord of the people,
Bearer of the oblation, dear to many.
bb For him they ever praise,
The god with ladle dripping ghee,
Agni to bear the oblation.
cc O Indra and Agni, the spaces of sky.
dd Pierce Vrtra.
ee Indra from all sides.
ff Indra men.
gg O Viçvakarman, waxing great with the oblation.
hh O Viçvakarman, with the oblation as strengthening.

PRAPATHAKA IV

The Fifth Layer of Bricks (continued)

iv. 4. 1.

a Thou art the ray; for dwelling thee! Quicken the dwelling. Thou art advance; for right
thee! Quicken right. Thou art following; for sky thee! Quicken the sky. Thou art union;
for atmosphere thee! Quicken the atmosphere. Thou art propping; for earth thee!
Quicken earth. Thou art a prop; for rain thee! Quicken rain. Thou art blowing
forward; for day thee! Quicken day.
b Thou art blowing after; for night thee! Quicken night. Thou art eager [1]; for the
Vasus thee! Quicken the Vasus. Thou art intelligence; for the-Rudras thee!

Quicken the
Rudras. Thou art the brilliant; for the Adityas thee! Quicken the Adityas. Thou art force; for the Pitrs thee! Quicken the Pitrs. Thou art the thread; for offspring thee! Quicken offspring. Thou dost endure the battle; for cattle thee! Quicken cattle.
c Thou art wealthy; for plants thee! Quicken plants. Thou art the victorious with ready stone; for Indra thee! Quicken Indra. Thou art the overlord; for expiration [2] thee!
Quicken expiration. Thou art the restrainer; for inspiration thee! Quicken inspiration.
Thou art the glider; for the eye thee! Quicken the eye. Thou art the bestower of strength; for the ear thee! Quicken the ear. Thou art threefold.
d Thou art Pravrt, thou art Samvrt, thou art Vivrt. Thou art the mounter, thou art the descender, thou art the fore mounter, thou art the after mounter.
e Thou art the wealthy, thou art the brilliant, thou art the gainer of good.

iv. 4. 2.

a Thou art the queen, the eastern quarter; the Vasus, the deities, are thine overlords, Agni stayeth missiles from thee; may the threefold Stoma support thee on earth, may the Ajya hymn establish thee in firmness, the Rathantara Saman be thy support. b Thou art the ruling, the southern quarter; the Rudras, the deities, are thine overlords, Indra stayeth missiles from thee; may the fifteenfold Stoma support thee on earth, may the Praüga hymn establish thee, in firmness, the Brhat Saman be thy support. c Thou art the sovereign, the western quarter [1]; the Adityas, the deities, are thine overlords, Soma stayeth missiles from thee; may the seventeenfold Stoma support thee on earth, the Marutvatiya hymn establish thee in firmness, the Vairupa Saman be thy support. d Thou art the self-ruling, the northern quarter; the All-gods are thine overlords, Varuna stayeth missiles from thee; may the twenty-onefold Stoma support thee on earth, the Niskevalya Uktha establish thee, in firmness, the Vairaja Samana be thy support. e Thou art the lady paramount, the great quarter; the Maruts, the deities, are thine overlords [2], Brhaspati stayeth missiles from thee; may the twenty-sevenfold and the-thirty-threefold Stomas secure thee on earth, the Vaiçvadeva and the Agnimaruta hymns establish thee in firmness, the Çakvara and Raivata Samans be thy support. f For the atmosphere may the Rsis firstborn among the gods extend thee with the measure, the breadth, of the sky, and be that is disposer and overlord; let all of

them in unison establish thee and the sacrificer on the ridge of the vault, on the world of heaven.

iv. 4. 3.

a This in the front, with tawny hair, with the sun's rays; the leaders of his host and bands are Rathagrtsa and Rathaujas, and Puñjikasthala and Krtasthala his Apsarases, his missile wizards, his weapon the Raksases.
b This on the right, all worker; the leaders of his host and bands are Rathasvana and Rathecitra, and Menaka and Sahajanya his Apsarases, his missile biting beasts, his weapon the death of men.
c This behind, all extending; the leaders of his host and bands are Ratheprota and Asamaratha, and Pramlocanti [1] and Anumlocanti his Apsarases, his missile the serpents, his weapon tigers.
d This on the left, collecting riches; the leaders of his host and bands are Senajit and Susena, and Viçvaci and Ghrtaci his Apsarases, his missile the waters, his weapon the wind.
e This above, bringing riches; the leaders of his host and bands Tarksya and Aristamemi, and Urvaçi and Parvacitti his Apsarases, his missile the lightning, his weapon the thunder.
f To them homage; be they gracious to us; him whom [2] we hate and who hateth us I place in your jaws.
g I place thee in the seat of the living, in the shadow of the helper; homage to the ocean, homage to the splendour of the ocean.
h May the supreme lord place thee on the ridge of the vault, encompassing, expanding, mighty, powerful, overcoming; support the sky, make firm the sky, harm not the sky; for every expiration, inspiration, cross-breathing, out-breathing, support, movement; let Surya protect thee with great prosperity, with a covering most healing; with that deity
do thou sit firm in the manner of Angiras.
i Like a horse neighing eager for the pasture,
When he hath wandered from the great enclosure,
Then the wind bloweth after his splendour,
And then thy path becometh black.

iv. 4. 4.

a Agni is the head of the sky, the height,
Lord of the earth here,
He quickeneth the seed of the waters.
b Thee, O Agni, from the lotus
Atharvan pressed out
From the head of every priest.
c This Agni is lord of a thousandfold,

A hundredfold, strength;
The sage, the head of wealth.
d Leader of the sacrifice and the region art thou,
Where with steeds auspicious thou dost resort;
Thou placest in the sky thy head winning light,
Thou makest, O Agni, thy tongue to bear the oblation.
e Agni hath been awakened by the kindling-stick of men
To meet the dawn that cometh on like a cow [1];
Like young ones rising up to a branch,
The rays rise towards the vault.
f We have uttered to the sage, the worshipful,
Our voice of praise, to the strong bull;
Gavisthira with his homage hath raised to Agni this laud,
Wide extending like brilliance in the sky.
g He hath been born as guardian of men, wakeful,
Agni, skilful, for fresh prosperity;
Ghee-faced, with mighty sky-reaching (blaze)
He shineth gloriously, pure for the Bharatas.
h Thee, O Agni [2], the Angirases found
When hidden in secret, resting in every wood;
Thou when rubbed art born as mighty strength;
Son of strength they call thee, O Angiras.
i Banner of the sacrifice, first domestic priest,
Agni men kindle in the three stations;
With Indra and the gods conjoined on the strew
Let him sit, as Hotr, well skilled for sacrificing.
k Thee of most resplendent fame

Men invoke in their dwellings,
With flaming hair, O dear to many,
O Agni, to bear the oblation.
1 O friends, together (offer) fit [3]
Food and praise to Agni,
Highest over the folk,
The son of strength, the mighty.
m Thou gatherest, O strong one,
O Agni, all that belongeth to the niggard;
Thou art kindled in the place of offering;
Do thou bear us good things.
n With this homage Agni,
Son of strength, I invoke,
Dear, most effectual messenger, the good sacrificer,

The envoy of all, immortal.
o He, the ruddy, shall yoke (his steeds) all cherishing,
He shall hasten when well adored;
The sacrifice hath good prayer and strong effort [4],
Of the Vasus, the divine gift of men.
p The radiance of the bounteous offerer
Hath mounted on high,
The ruddy smoke (riseth) touching the sky;
Men in unison kindle Agni.
q O Agni, lording it over strength rich in kine,
Youthful son of strength,
Bestow upon us, O all-knower, great fame.
r Being kindled, bright, sage,
Agni, to be praised with song,
Do thou shine with wealth for us, O thou of many faces.
s O Agni, lord of the night,
And of the morning, and of the dawn,
Do thou burn against the Raksases with sharp jaws [5].
t May we kindle thee, O Agni,
Radiant, O god, and unaging;
When this most desirable

Kindling-stick maketh radiance for thee in the sky,
Do thou bear food to thy praisers.
u With the song, O Agni, the oblation,
O lord of brilliant light,
Bright shining, wonderworker, lord of the people,
O bearer of the oblation, is offered to thee;
Do thou bear food to thy praisers.
v O bright one, in thy mouth thou cookest
Both ladles (full) of butter;
Do thou make us full [6],
For our hymns, O lord of strength;
Do thou bear food to thy praisers.
w O Agni to-day, let us make to prosper by praises,
By devotions, for thee this (sacrifice) like a (good) steed,
Like a noble resolve which toucheth the heart.
x O Agni, thou hast become master
Of noble resolve, of true inspiration,
Of mighty holy order.
y With these songs singing to thee, O Agni,
This day let us pay worship;

Thy strengths thunder forth as from the sky.
z At these our hymns of praise do thou be propitious [7],
Like the light of heaven,
O Agni, propitious with all thy faces.
aa Agni I deem the Hotr, the generous wealth-giver,
The son of strength, the all-knower,
Who knoweth all as a sage,
bb Who offereth sacrifice well,
With beauty soaring aloft towards the gods, the god,
Following the flames of the ghee,
Of the butter of brilliant radiance when offered up.
cc O Agni, be thou our nearest,
Our protector, kindly, a shield;
dd Thee, O shining and most radiant one,
We implore for favour, for our friends.

ee Agni, bright, of bright fame,
Come hither in thy greatest splendour and give us wealth.

iv. 4. 5.

a I yoke thee in bonds of fellowship with Indra and Agni, with the ghee sprinklings, with brilliance, with radiance, with the hymns, with the Stomas, with the metres, for the increase of wealth, for pro-eminence among thy fellows; I yoke thee in bonds of fellowship with me. b Amba, Duhi, Nitatni, Abhrayanti, Meghayanti, Varsayanti, Cupunika, art thou by name, with Prajapati, with our every prayer, I deposit thee. c The earth penetrated by food, a reservoir of water (thou art), men are thy guardians, Agni is placed in this (brick), to it I resort, and may it [1] be my protection and my refuge. d The over-sky penetrated by holy power, the atmosphere (thou art); the Maruts are thy guardians, Vayu is placed in this (brick), to it I resort, and may it be my protection and my refuge. e The sky, penetrated by ambrosia, the unconquered (thou art); the Adityas are thy guardians, the sun is deposited in this (brick), to it I resort, and may it be my protection and my refuge.

iv. 4. 6.

a Let Brhaspati place thee on the ridge of earth, full of light, for every expiration, inspiration; support all the light, Agni is thine overlord.
b Let Viçvakarman place thee on the ridge of the atmosphere, full of light, for every expiration, inspiration; support all the light, Vayu is thine overlord.
c Let Prajapati place thee on the ridge of the sky, full of light, for every expiration, inspiration; support all the light, the supreme lord is thine overlord.
d Thou art the bringer of the east wind; thou art the winner of rain; thou art the winner of lightning [1]; thou art the winner of thunder; thou art the winner of rain.
e Thou art the path of Agni; thou art the gods' path of Agni.
f Thou art the path of Vayu; thou art the gods' path of Vayu.
g Thou art the path of the atmosphere; thou art the gods' path of the atmosphere.
h Thou art the atmosphere; to the atmosphere thee!
i To the ocean thee, to water thee, to the watery thee, to impulse thee, to the wise thee, to the radiant thee, to the light of the sky thee, to the Adityas thee!

k To the Rc thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee!
l Thee, giving glory, in glory; thee, giving brilliance, in brilliance; thee, giving milk, in milk; thee, giving radiance, in radiance; thee giving wealth, in wealth I place; with this seer, the holy power, this deity, sit firm in the manner of Angiras.

iv. 4. 7.

a Thou art the furtherer; thou art the maker of wide room; thou art the eastern; thou art the zenith; thou art the sitter in the atmosphere, sit on the atmosphere.
b Thou art the sitter on the waters; thou art the sitter on the hawk thou art the sitter on the vulture; thou art the sitter on the eagle; thou art the sitter on the vault.
c In the wealth of earth I place thee; in the wealth of the atmosphere I place thee; in the wealth of the sky I place thee; in the wealth of the quarters I place thee; giver of wealth I place thee in wealth.
d Protect my expiration; protect my inspiration; protect my cross-breathing [1]; protect my life; protect all my life; protect the whole of my life.
e O Agni, thy highest name, the heart,
Come let us join together, Be thou, O Agni, among those of the five races.
f (Thou art) the Yavas, the Ayavas, the courses, the helpers, the Sabda, the ocean, the firm one.

iv. 4. 8.

(Thou I art) all overcoming through Agni; self-ruling through the sun; lord of strength through might; creator with the bull; bountiful through the sacrifice; heavenly through the sacrificial fee; slayer of enemies through rage; supporter of the body through kindliness; wealth through food; through the earth he hath won; (thou art) eater of food with verses; increased by the Vasat cry; protector of the body through the Saman; full of light with the Viraj; drinker of Soma through the holy power; with cows he supporteth the sacrifice; with lordly power men; with horse and car bearer of the bolt; lord with the seasons; enclosing with the year; unassailable through penance; the sun with bodies.

iv. 4. 9.

(Thou art) Prajapati in mind, when come to the Soma; the creator in the

consecration; Savitr in the bearing; Pusan in the cow for the purchase of the Soma; Varuna when bound (in the cloth); Asura in the being bought; Mitra when purchased; Çipivista when put in place; delighter of men when being drawn forward; the overlord on arrival; Prajapati being led on; Agni at the Agnidh's altar; Brhaspati on being led from the Agnidh's altar; Indra at the oblation-holder; Aditi when put in place; Visnu when being taken down; Atharvan when made wet; Yama when pressed out; drinker of unpurified (Soma) when being cleansed; Vayu when purifying; Mitra as mixed with milk; the Manthin when mixed with groats; that of the All-gods when taken out; Rudra when offered; Vayu when covered up; the gazer on men when revealed; the food when it comes; the famed of the fathers; life when taken; the river when going to the final bath; the ocean when gone; the water when dipped; the heaven when arrived at completion.

iv. 4. 10.

a (Thou art) Krttikas, the Naksatra, Agni, the deity; ye are the radiances of Agni, of Prajapati, of the creator, of Soma; to the Re thee, to radiance thee, to the shining thee, to the blaze thee, to the light thee b (Thou art) Rohini the Naksatra, Prajapati the deity; Mrgaçirsa the Naksatra, Soma the deity; Ardra the Naksatra, Rudra the deity; the two Punarvasus the Naksatra, Aditi the deity; Tisya the Naksatra, Brhaspati the deity; the Açresas the Naksatra, the serpents the deity; the Maghas the Naksatra, the fathers the deity; the two Phalgunis the Naksatra [1], Aryaman the deity; the two Phalgunis the Naksatra, Bhaga the deity; Hasta the Naksatra, Savitr the deity; Citra the Naksatra, Indra the deity; Svati the Naksatra, Vayu the deity; the two Viçakhas the Naksatra, Indra and Agni the deity; Anruradha the Naksatra, Mitra the deity; Rohini the Naksatra, Indra the deity; the two Viçrts the Naksatra; the fathers the deity; the Asadhas the Naksatra, the waters the deity; the Asadhas the Naksatra, the All-gods the deity; Çrona the Naksatra, Visnu the deity; Çravistha the Naksatra, the Vasus [2] the, deity; Çatabhisaj the Naksatra, Indra the deity; Prosthapadas the Naksatra, the goat of one foot the deity; the Prosthapadas the Naksatra, the serpent of the deep the deity; Revati the Naksatra, Pusan the deity; the two Açvayujs the Naksatra, the Açvins the deity; the Apabharanis the Naksatra, Yama the deity.
c Full on the west; what the gods placed.

iv. 4. 11.

a (Ye are) Madha and Madhava, the months of spring.
b (Ye are) Çukra and Çuci, the months of summer.
c (Ye are) Nabha and Nabhasya, the months of rain.
d (Ye are) Isa and Urja, the months of autumn.
e (Ye are) Saha and Sahasya, the months of winter.
f (Ye are) Tapa and Tapasya, the months of the cool season.
g Thou art the internal bond of the fire,
Be sky and earth in place,
Be waters and plants in place,
Be the fires severally in place
In unison for my greatness [1]
May the fires which of one mind
Are between sky and earth,
Taking place according to the months of the cool season,
Attend (on them), as the gods on Indra.
h (Thou art) the uniter and forethinker of Agni, Soma, Surya.
i Thou art the dread, the terrible, of the fathers, of Yama, of Indra.
k Thou art the firm (quarter) and the earth of the god Savitr, the Maruts, Varuna.
l Thou art the support, the upholder, of Mitra and Varuna, Mitra, Dhatr,
m Thou art the eastern, the western (quarter) of the Vasus, the Rudras [2], the Adityas.
n These are thine overlords, to them honour, be they gracious to us, him whom we hate
and who hateth us I place in your jaws.

o Thou art the measure of a thousand, thou art the image of a thousand, thou art the size of a thousand, thou art the replica of a thousand, thou art of a thousand, for a thousand thee! p May these bricks, O Agni, be milch cows for me, one, and a hundred, and a thousand, and ten thousand [3], and a hundred thousand, and a million, and ten million, and a hundred million, and a thousand million, and ten thousand million, and a hundred thousand million, and ten hundred thousand million, and a hundred hundred thousand million; may these bricks, O Agni, be for me milch cows, sixty, a thousand, ten thousand unperishing; ye are standing on holy order, increasing holy order, dripping ghee, dripping honey, full of strength, full of power; may these bricks, O Agni, be for me milkers of desires named the

glorious yonder in yon world.

The Horse Sacrifice

iv. 4. 12.

a May the kindling-stick of the quarters, that winneth the heaven, (Guard us) according
to our hopes; from Madhu may Madhava protect us;
Agni, the god, hard to overcome, the undeceivable,
May he guard our kingly power, may he protect us.
b May the Rathantara with the Samans protect us,
The Gayatri with every form of metres,
The Trivrt Stoma with the order of the days,
The ocean, the wind, make full this strength.
c (May) the dread among the quarters, the overpowering, giver of strength,
Pure, full of might on a bright day (protect us);
O Indra, as overlord, make full,
And for us [1] on all sides do thou preserve this great kingly power.
d (May) the Brhat Saman, which supporteth kingly power, with vast strength,
The force made beautiful by the Tristubh, that of fierce strength (protect us);
O Indra, with the fifteenfold Stoma
Do thou guard this in the midst with the wind, with the ocean.
e (May) the eastern among the quarters, famous and renowned,
O ye All-gods, heavenly with the rain of the days (protect us);
Let this kingly power be unassailable,
Force unoverpowerable, a thousandfold and mighty.
f Here in the Vairupa Saman may we have strength for this;
With the Jagati we place him in the people;
O ye All-gods [2] through the seventeenfold (Stoma) this radiance,
This kingly power with the ocean wind (be) dread.
g The supporter among the quarters doth support this lordly power,
The stay of the regions; may force rich in friends be ours;
O Mitra and Varuna, ye wise ones with the autumn of the days,
Do ye accord great protection to this kingdom.
h In the Vairaja Saman is my devotion;

By the Anustubh (be) manly strength collected;
This kingly power rich in friends, with dripping wet,
Do ye, O Mitra and Varuna, guard through your overlordship.
i May the victorious among quarters, with the Saman, the strong one,
The season winter in order make us full;
May the great ones, the Çakvari (verses), with favouring winds [8]
Aid this sacrifice, full of ghee.
k May the heavenly of the quarters, the easily milked, the rich in milk,
The goddess aid us, full of ghee;

Thou art the protector, who goest in front and behind;
O Brhaspati, yoke a voice in the south.
1 (May) the upright of the quarters, the bounteous region of the plants,
And Savitr with the year of the days (aid us);
The Revat Saman, and the Atichandas metre;
Without a foe, be kindly to us.
m O thou of the three-and-thirtyfold Stoma, lady of the world,
Breathed on by Vivasvant, do thou be gracious to us [4];
Rich in ghee, O Savitr, through thy overlordship,
Be the bounteous region rich in milk, for us.
The firm among the quarters, lady of Visnu, the mild,
Ruling over this strength, the desirable,
Brhaspati, Matariçvan, Vayu,
The winds blowing together be gracious to us.

o Prop of the sky, supporter of the earth,
Ruling this world, lady of Visnu,
All-extending, seeking food, with prosperity,
May Aditi be auspicious to us in her life.
p Vaiçvanara to our help.
q Present in the sky.
r Us to-day Anumati.
s O Anumati, thou.
t With what to us radiant shall he be?
u Who to-day yoketh?

PRAPATHAKA V

The Offerings to Rudra

iv. 5. 1.

a Homage to thy wrath, O Rudra,
To thine arrow homage also;
Homage to thy bow,
And homage to thine arms.
b With thy most kindly arrow,
And kindly bow,
With thy kindly missile,
Be gentle to us, O Rudra.
c That body of thine, O Rudra, which is kindly,

Not dread, with auspicious look,
With that body, most potent to heal,
O haunter of the mountains, do thou look on us.
d The arrow which, O haunter of mountains,
In thy hand [1] thou bearest to shoot,
That make thou kindly, O guardian of mountains;
Harm not the world of men.
e With kindly utterance thee
We address, O liver on the mountains,
That all our folk
Be free from sickness and of good cheer.
f The advocate hath spoken in advocacy,
The first divine leech,
Confounding all the serpents
And all sorceries.
g The dusky, the ruddy,
The brown, the auspicious,
And the Rudras which in thousands
Lie around this (earth) in the quarters [2],

Their wrath do we deprecate.
h He who creepeth away,
Blue-necked and ruddy,
Him the cowherds have seen,
Have seen the bearers of water
And him all creatures;
May be, seen, be gentle unto us.
i Homage to the blue-necked,
Thousand-eyed one, the bountiful
And to those that are his warriors
I have paid my homage.
k Unfasten from the two notches
Of thy bow the bowstring,
And cast thou down
The arrows in thy hand [3].
1 Unstringing thy bow,
Do thou of a thousand eyes and a hundred quivers,
Destroying the points of thine arrows,
Be gentle and kindly to us.
m Unstrung is the bow of him of the braided hair
And arrowless his quiver;
His arrows have departed,

Empty is his quiver.
n O most bountiful one, the missile
That is in thy hand, thy bow,
With it on all sides do thou guard us,
Free from sickness.

o Homage to thy weapon,
Unstrung, dread;
And homage to thy two hands,
To thy bow.
p May the missile from thy bow
Avoid us on every side,
And do thou lay far from us

This quiver that is thine.

iv. 5. 2.

a Homage to the golden-armed leader of hosts, and to the lord of the quarters homage!
b Homage to the trees with green tresses, to the lord of cattle homage!
c Homage to the one who is yellowish-red like young grass, to the radiant, to the lord of paths homage!
d Homage to the brown one, to the piercer, to the lord of food homage!
e Homage to the green-haired, wearer of the cord, to the lord of prosperity homage!
f Homage to the dart of Bhava, to the lord of the moving world homage!
g Homage to Rudra, with bent bow, to the lord of fields homage!
h Homage to the minstrel, the inviolate, to the lord of the woods homage!
i Homage [1] to the ruddy one, the ruler, to the lord of woods homage!
k Homage to the minister, the trader, to the lord of thickets homage!
l Homage to the extender of the world, the offspring of the maker of room, to the lord of plants homage!
m Homage to the loud calling, the screaming, to the lord of footmen homage!
n Homage to the wholly covered, to the running, to the lord of warriors homage!

iv. 5. 3.

a Homage to the strong, the piercing, to the lord of assailers homage!
b Homage to the leader, the holder of the quiver, to the lord of thieves homage!
c Homage to the holder of the quiver, to the owner of the quiver, to the lord of robbers homage!
d Homage to the cheater, the swindler, to the lord of burglars homage!
c Homage to the glider, to the wanderer around, to the lord of the forests homage!

f Homage to the bolt-armed destructive ones, to the lord of pilferers homage!
g Homage to the bearers of the sword, the night wanderers, to the lord of cut-purses homage!
h Homage to the turbaned wanderer on the mountains, to the lord of pluckers homage!

i Homage [1] to you, bearers of arrows, and to you, bowmen, homage!
k Homage to you that string (the bow), and to you that place (on the arrow), homage!
l Homage to you that bend (the bow), and to you that let go the arrow) homage!
m Homage to you that hurl, and to you that pierce homage!
n Homage to you that art seated, and to you that lie homage!

o Homage to you that sleep, and to you that wake homage!
P Homage to you that stand, and to you that run homage!
q Homage to you assemblies, and to you, lords of assemblies, homage!
r Homage to you horses, and to you, lords of horses, homage!

iv. 5. 4.

a Homage to you that wound, and to you that pierce homage!
b Homage to you that are in bands, and to you that are destructive homage!
c Homage to you sharpers, and to you, lords of sharpers, homage!
d Homage to you hosts, and to you, lord of hosts, homage!
e Homage to you troops, and to you, lords of troops, homage
f Homage to you of misshapen form, and to you of all forms homage!
g Homage to you that are great, and to you that are small homage!
h Homage to you that have chariots, and to you that are chariotless homage!
i Homage to you chariots [1], and to you, lords of chariots, homage!
k Homage to you hosts, and to you, lords of hosts, homage!
I Homage to you, doorkeepers, and to you, charioteers, homage!
m Homage to you, carpenters, and to you, makers of chariots, homage!
n Homage to you, potters, and to you, smiths, homage!

o Homage to you, Puñjistas, and to you, Nisadas, homage!
p Homage to you, makers of arrows, and to you, makers of bows, homage!
q Homage to you, hunters, and to you, dog-leaders, homage!
r Homage to you dogs, and to you, lords of dogs, homage!

iv. 5. 5.

a Homage to Bhava and to Rudra.

b Homage to Çarva and to the lord of cattle.
c Homage to the blue-necked one, and to the white-throated.
d Homage to the wearer of braids, and to him of shaven hair.

e Homage to him of a thousand eyes, and to him of a hundred bows.
f Homage to him who haunteth the mountains, and to Çipivista.
g Homage to the most bountiful, and to the bearer of the arrow.
h Homage to the short, and to the dwarf.
i Homage to the great, and to the stronger.
k Homage to him who hath waxed, and to the waxing.
I Homage to the chief, and to the first.
m Homage to the swift, and to the active.
n Homage to the rapid, and to the hasty.

o Homage to him of the wave, and to the roaring. p Homage to him of the stream, and to him of the island.

iv. 5. 6.

a Homage to the oldest, and to the youngest.
b Homage to the first born, and to the later born.
c Homage to the midmost, and to the immature.
d Homage to the hindmost, and to him in the depth.
e Homage to Sobhya, and to him of the amulet.
f Homage to him who dwelleth with Yama, and to him at peace.
g Homage to him of the ploughed field, and to him of the threshing-floor.
h Homage to him of fame, and to him at his end.
i Homage to him of the wood, and to him of the thicket.
k Homage to sound, and to echo [1].
I Homage to him of the swift host, and to him of the swift car.
m Homage to the hero, and the destroyer.
n Homage to the armoured, and to the corsleted.

o Homage to the mailed, and to the cuirassed. p Homage to the famous, and to him of a famous host.

iv. 5. 7.

a Homage to him of the drum, and to him of the drumstick.
b Homage to the bold, and to the cautious.
c Homage to the messenger, and to the servant.
d Homage to the quiver-bearer, and to the owner of the quiver.
e Homage to him of the sharp arrow, and to him of the weapon.
f Homage to him of the good weapon, and to him of the good bow.
g Homage to him of the stream,' and to him of the way.
h Homage to him of the hole,' and to him of the pool.

i Homage to him of the ditch, and to him of the lake. k Homage to him of the stream, and to him of the tank 1 Homage to him of the cistern, and to him of the well. m Homage to him of the rain, and to him not of the rain. n Homage to him of the cloud, and to him of the lightning.
o Homage to him of the cloudy sky, and to him of the heat.
p Homage to him of the wind, and to him of the storm.
q Homage to him of the dwelling, and to him who guardeth the dwelling.

iv. 5. 8.

a Homage to Soma, and to Rudra.
b Homage to the dusky one, and to the ruddy one.
c Homage to the giver of weal, and to the lord of cattle.
d Homage to the dread, and to the terrible.
e Homage to him who slayeth in front, and to him who slayeth at a distance.
f Homage to the slayer, and to the special slayer.
g Homage to the trees with green tresses.
h Homage to the deliverer.
i Homage to the source of health, and to the source of delight.
k Homage to the maker of health, and to the maker of delight.
I Homage to the auspicious, and to the more auspicious.
m Homage to him of the ford, and to him of the bank.
n Homage to him beyond, and to him on this side.

o Homage to him who crosseth over, and to him who crosseth back. p Homage to him of the crossing, and to him of the ocean. q Homage to him in the tender grass, and to him in foam. r Homage to him in the sand, and to him in the stream.

iv. 5. 9.

a Homage to him in the cleft, and to him in the distance.
b Homage to him dwelling in the stony and to him in habitable places.
c Homage to him of braided hair, and to him of plain hair.
d Homage to him who dwelleth in the cowshed, and to him of the house.
e Homage to him of the bed, and to him of the dwelling.
f Homage to him of the hole,' and to him of the abyss.
g Homage to him of the lake, and to him of the whirlpool.
h Homage to him of the dust, and to him of the mist.
i Homage to him of the dry, and to him of the green.

k Homage to him of the copse, and to him of the grass [1]. l Homage to him in the earth, and to him in the gully. M Homage to him of the leaf, and to him of the leaf-fall. n Homage to him who growleth, and to him who smiteth away.
o Homage to him who draggeth, and to him who repelleth.
p Homage to you, sparkling hearts of the gods.
q Homage to the destroyed.
r Homage to the intelligent.
s Homage to the unconquerable.
t Homage to the destroyers.

iv. 5. 10.

a O chaser, lord of the Soma plants,
O waster, red and blue,
Frighten not nor injure
(Any) of these people, of these cattle;
Be not one of these injured.
b That auspicious form of thine, O Rudra,
Auspicious and ever healing,

Auspicious and healing (form of) Rudra,
With that show mercy on us for life.
c This prayer we offer up to the impetuous Rudra,
With plaited hair, destroyer of men,
That health be for our bipeds and quadrupeds,
And that all in this village be prosperous [1] and free from ill.
d Be merciful to us, O Rudra, and give us delight;
With honour let us worship thee, destroyer of men;
The health and wealth which father Manu won by sacrifice,
May we attain that, O Rudra, under thy leadership.
e Neither our great, nor our small,
Our waxing or what has waxed,
Do thou slay, nor father nor mother;
Injure not, O Rudra, our dear bodies [2].
f Harm us not in our children, our descendants, our life;
Harm us not in our cattle, in our horses;
Smite not in anger our heroes, O Rudra;
With oblations lot us serve thee with honour.
g From afar to thee, slayer of cows, and slayer of men,
Destroyer of heroes, be goodwill for us;
Guard us and accord us aid

And grant us protection in abundance.
h Praise [3] the famous youth, mounted on the chariot seat,
Dread and destructive like a fierce wild beast;
Being praised, O Rudra, be merciful to the singer;
Let thy missiles smite down another than us.
i May the missile of Rudra spare us,
May the wrath of the brilliant evil worker (pass over us);
Unstring for the generous donors (thy) strong (bows);
O bounteous one, be merciful to our children and descendants.
k O most bounteous, most auspicious,
Be auspicious and favourably inclined to us;
Placing down thy weapon on the highest tree,
Clad in thy skin, come,
And approach us bearing the spear [4].

1 O blood-red scatterer,
Homage to thee, O adorable one;
May thy thousand missiles
Smite down another than us.
m A thousandfold in thousands
Are the missiles in thine arms;
O adorable one, do thou turn away
The points of those which thou dost rule.

iv. 5. 11.

a The Rudras that are over the earth In thousands by thousands, Their bows we unstring At a thousand leagues. b The Bhavas in this great ocean, The atmosphere--c The Çarvas of black necks, and white throats, Who wander below on the earth--d The Rudras who abide in the sky, Of black necks and white throats--e Those who of black necks and ruddy, Grass green, are in the trees--f The overlords of creatures, Without top-knot, with braided hair--g Those that assault men in their food And in their cups as they drink--h Those that guard the paths, Bearing food, warriors--i Those that resort to fords [1], With spears and quivers--k The Rudras that so many and yet more Occupy the quarters, their bows we unstring At a thousand leagues. l m n Homage to the Rudras on the earth, in the atmosphere, in the sky, whose arrows are food, wind, and rain, to them ten eastwards, ten to the south, ten to the west, ten to the north, ten upwards; to them homage, be they merciful to us, him whom we hate and him who hateth us, I place him within your jaws.

PRAPATHAKA VI

The Preparation of the Fire

iv. 6. 1.

a The strength resting on the stone, the bill,
On the wind, on Parjanya, on the breath of Varuna,
Brought together from the waters, from the plants, from the trees;

That food and strength do ye, O Maruts, bounteously bestow upon us.
b In the stone is thy hunger; let thy pain reach N. N., whom we hate.
c With the wind of the ocean
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
d With the caul of winter
We envelop thee, O Agni;
Be thou purifying and auspicious to us.
e Down upon earth [1], upon the reed,
Upon the waters lower (do thou descend);
Thou, O Agni, art the bile of the waters,
f O female frog, with these come hither;
Do thou make this sacrifice of ours
Pure in hue and auspicious.
g Pure, with radiance wonderful,
On earth he hath shone as with the light of dawn.
h Who (cometh) to battle,
Moving with strength as on Etaça's course,
In the heat unathirst, immortal.

i O Agni, the purifying, with thy light,
O god, with thy pleasant tongue,
Bring hither the gods [2], and sacrifice.
k Do thou, O shining and purifying one,
O Agni, bring hither the gods
To our sacrifice and our oblation.
1 This is the meeting of the waters,
The abode of the ocean;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
m Homage to thy heat, thy blaze
Homage be to thy light;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
n To him that sitteth in man, hail! [3] To him that sitteth in the waters, hail! To him that sitteth in the wood, hail! To him that sitteth on the strew, hail! To him that

findeth the heaven, hail!

o Those gods among gods, worshipful among the worshipful,
Who await their yearly portion,
Who eat not oblations, in this sacrifice
Do ye delight yourselves with honey and ghee.
p The gods who above the gods attained godhead,
Who lead the way to this holy power,
Without whom no place whatever is pure,
Neither on the heights of sky or earth are they.
q Giver of expiration art thou [4], of inspiration, of cross-breathing,
Giver of eyesight, giver of splendour, giver of wide room;
May thy bolts afflict another than us;
Be thou purifying and auspicious to us.
r May Agni with his piercing blaze
Cast down every foe;
May Agni win for us wealth.
s With his countenance the kindly one
Will sacrifice to the gods for us, most skilled to win prosperity by sacrifice;
Guardian undeceived and protector of us,
O Agni, shine forth with radiance and with wealth.

iv. 6. 2.

a He who sat down, offering all these beings, As Hotr, the seer, our father,
He seeking wealth with prayer,
Hath entered into the boon of the first of coverers.
b Since Viçvakarman is mighty in mind,
Disposer, ordainer, and highest seer,
Their offerings rejoice in food,
Where say they is one beyond the seven Rsis.
c He who is our father, our begetter, the ordainer,
Who begot us from being unto being [1],
Who alone assigneth their names to the gods,
Him other beings approach for knowledge.
d Wealth they won by offering to him

The seers of old like singers in abundance,
They who fashioned these beings illumined and unillumined
In the expanse of space.
e Ye shall not find him who produced this world;
Another thing shall be betwixt you;
Enveloped in mist and with stammering
The singers of hymns move enjoying life.
f Beyond the sky, beyond this [2] earth,
Beyond the gods, what is secret from the Asuras,
What germ first did the waters bear,
When all the gods came together?
g This germ the waters first bore,
When all the gods came together;
On the navel of the unborn is set the one
On which doth rest all this world.
h Viçvakarman, the god, was born;
Then second the Gandharva;
Third the father, begetter of plants [31
In many a place did he deposit the germ of the waters.
i Father of the eye, the sage with his mind,
Produced these two worlds rich in ghee,
When the fore ends were made firm,
Then did sky and earth extend.
k With eyes on every side, with a face on every side,
With hands on every side, with feet on every side,
The one god producing sky and earth
Welds them together with arms, with wings.
l What was the basis?
Which and what his support?
When producing earth [4] Viçvakarman, all-seeing,

Disclosed the sky with his might.
m What was the wood, and what the tree,
Whence they formed sky and earth?
O ye wise ones, inquire with your minds
On what he stood as he supported the worlds.

n Thy highest, lowest,
Midmost abodes here, O Viçvakarman,
In the offering do thou teach thy comrades, O faithful one;
Do thou thyself sacrifice to thyself, rejoicing.

o The lord of speech, Viçvakarman,
Let us invoke this day to aid us [5], thought yoked for strength,
May he delight in our nearest offerings,
He with all healing, to aid (us), the doer of good deeds.
p O Viçvakarman, waxing great with the oblation,
Do thou thyself sacrifice to thyself rejoicing;
May the others around, our foes, be confused;
May our patrons here be rich.
q O Viçvakarman, with the oblation as strengthening,
Thou didst make Indra, the protector, free from scathe,
To him the clans of old bowed in homage,
That he might be dread, to be severally invoked.
r To the ocean, the moving,
The lord of streams, homage!
To the lord of all the streams
Do ye offer, to Viçvakarman,
Through all the days the immortal offering.

iv. 6. 3.

a O Agni, to whom ghee is offered,
Do thou lead him forward;
Unite him with increase of wealth,
With offspring and with wealth.
b O Indra, bring him to the fore,
That he may be lord over his fellows;
Unite him with splendour,
That he may assign their shares to the gods.
c Him, O Agni, do thou exalt
In whose house we make the offering;
To him may the gods lend aid,

And he the lord of holy power.

d May the All-gods thee [1],
O Agni, bear up with their thoughts;
Be thou to us most propitious,
With kindly face, abounding in light.
e May the five regions divine aid the sacrifice,
The goddesses driving away poverty and hostility,
And giving to the lord of the sacrifice increase of wealth.
In increase of wealth the sacrifice hath been established,
Waxing great on the kindled fire,
Grasped with hymns as wings, to be adored;
They sacrificed embracing the heated cauldron.
g When with strength the gods laboured at the sacrifice
For the divine supporter, the enjoyer,
Serving the gods, benign, with a hundred drinks (was it);
The gods kept embracing the sacrifice [2].
h With the rays of the sun, with tawny hair,
Savitr hath raised before (us) his unending light;
On his instigation fareth Pusan the god,
The guardian, gazing on all things.
i The gods stand serving as priests for the gods;
Ready (is it) for the immolator, let the immolator sacrifice;
Where the fourth offering goeth to the oblation,
Thence let our pure invocations be accepted.
k As measurer he standeth in the midst of the sky,
Filling the two worlds and the atmosphere;
The all-reaching [3], the butter-reaching, he discerneth,
Between the eastern and the western mark.
l Bull, ocean, ruddy bird,
He hath entered the birthplace of his ancient sire;
In the middle of the sky is the dappled stone set down
He hath stepped apart, he guardeth the two ends of space.
m All songs have caused Indra to wax
To encompass the ocean,
Best charioteer of charioteers,

True lord and lord of strength.
n Let the sacrifice invite favour, and bring (to us) the gods; let the god, Agni, offer and bring (to us) the gods.

o With the impulse of strength, With elevation he hath seized me; Then Indra hath made my enemies Humble by depression.
p The gods have increased my prayer, Which is elevation and depression; Then do ye, O Indra and Agni, Scatter my foes on every side.

iv. 6. 4.

a Swift, like a bull sharpening his horns, the warrior
Fond of slaughter, disturber of the people,
Bellowing, unwinking, sole hero,
Indra at once conquered a hundred hosts.
b With the bellowing, unwinking, conquering,
Fighter, hard to overthrow, and daring Indra,
With Indra do ye conquer, do ye withstand
The foe, O heroes, with the strong one who holdeth the arrow in his hands.
c He is mighty with those who have arrows in their hands and quivers,
Indra who joineth hosts with his band,
Conquering in combat, drinker of Soma, with many a band,
With bow uplifted, and shooter with well-drawn arrows.
d O Brhaspati, fly round with thy chariot [1],
Slaying the foe, driving away the enemy;
Defeating hosts, destroyer, victor in battle,
Be thou protector of our chariots.
e The cleaver of the cowstalls, finder of the cows, with the thunderbolt on his arm,
Victorious, crushing in might a host,
Be heroes, O my fellows, like him;
O comrades, follow in Indra's footsteps.
f Conspicuous by might, strong, heroic,
Enduring, mighty, steadfast, dread,
Surpassing heroes and warriors born of strength,
Do thou, winning kine, mount, O Indra, thy victorious car.

g In might penetrating the cowstalls,
Impetuous [2], the hero, Indra, with wrath a hundredfold,
Hard to resist, enduring in battle, unovercomable,
May he aid our armies in the battles.
h Indra (be) their leader, and let Brhaspati,
The sacrificial fee, the sacrifice and Soma go before;
Let the Maruts precede the hosts divine,
That overthrow and conquer.
i Of Indra, the strong, of Varuna, the king,
Of the Adityas, of the Maruts the mighty host--

The voice hath ascended of the gods
Great-hearted that shake the worlds as they conquer.
k Ours (be) Indra, when the standards meet;
Ours be the arrows that conquer [3];
Ours be the heroes who are victors,
And us do ye aid, O gods, at our invocations.
l Exalt our weapons, O bounteous one,
Exalt the might of my warriors;
Exalt the strength of the steed, O slayer of Vrtra,
Let the sound of the conquering chariots arise.
m Go ye forward, O heroes; conquer;
Be your arms strong;
May Indra accord you protection
That ye may be unassailable.
n Let loose, fly forward,
O arrow, expelled with holy power;
Go to our foes, and enter [4] them;
Not one of them do thou spare.

o Thy vital parts I clothe with armour;
May Soma, the king, cover thee with immortality,
Space broader than broad be thine;
May the gods take delight in thy victory.
p When the arrows fly together
Like boys unshorn,

Then may Indra, slayer of foes,
Accord us protection for ever.

iv. 6. 5.

a Along the eastern quarter do thou advance, wise one;
Be thou, O Agni, of Agni the harbinger here;
Illumine with thy radiance all the regions;
Confer strength on our bipeds and quadrupeds.
b Mount ye, with Agni, to the vault,
Bearing him of the pan in your hands;
Having gone to the ridge of the sky, to the heaven,
Do ye eat, mingled with the gods.
c From earth have I mounted to the atmosphere;
From the atmosphere have I mounted to the sky;
From the ridge of the vault of the sky
Have I attained the heaven, the light [1].

d Going to the heaven, they look not away;
They mount the sky, the two worlds,
They who extended, wisely,
The sacrifice, streaming on every side.
e O Agni, advance, first of worshippers,
Eye of gods and mortals;
Pressing on in unison with the Bhrgus,
Let the sacrificers go to heaven, to prosperity.
f Night and the dawn, one-minded, but of various form,
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
g O Agni, of a thousand eyes [2], of a hundred heads,
A hundred are thy expirations, a thousand thine inspirations;
Thou art lord of wealth a thousandfold;
To thee as such let us pay homage for strength, hail!
h Thou art the winged bird, sit on the earth; sit on the ridge of earth; with thy blaze fill

the atmosphere, with thy light establish the sky, with thy brilliance make firm the quarters.
i Receiving offering, fair of face, O Agni;
Sit down in front in thine own birthplace, in due order;
In this higher place,
O All-gods [3], do ye sit with the sacrificer.
k Enkindled, O Agni, shine before us,
O most youthful, with unfailing beam;
Ever upon thee strength awaiteth.
I Let us pay homage to thee in thy highest birth, O Agni;
Let us pay homage with praises in thy lower abode;
The place of birth whence thou didst come, to that I offer;
In thee when kindled they offered the oblations.
m That various lovingkindness given to all men,
Of Savitr the adorable, I choose,
That mighty fat cow of his which Kanva milked,
Streaming with a thousand (draughts) of milk [4].
n Seven are thy kindling-sticks, O Agni, seven thy tongues,
Seven seers, seven dear abodes;
Seven Hotras sevenfold sacrifice to thee
Seven birthplaces with ghee do thou fill.

o Such like, other like, thus like, similar, measured, commensurate, harmonious; p Of pure radiance, of varied radiance, of true radiance, the radiant, true, protector of holy order, beyond distress [5];
q Winning holy order, winning truth, host-conquering, having a good host, with foes
within, with foes afar, the troop;
r Holy order, true, secure, supporting, supporter, upholder, upholding;
s Such like, thus like, do ye come to us, similar and equal.
t Measured and commensurate, to aid us, harmonious, at this sacrifice, O Maruts.
u On Indra attend the divine folk, the Maruts; even as the divine folk, the Maruts, attend on Indra, so may the folk divine and human, attend on this sacrificer.

iv. 6. 6.

a As of a thunder-cloud is the face of the warrior
As he advanceth to the lap of the battles;
Be victorious with unpierced body;
Let the might of thine armour protect thee.
b By the bow cows, by the bow the contest may we win,
By the bow dread battles may we win;
The bow doth work displeasure to the foe;
By the bow let us win in all the quarters.
c As if about to speak it approacheth the ear,
Embracing its dear comrade,
Like a woman this bowstring twangeth stretched over the bow [1],
Saving in the battle.
d They coming together as a maiden to the assembly,
As a mother her child, shall bear (the arrow) in their lap;
In unison shall they pierce the foes,
These two ends springing asunder, the enemies.
e Father of many (daughters), many his sons,
He whizzeth as he goeth to battle,
The quiver, slung on the back, yielding its content,
Doth conquer every band and army.
f Standing on the chariot be guideth his steeds before him
Wheresoever he desireth, good charioteer;
The might of the reins [2] do ye admire;
The reins behind obey the mind (of the driver).
g Shrilly the strong-hooved horses neigh,
As with the cars they show their strength;
Trampling with their forefeet the enemy
They unflinchingly destroy the foe.
h The chariot-bearer is his oblation by name,

Where is deposited his armour and his weapon;
Then may we sit on the strong car,
All the days, with friendly hearts.

i The fathers with pleasant seats, granting strength,
A support in trouble mighty and profound,
With varied hosts, with arrows to strengthen them, free,
With real heroes, broad conquerors of hosts.
k The Brahmans [3], the fathers worthy of the Soma,
And sky and earth, unequalled be propitious to us;
May Pusan guard us from misfortune, us that prosper holy order
Do thou guard; may no foe overpower us.
I A feather her garment, a deer her tooth,
Tied with cowhide she flieth shot forth;
Where men run together and apart,
There may the arrows accord us protection.
m O thou of straight path, avoid us;
Be our body as of stone
May Soma favour us,
And Aditi [4] grant protection!
n Their backs it smites,
Their thighs it belabours;
O horse-whip, do ye stimulate
The skilled horses in the battles.

o Like a snake with its coils it encircleth his arm,
Fending off the friction of the bowstring,
Let the hand-guard, knowing all cunning,
Manfully guard the man on all sides.
p O lord of the forest, be strong of limb,
Our comrade, efficacious, of great strength;
Thou art tied with cowhide, be thou strong;
Let him that mounteth thee conquer what is to be conquered.
q From sky, from earth [5] is might collected,
From trees is strength gathered;
The might of the waters surrounded with the kine,
Indra's thunderbolt, the chariot, do thou adore with oblation.
r The thunderbolt of Indra, the face of the Maruts,
The embryo of Mitra, the navel of Varuna,
Do thou, accepting this our sacrifice,

O chariot divine, take to thyself the oblations.
s Roar to earth and sky;
Let the scattered world be ware of thee in many places;

Do thou, O drum, in unison with Indra and the gods [6],
Drive away the foe further than far.
t Roar thou! Grant us force and might.
Thunder, overthrowing obstacles;
Snort away, O drum, misfortune hence;
Indra's fist art thou; show thy strength.
u Drive to us those, and these make to come to us;
The drum speaketh aloud for a signal (of battle)
Our heroes winged with steeds meet together;
Be our chariotmen victorious, O Indra.

iv. 6. 7.

a When first thou didst cry on birth,
Arising from the ocean or the dust,
The wings of the eagle, the limbs of the gazelle,
That is thy famed birth, O steed.
b The steed given by Yama hath Trita yoked,
It Indra first mounted,
The bridle of it the Gandharva grasped;
O Vasus, from the sun ye fashioned the steed.
c Thou art Yama, O steed, thou art Aditya;
Thou art Trita by secret ordinance;
Thou art entirely separated from Soma [1];
Three, they say, are thy bonds in the sky.
d Three, they say, are thy bonds in the sky,
Three in the waters, three within the ocean
And like Varuna to me thou appearest, O steed,
Where, say they, is thy highest birthplace.
e These, O swift one, are thy cleansings,
These the placings down of thy hooves in victory;
Here I have seen thy fair ropes,

Which the guards of holy order guard.
f The self of thee with my mind I perceived from afar,
Flying with wings from below through the sky [2];
Thy head I saw speeding with wings
On paths fair and dustless.
g Here I saw thy highest form,
Eager to win food in the footstep of the cow;
When a mortal man pleaseth thy taste,
Then most greedily dost thou consume the plants.

h Thee follows the chariot, thee the lover, O steed,
Thee the kine, thee the portion of maidens;
Thy friendship the companies have sought;
The gods have imitated thy strength [3].
i Golden his horns, iron his feet;
Swift as thought, Indra was his inferior;
The gods came to eat his oblation
Who first did master the steed.
k Full haunched, of slender middle,
The heroic divine steeds,
Vie together like cranes in rows,
When the horses reach the divine coursing-place
1 Thy body is fain to fly, O steed;
Thy thought is like the blowing wind;
Thy horns are scattered in many places,
They wander busy in the woods.
m To [4] the slaughter the swift steed hath come,
Pondering with pious mind;
The goat, his kin, is led before,
Behind him come the sages to sing.
n To his highest abode hath the steed come,
To his father and his mother;
To-day do thou go, most welcome, to the gods;
Then boons shall he assign to the generous.

iv. 6. 8.

a Let not Mitra, Varuna, Aryaman, Ayu,
Indra, Rbhuksan, the Maruts disregard us,
When we shall proclaim before the assembly
The might of the strong god-born steed.
b When they bear before him, covered with a garment and with wealth
The gift they have seized,
The goat, all-formed, bleating,
Goeth straight to the dear stronghold of Indra and Pusan.
c This goat is led before the strong steed
As share of Pusan, connected with the All-gods,
When Tvastr impels him as an acceptable sacrifice
Together with the steed for fair renown [1].
d When men thrice lead round in due season
The steed going to the gods as an acceptable offering

Then first goeth Pusan's share,
The goat announcing the sacrifice to the gods.
e Hotr Adhvaryu, atoner, fire kindler,
Holder of the stone, and skilled reciter,
With this well-prepared sacrifice
Well offered do ye fill the channels.
f The cutters of the stake, the bearers of the stake,
And they that fashion the top piece for the stake for the horse,
And they that collect the cooking-pot for the steed [2],
May their approval quicken us.
g He hath come forth--efficacious hath been my prayer--
To the regions of the gods, straight backed;
In him the sages, the seers, rejoice,
For the prosperity of the gods a good friend have we made.
h The bond of the strong one, the tie of the steed,
The head stall, the rope of him,
And the grass placed in his mouth,
May all these of thine be with the gods.
i Whatever of the horse's raw flesh [3] the fly eateth,
Whatever on the chip or the axe hath stuck,

Whatever is on the hands, the nails of the slayer,
May all these of thine be with the gods.
k The refuse that bloweth forth from the belly,
The smell of raw flesh,
Let the slayers see that in order
Let them cook the fat to a turn.
I Whatever flieth away from thy limb
As it is cooked by the fire when thou art spitted,
Let it fall not on earth, nor on the grass;
Be that given to the eager gods.

iv. 6. 9.

a Those who watch for the cooking of the strong one,
And call out, 'It is fragrant; take it out,'
And who wait to beg for the meat of the steed,
May their approval quicken us.
b The trial spoon of the meat-cooking pot,
The vessels to hold the juice,
The coverings of the dishes for warming,
The hooks, the crates, attend the steed.

c The starting-place, the sitting down, the turning,
The hobbles of the steed,
What it hath drunk, what it hath eaten as fodder [1],
May all these of thine be with the gods.
d May Agni, smoke smelling, not make thee crackle;
May not the radiant pot be broken, smelling;
Offered, delighted in, approved, offered with the Vasat cry,
The gods accept the horse.
e The garment they spread for the horse,
The upper garment, the golden (trappings),
The bond of the steed, the hobble,
As dear to the gods they offer.
f If one hath smitten thee, riding thee driven with force,
With heel or with whip [2],

As with the ladle the parts of the oblation in the sacrifice,
So with holy power all these of thine I put in order.
g The four and thirty ribs of the strong steed,
Kin of the gods, the axe meeteth;
Skilfully do ye make the joints faultless;
Declaring each part, do ye cut it asunder.
h One carver is there of the steed of Tvastr
Two restrainers are there, so is the use;
Those parts of thy limbs that I place in order,
Those in balls I offer in the fire.
i Let not thy dear self distress thee [3] as thou comest;
Let not the axe stay in thy body;
May no greedy skilless carver,
Missing the joints, mangle thy limbs with the knife.
k Thou dost not die, indeed, thou art not injured,
On easy paths thou goest to the gods;
The bays, the dappled ones, have become thy yoke-fellows;
The steed bath stood under the yoke of the ass.
I Wealth of kine for us, may the strong one (grant), wealth in horses,
Men and sons, and every form of prosperity;
May Aditi confer on us sinlessness;
Kingship for us may the horse rich in offering gain.

PRAPATHAKA VII

The Piling of the Fire Altar (Continued)

iv. 7. 1.

a O Agni and Visnu, may these songs gladden you in unison; come ye with radiance and strength.
b May for me strength, instigation, influence, inclination, thought, inspiration, speech, fame, renown, reputation, light, heaven, expiration, inspiration [1], cross-breathing, breath, mind, learning, voice, mind, eye, ear, skill, might, force,

strength, life, old age, breath, body, protection, guard, limbs, bones, joints, bodies (prosper through the sacrifice).

iv. 7. 2.

May for me pre-eminence, overlordship, spirit, anger, violence, impetuosity, victorious power, greatness, breadth, extent, greatness, length, growth, growing, truth, faith, world [1], wealth, power, radiance, play, delight, what is born, what is to be born, good words, good deeds, finding, what there is to find, what has been, what will be, easy road, good way, prosperity, prospering, agreement, agreeing, thought, good thought (prosper through the sacrifice).

iv. 7. 3.

May for me prosperity, comfort, desire, wish, longing, kindliness, good, better, superior, fame, good luck, riches, restrainer, supporter, peace, firmness, all [1], greatness, discovery, knowledge, begetting, procreation, plough, harrow, holy order, immortality, freeness from disease, freedom from illness, life, longevity, freedom from foes, fearlessness, ease of going, lying, fair dawning, and fair day (prosper through the sacrifice).

iv. 7. 4.

May for me strength, righteousness, milk, sap, ghee, honey, eating and drinking in company, ploughing, rain, conquest, victory, wealth, riches, prosperity, prospering, plenteousness [1], lordship, much, more, fun, fuller, imperishableness, bad crops, food, freedom from hunger, rice, barley, beans, sesame, kidney beans, vetches, wheat, lentils, Millet, Panicum miliaceum, Panicum frumentaceum, and wild rice (prosper through the sacrifice).

iv. 7. 5.

May I for me the stone, clay, hills, mountains, sand, trees, gold, bronze, lead, tin, iron, copper, fire, water, roots, plants, what grows on ploughed land, what grows

on unploughed land, tame and wild cattle prosper through the sacrifice; may for me wealth and gaining wealth, attainment and attaining, riches, dwelling, act, power, aim, strength, moving and going (prosper through the sacrifice).

iv. 7. 6.

May Agni for me and Indra, may Soma and Indra, may Savitr and Indra, may Sarasvati and Indra, may Pusan and Indra, may Brhaspati and Indra, may Mitra and Indra, may Varuna and Indra, may Tvastr [1] and Indra, may Dhatr and Indra, may Visnu and Indra, may the Açvins and Indra, may the Maruts and Indra, may the All-gods and Indra, may earth and Indra, may the atmosphere and Indra, may sky and Indra, may the quarters and Indra, may the head and Indra, may Prajapati and Indra (be auspicious for me through the sacrifice).

iv. 7. 7.

May the Amçu cup for me, the Raçmi, the Adabhya, the overlord (cup), the Upançu, the Antaryama, the (cup) for Indra and Vayu, the (cup) for Mitra and Varuna, the (cup) for the Açvins, the Pratiprasthana (cup) the Çukra, the Manthin, the Agrayana, the (cup) for the All-gods, the Dhruva, the (cup) for Vaiçvanara, the season cups [1], the Atigrahyas, the (cup) for Indra and Agni, the (cup) for the All-gods, the (cups) for the Maruts, the (cup) for Mahendra, the (cup) for Aditya, the (cup) for Savitr the (cup) for Sarasvati, the (cup) for Pusan, the (cup) for (Tvastr) with the wives (of the gods), the Hariyojana (cup) (prosper for me through the sacrifice).

iv. 7. 8.

May the kindling-wood for me, the strew, the altar, the lesser altars, the offering-spoons, the cups, the pressing-stones, the chips (of the post), the sounding-holes, the two pressing-boards, the wooden tub, the Vayu cups, the (bowl) for the purified Soma, the mixing (bowl), the Agnidh's altar, the oblation-holder, the house, the Sadas, the cakes, the cooked (offerings), the final bath, the cry of 'Godspeed'

(prosper for me through the sacrifice).

iv. 7. 9.

May the fire for me, the cauldron, the beam, the sun, breath, the horse sacrifice, earth, Aditi, Diti, sky, the Çakvari verses, the fingers, the quarters prosper through the sacrifice; may the Re, the Saman, the hymn tune, the Yajus, consecration, penance, the season, the vow (prosper) through the rain of day and night, the Brhat and Rathantara prosper for me through the sacrifice.

iv. 7. 10.

May the embryo for me, the calves, the one-and-a-half-year-old male and female, the two-year-old male and female, the two-and-a-half-year-old male and female, the three-year-old male and female, the four-year-old male and female, the draught ox and the draught cow, the bull and the cow that is barren, the steer [1] and the cow that miscarries, the bullock and the cow (prosper through the sacrifice); may life prosper through the sacrifice, may expiration prosper through the sacrifice, may inspiration prosper through the sacrifice, may cross-breathing prosper through the sacrifice, may the eye prosper through the sacrifice, may the ear prosper through the sacrifice, may mind prosper through the sacrifice, may speech prosper through the sacrifice, may the self prosper through the sacrifice, may the sacrifice prosper through the sacrifice.

iv. 7. 11.

a May one for me, three, five, seven, nine, eleven, thirteen, fifteen, seventeen, nineteen, twenty-one, twenty-three, twenty-five, twenty-seven, twenty-nine, thirty-one, thirty-three [1];
b four, eight, twelve, sixteen, twenty, twenty-four, twenty-eight, thirty-two, thirty-six, forty, forty-four, forty-eight;
c strength, instigation, the later born, inspiration, heaven, the head, the Vyaçniya, the offspring of the last, the last, the offspring of being, being, the overlord

(prosper with the sacrifice).

iv. 7. 12.

a May strength aid us through the seven quarters,
The four distances,
Strength aid us here with the All-gods
For the gaining of wealth.
b May all the Maruts to-day be present, all, to aid us,
Be the fires all enkindled present;
May the All-gods come to us with aid;
All wealth, and strength, be ours.
c O gods, come in your cars of gold
For the instigation of strength,

Agni, Indra, Brhaspati
And the Maruts to drink the Soma.
d For each prize, aid us, O ye steeds,
For the rewards [1], O ye wise, immortal, righteous ones;
Drink of this mead, rejoice in it;
Delighted go by paths on which the gods go.
e Strength is in front, in the midst of us;
Strength shall assort the gods in due season
The instigation of strength is propitious;
In all the quarters may I become a lord of strength.
f Milk may I place on earth, milk on the plants,
Milk in the sky, in the atmosphere milk,
Be the quarters rich in milk for me.
g I unite myself with milk, with ghee,
I united myself. with waters [2] and plants;
Strength may I win, O Agni.
h Night and the dawn, one-minded, but of various form
United suckle one child;
The radiant one shineth between sky and earth;
The gods, granters of wealth, support Agni.
i Thou art the ocean, full of mist, granting moisture, blow over me with healing,

with
wonder-working; hail! Thou art of the Maruts, the horde of the Maruts, blow over me
with healing, with wonder-working; hail! Thou art the helper, the worshipper, blow over me with healing, with wonder-working; hail!

iv. 7.13.

a Agni I yoke with glory, with ghee,
The bird divine mighty in strength;
Therewith may we fly to the expanse of the ruddy one,
Mounting the heaven above the highest vault.
b These are wings unaging of thee, the winged,
Wherewith thou dost smite away the Raksases, O Agni;
With these may we fly to the world of good men,
Where are the seers, the first-born, those of yore.
c Thou art piling, born of the ocean, the drop,
The skilled one, the eagle, the righteous,
The golden-winged busy bird, mighty,
That hath sat down firmly in its place [1].
d Homage be to thee; harm me not,
Thou dost stand resting on the head of all;

Within the ocean is thy heart, thy life;
Sky and earth are placed on the worlds.
e Give of the water, cleave the holder of the water; from the sky, from Parjanya, from the atmosphere, from the earth, thence do ye help us with rain; thou art the head of the sky, the navel of earth, the strength of waters and plants, protection of all life, extending; homage to the way!
f With that devotion wherewith the seers performed the session of sacrifice [2],
Kindling Agni, bearing aloft the heaven,
I set on this vault that Agni
Whom men call him for whom the spread is strewed.
g Him with our wives let us pursue, O gods,
With our sons, our brothers, or by gold,

Seizing the vault in the world of good action,
Above the third firmament, in the light of the sky.
h To the middle of speech hath the busy one arisen,
Agni here, lord of the good, the wise;
Established on the back of the earth, the radiant one,
He casteth beneath his feet [3] the combatants.
i Let Agni here, the most manly, strength-bestowing,
Of a thousand shapes, shine unwearying,
Radiant in the midst of the ocean;
Do ye approach the abodes divine.
k Move ye forward, go ye long together;
Make ye the paths gods travelled, O Agni;
In this highest abode
O All-gods, sit ye with the sacrificer.
l That by which thou bearest a thousand,
Thou, O Agni, all wealth,
With that highest (path) for the gods to travel,
Do thou bear this sacrifice for us.
m Awake, O Agni; be roused for him;
With this one do thou create sacrifice and donation;
Making thee, his father, young again
He hath stretched over thee this covering.
n This is thy due place of birth,
Whence born thou didst shine,
Mount it, O Agni, knowing it,
And make our wealth increase.

iv. 7. 14.

a May radiance be mine, O Agni, in rival invocations,
May we, kindling thee, make ourselves to prosper;
To me let the four quarters bow;
With thee as overseer may we conquer the fighters.
b Let all the gods be at my invocation,
The Maruts with Indra, Visnu, Agni;
May the broad atmosphere be my guardian;
May the wind blow for me unto this desire.

c May the gods bestow wealth upon me through sacrifice;
May blessing be mine, and mine divine invocation;
The divine sacrificers of old shall win for us [1];
Unharmed may we be in ourselves, rich in heroes.
d For me let them sacrifice whatever sacrifices are mine
Fulfilled be the intent of my mind;
No sin whatever may I commit;
May the All-gods befriend me.
e O ye six spaces divine, for us make broad room;
O ye All-gods, here show your prowess;
May we not lose offspring nor ourselves;
May we not fall victims to our foe, O king Soma.
f Agni, driving away wrath in front [2],
As guardian unfailing, do thou guard us on all sides;
Let thy foes turn away again
And be their plotting at home ruined through thy foresight.
g The creator of creators, lord of the world,
The god Savitr overcoming enmity,
This sacrifice may the two Açvins and Brhaspati,
The gods (guard) and protect the sacrificer from misfortune.
h May the bull, wide extending, afford us protection rich in food,
He much invoked in this invocation;
O thou of the bay steeds, be gracious unto our progeny;
Harm us not [3], abandon not us.
i May our rivals depart;
With Indra and Agni we overthrow them;
The Vasus, the Rudras, the Adityas have made me
A dread corrector and overlord, sky reaching.
k Hitherward do we summon Indra from thence,
Him who is winner of cows, of booty, and winner too of horses;
Do thou accept this sacrifice at our invocation;
Ally of it we make thee, O lord of the bays.

The Horse Sacrifice

iv. 7. 15.

a Of Agni first I reckon, the wise ones,
Him of the five folk whom many kindle;
Him who hath entered into every concourse do we implore,
May he relieve us from tribulation.
b Him whose is that which breatheth, which winketh, which moveth,
Whose alone is that which has been born and is being born,
Agni I praise; I invoke seeking aid,
May he relieve us from tribulation.
c Of Indra first I reckon, the wise one;
Praise of the slayer of Vrtra hath come to me,
He who cometh at the call of the generous doer of good deeds [1],
May he relieve us from tribulation.
d Him who in might leadeth forth the host for battle,
Who commingleth the three possessions;
Indra I praise; I invoke seeking aid,
May he relieve us from tribulation.
e Of you, O Mitra and Varuna, I reckon
Take heed of him, O ye of true strength, strong ones, whom ye afflict;
Ye who go in might against the king in his chariot,
May ye relieve us from sin.
f You whose chariot with straight reins, of true path,
Approacheth to spoil him who acteth falsely,
Mitra and Varuna I praise [2]; I invoke seeking aid,
May ye relieve us from sin.
g We venerate the ordinances of Vayu and of Savitr,
Who support that which hath life and guard it,
Who surround all things;
May ye relieve us from sin.
h The best blessings have come to us
In the realm of the two gods;
I praise Vayu and Savitr; I invoke seeking aid,
May ye relieve us from sin.
i Best charioteers of carmen, I hail for aid,
That go most smoothly with well-guided steeds;
Ye [3] whose might among the gods, O gods, is unextinguished,

May ye relieve us from sin.
k What time ye came to the wedding of Surya,

Choosing a seat together on the three-wheeled (chariot),
I praise you, Açvins, gods, invoke seeking aid,
May ye relieve us from sin.
l Of the Maruts I reckon; may they aid us;
May they all help this every prayer (of ours);
The swift, easily controlled (ones) I call to help,
May they relieve us from evil.
m The sharp weapon, strong and mighty,
The divine host [4] keen in the battles,
I praise the gods, the Maruts; I invoke seeking aid,
May they relieve us from evil.
n Of the gods I reckon; may they aid us;
May they all help this every prayer;
The swift, easily controlled (ones) I call to help,
That they may relieve us from evil.

o That which now consumeth me
From deed of men or gods,
I praise the All-gods; I invoke seeking aid,
May they free us from evil.
p Us to-day Anumati.
q O Anumati, thou [5].
r Vaiçvanara for aid to us.
s Present in sky.
t Those that expanded with unmeasured might,
Those that became the supports of wealth,
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.
u O ye broad firmaments, make room for us;
O rulers of the field, aid us;
I praise sky and earth; I invoke seeking aid,
May ye relieve us from tribulation.
v Whatever sin we commit against thee,

As men are wont in ignorance, O most young [6],
Make us blameless before Aditi,
Remove our evil deeds on all sides, O Agni.
w Even as ye did set free, O bright ones,
O ye that are worthy of offering, the buffalo cow bound by the foot,
So do thou remove from us tribulation;
Be our life prolonged further, O Agni.

KANDA V

THE EXPLANATION OF THE PILING OF THE FIRE ALTAR

PRAPATHAKA I

The Placing of the Fire in the Fire-pan

v. 1. 1.

He offers the Savitr offerings, for instigation. He offers with (an oblation) ladled up four times, cattle have four feet; verily he wins cattle; the quarters are four; verily he finds support in the quarters. The metres departed from the gods (saying), 'We will not carry your oblation without sharing (in it)'; for them they kept this (oblation) ladled up four times, for the Puronuvakya the Yajya, the deity, the Vasat call; in that he offers what has been ladled up four times, he delights the metres, and they delighted carry to the gods his oblation. If he desire of a man [1], 'May he become worse', he should offer each separately for him; verily he makes him severed from the libations; he becomes worse. If he desire of a man, 'May he become better', he should offer all for him continuously; verily he makes him master of the libation; he becomes better. This is the mastering of the sacrifice. He abandons prosperity in the beginning of the sacrifice who departs from Agni as the deity; these offerings to Savitr number eight, the Gayatri has eight syllables, Agni is connected with the Gayatri [2]; verily he does not abandon prosperity at the beginning of the sacrifice, nor Agni as the deity. The offerings to Savitr number eight, the libation (as a whole) is the ninth; verily he extends the threefold (Stoma) at the beginning of the sacrifice. If he desire, 'May I confer on the metres the glory of the sacrifice', he should make a Re verse last; verily he confers on the metres the glory of the sacrifice. If he desire, 'May I confer on the sacrificer the glory of the sacrifice', he should make a Yajus formula last; verily he confers on the sacrificer

the glory of the sacrifice. 'By the Rc make the Stoma to flourish', he says [3], for prosperity. With four (verses) he takes up the spade; the metres are four; verily (he takes it up) with the metres. 'On the instigation of god Savitr', he says, for instigation. Agni went away from the gods, he entered the reed; he resorted to the hole which is formed by the perforation of the reed; the spade is perforated to make it his birthplace; wherever he lived, that became black; (the spade) is stained, for perfection of form; it is pointed at both ends, for the winning of light both hence and from yonder world; it is a fathom long; so much is the strength in man; (verily it is) commensurate with his strength; it is unlimited in girth, to win what is unlimited; that tree which has fruit is strong among trees, the reed bears fruit, (the spade) is of reed, to win strength.

v. 1. 2.

That part of the sacrifice is unsuccessful which is performed with no Yajus. 'This bond of order they grasped', (with these words) he takes up the horse's halter, to make a Yajus and to make successful the sacrifice. 'Swiftly run hither, O steed', (with these words) he halters the horse; verily he proclaims its greatness in this form. 'Yoke ye the ass', (with these words) (he halters) the ass; verily he establishes the ass on the nonexistent; therefore the ass is less real than the horse. 'In each need more strong', he says [1]; verily in each need he yokes him; 'in each contest we invoke', he says; the contest is food; verily he wins food. 'As friends, Indra to aid us', he says; verily he wins power. Agni went away from the gods, him Prajapati found; the horse is connected with Prajapati, with the horse he collects (it), for the finding (of Agni). Now confusion occurs in that they perform the same thing with a better and worse (instrument), for the ass is worse than the horse [2]; they lead the horse in front to avoid confusion; therefore the worse follows after the better. Many are the foes of the man who waxes great, he waxes great as it were who piles the fire, the steed has a thunderbolt; 'hastening come hither, trampling the enemy', he says; verily he tramples with the thunderbolt on the evil foe; 'from the lordship of Rudra', he says; cattle are connected with Rudra; verily having begged from Rudra [3] cattle he acts for his own interest. 'With Pusan as fellow', he says; Pusan is the leader together of roads; (verily it serves) for attainment. The fire has dust for its abode; the Angirases brought it together before the deities; 'from the abode of earth do thou approach Agni of the dust in the mode of Angiras', he says; verily

he brings it together in one abode with the deities. 'We approach Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets [4]. 'The fire should be brought together after announcing it to Prajapati', they say; Prajapati is this earth, the ant-heap is its ear; 'we will bear Agni of the dust in the manner of Angiras', (with these words) he pays reverence to the mound of an ant-heap; verily after announcing it to Prajapati face to face, he brings together the fire. 'We bear Agni of the dust in the manner of Angiras', he says; verily he appropriates the strength of him whom he meets. 'Agni hath gazed along the forefront of the dawns' [5], he says, to light up (the heaven). 'The steed coming, from the way', 'Coming to earth, O steed', he says; verily he wishes for it with the first and obtains it with the second; with two (verses) he makes it come, for support; (with two) of the same form, therefore cattle are born of the same form. 'Thy back is the sky, thy abode earth', he says; Prajapati quickened him from these worlds; verily he proclaims its greatness in this form. The steed is possessed of the thunderbolt, by its incisors it is more puissant than those with one row of incisors, by its hair than those with two rows; him whom he hates he should conceive as beneath its feet; verily with the thunderbolt he lays him low.

v. 1. 3.

'The strong steed hath stepped forth', with these two (verses) he makes it step forth; (with two) of the same form, therefore cattle are born of the same form. He pours water down; where there are waters, there Plants take root, and where plants take root cattle find support through them, the sacrifice (finds support) in cattle, the sacrificer in the sacrifice, offspring in the sacrificer; therefore he pours water down, for support. If the Adhvaryu were to pour the libation on that which is without fire, the Adhvaryu would be [1] blind, the Raksases would destroy the sacrifice; he puts gold down and offers; verily he pours on what has fire, the Adhvaryu does not become blind, the Raksases do not destroy the sacrifice. 'I touch Agni with mind, with ghee', he says, for with mind man approaches the sacrifice; 'who lordeth it over all the worlds', he says, for he lords it over all; 'broad, vast, with pervading vital power', he says, for he born small becomes great [2]; 'most extensive, impetuous, winning food', he says; verily he makes pleasant food for him; all is pleasant for him who knows thus. 'I touch thee with speech, with ghee', he says; therefore what a man conceives with mind he utters with

speech; 'with friendly (mind) he says, to smite away the Raksases; 'with mortal glory, with engaging colour, Agni', he says; verily he bestows beauty upon him; he is possessed of beauty who knows thus [3]. By mind must he obtain that libation which the Adhvaryu offers in that which is without fire; he offers with two verses containing the word 'mind', to obtain the two libations; with two (he offers), for support. As the beginning of the sacrifice is performed the Raksases are fain to destroy the sacrifice; now then is this (place) the beginning of the sacrifice when the libation comes upon it; he draws a line around, to smite away the Raksases; with three (verses) he draws a line around, Agni is threefold; verily from the whole extent of Agni he smites away the Raksases [4]; with a Gayatri verse he draws a line around, the Gayatri is brilliance; verily with brilliance, he encircles him; with a Tristubh verse he draws a line around, the Tristubh is power; verily he encircles him with power; with an Anustubh verse he draws a line around, the Anustubh, envelops all the metres, (verily it serves) for complete attainment; with the Anustubh in the middle (he draws), the Anustubh is speech, therefore from the middle we speak with speech; with the Gayatri first he draws, then with the Anustubh, then with the Tristubh; the Gayatri is brilliance, the Anustubh the sacrifice, the Tristubh power; verily he encircles the sacrifice, with brilliance and power, on both sides.

v. 1. 4.

'On the instigation of the god Savitr thee', (with these words) he digs, for instigation. Then with it he produces smoke; 'Full of light, thee, O Agni, of fair aspect', he says, and thereby he produces light. Agni on birth afflicted creatures with pain, him the gods appeased by the half-verse; 'auspicious and harmless to offspring', he says; verily he makes him appeased for offspring. He digs with two (verses), for support. 'Thou art the back of the waters', (with these words) he takes the lotus leaf [1]; the lotus leaf is the back of the waters; verily with its own form he takes it. He gathers with a lotus leaf; the lotus leaf is the birthplace of Agni; verily he gathers Agni with his own birthplace. He gathers with a black antelope skin; the black antelope skin is the sacrifice; verily he gathers the sacrifice with the sacrifice. If he were to gather with the skin of tame animals he would afflict with pain tame animals; he gathers with a black antelope skin; verily he afflicts with pain wild animals [2]; therefore of animals of even birth the wild animals are the smaller, for they are afflicted with pain. He gathers on the hairy side, for on that

side is it pure. He strews the lotus leaf and the black antelope skin together; the black antelope skin is this (earth), the lotus leaf yonder (sky); verily on both sides he encircles him with these two. Agni departed from the gods, Atharvan perceived him; 'Atharvan first pressed thee out, O Agni' [3], he says; verily he gathers him with him who perceived him. 'Thee, O Agni, from the lotus', he says, for in the lotus leaf he found him reposing. 'Thee the sage, Dadhyañc', he says; Dadhyañc, son of Atharvan, was full of brilliance; verily he bestows brilliance upon him. 'Thee Pathya Vrsan', he says; verily with the latter (verse) he hails him whom he has previously addressed [4]. He gathers with four (verses), the metres are four; verily (he gathers) with the metres. (He gathers) with Gayatri verses for a Brahman, for the Brahman is connected with the Gayatri; with Tristubh verses for a Rajanya, for the Rajanya is connected with the Tristubh; if he desire of a man, 'May he be richer', he should gather for him with both sets; verily upon him he bestows brilliance and power together. With eight (verses) he gathers; the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he gathers all the extent of Agni. 'Sit thou, O Hotr', he says; verily he makes the deities sit down for him; 'The Hotr down', (with these words he makes) men (sit down); 'Sit thou down', (with these words he makes) birds (sit down); 'Be born noble in the forefront of the days', he says; verily he produces for him the common session of gods and men.

v. 1. 5.

In that he digs he acts as it were harshly to this (earth); he pours water down, the waters are appeased; verily with the waters appeased he calms her pain. 'May for thee Vayu, Matariçvan unite', he says; Vayu is breath; verily with breath he unites her breath; 'may for thee Vayu', he says; therefore the rain speeds from the sky, made to fall by Vayu. 'To him, O goddess, be Vasat with thee' [1], he says; the seasons are six; verily upon the seasons he bestows rain; therefore in all the seasons it rains. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; 'Vat', he says; verily, mysteriously he utters the Vasat cry; his Vasat cry is not exhausted, the Raksases do not destroy the sacrifice. 'Well born with light', (with these words) he ties up with an Anustubh verse; all the metres are the Anustubh [2], Agni's dear body is the metres; verily he encircles him with his dear

body; likely to win a garment is he who knows thus. Agni when tied up is connected with Varuna; 'Arise, thou of fair sacrifice', 'Arise, erect, to aid us', with two (verses) addressed to Savitr he rises up; verily, instigated by Savitr, he sends aloft the wrath of Varuna that is in him; with two (verses) (he arises), for support. 'Born, thou art the child [3] of the two worlds, he says; the two worlds are these two (sky and earth), Agni is the child of the two; therefore he says thus. 'O Agni, brilliant, distributed among the plants', he says, for when they distribute him, then he becomes more brilliant. 'Thou didst come thundering from thy mothers', he says; his mothers are the plants; verily from them he makes him to fall. 'Be firm, of strong limbs', (with these words) he places (Agni) on the ass [4]; verily thereby he yokes it for strength. He gathers with the ass; therefore the ass is the best burden-gatherer of animals. He gathers with the ass; therefore the ass, even when grazing is bad, becomes fat beyond other animals, for by it they gather food and light. He gathers with the ass; therefore the ass, being of double seed, is born as the least of animals, for Agni burns his place of birth. Now he is mounted upon offspring [5], and is strong to burn with pain offspring. 'Be auspicious, for offspring', he says; verily he makes him calm for offspring. '(For offspring) of man, O Angiras', he says, for offspring are of men. 'Scorch not sky and earth, nor the atmosphere, nor the trees', he says; verily he makes him calm for these worlds. 'Let the steed advance, thundering', he says, for he is a steed. 'The sounding, the donkey, the flier' [6], he says, for the seers called him the 'donkey'. 'Bearing Agni of the dust', he says, for he bears Agni. 'May he fall not before his day', he says; verily he bestows life upon him; therefore an ass lives all its days; therefore are men afraid when an ass perishes before its day. 'The strong, bearing the strong Agni', he says, for he is strong, and Agni is strong. 'Germ of the waters [7], him of the ocean', he says, for Agni is the germ of the waters. 'O Agni, come hither for enjoyment', (at these words) the two worlds burst apart; in that he says, 'O Agni, come hither for enjoyment', it is for the separation (**vityai**) of these worlds. He, having left his place and not having reached a support, then thinks of the Adhvaryu and the sacrificer; 'holy order and truth', he says; holy order is this (earth), truth [8] is yonder (sky); verily in these two he establishes him, and neither the Adhvaryu nor the sacrificer is ruined. Agni when tied up, as Varuna, attacks the sacrificer; 'O plants, do ye accept Agni here', he says, for atonement. 'Casting aside all hostilities, all evil imaginings', he says, to smite away the Raksases. 'Sitting down, may he smite away from us misfortune', he says, for support. 'O plants, do ye rejoice [9] in him', he says; Agni's portion is the plants; verily he unites him with

them. 'Rich in flowers and having fair leaves', he says; therefore plants produce fruit. 'This germ of yours, of due season, hath sat him in his ancient seat', he says; verily in those he establishes them from whom he makes him to fall. With two verses he deposits (it), for support.

v. 1. 6.

Agni when tied up is connected with Varuna; 'With extending blaze', (with these words) he unloosens (him); verily, instigated by Savitr, he lets loose on all sides the wrath of Varuna that is in him. He pours water down; the waters are appeased; verily by the waters appeased he calms his pain; with three (verses) he pours (it) down, Agni is three fold; verily he calms Agni's pain throughout his whole extent. 'Mitra having united the earth', he says; Mitra is the auspicious one of the gods; verily [1] with him he unites him, for atonement. If he were to unite him with sherds of domestic pots, he would afflict domestic pots with pain; he unites (him) with fragments of broken pots; these are not used for life; verily he afflicts them with pain. He unites (him) with sand, for support, and for healing. He unites (him) with goat-hair; the female goat is Agni's dear form; verily he unites him with his dear form, and thus with brilliance. He unites him with the hairs of a black antelope skin [2]; the black antelope skin is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The Rudras, having gathered together the earth', he says; these deities first gathered him together; verily with them he gathers him together. 'Thou art the head of Makha', he says; Makha is the sacrifice, the firepan is his head; therefore he says thus. 'Ye are the two feet of the sacrifice', he says, for these are the two feet of the sacrifice [3]; and also (it serves) for support. He hands (the pan) over with one set (of verses), and addresses it with another, to make a pairing. He makes it with a triple stand; these worlds are three; (verily it serves) to obtain these worlds. He makes (it) with the metres; the metres are strength; verily he makes it with strength. He makes a hole with a Yajus, for discrimination. He makes it so great, of equal girth with Prajapati, the beginning of the sacrifice. He makes it with two breasts, for the milking of sky and earth; he makes it of four breasts, for the milking of cattle; he makes it of eight breasts, for the milking of the metres. For him who practises witchcraft he should make it nine cornered; verily gathering together the threefold thunderbolt he hurls it at his foe, to lay him low. 'Having made the great pan', (with these words) he deposits (it); verily he

establishes it among the deities.

v. 1. 7.

With seven (verses) he fumigates; the breaths in the head are seven, the pan is the head of the sacrifice; verily he places the breaths in the head of the sacrifice; therefore seven are the breaths in the head. He fumigates with horse-dung; the horse is connected with Prajapati; (verily it serves) to connect it with its place of birth. 'May Aditi thee', he says; Aditi is this (earth); verily with Aditi in Aditi he digs, to avoid injury to it, for one hurts not oneself. 'May the wives of the gods thee', he says; the wives of the gods made it first [1]; verily with them he places it. 'May the Dhisanas thee', he says; the Dhisanas are the sciences; verily he enkindles it with the sciences. 'May the wives thee', he says; the wives are the metres; verily with the wives he makes it cooked. 'May the protectors, he says; the protectors are the Hotr's offices; verily with the Hotr's offices he cooks it. 'May the women thee', he says; the women are the wives of the gods [2]; verily with them he cooks it. With six (verses) he cooks; the seasons are six; verily with the seasons he cooks it. 'May they cook', he says twice; therefore twice in the year does the corn ripen. The pan when enkindled is connected with Varuna; he approaches it with (a verse) addressed to Mitra, for atonement. 'May the god Savitr dig thee out', he says; verily, instigated by Savitr, he digs it out with holy power and with the deities. 'Breaking not, O earth, fill the regions, the quarters' [3], he says; therefore Agni shines along all the quarters. 'Arise, become great, stand upright, be thou firm', he says, for support. A bowl that is not poured upon is connected with the Asuras; he pours upon it; verily he makes it to be with the gods; with goats' milk he pours upon it; the milk of the goat is the highest form of draught; verily he pours upon it with the highest draught; (he pours) with a Yajus, for discrimination. He pours with the metres; with the metres it is made; verily with the metres he pours upon the metres.

v. 1. 8.

With twenty-one beans he approaches the head of the man; beans are impure, the man's head is impure; verily by the impure he redeems its impurity and making it

pure takes it. There are twenty-one; man is composed of twenty-one parts; (verily they serve) to obtain man. The man's head is impure as bereft of the breaths; he deposits (it near) an ant-heap pierced in seven places; the breaths in the head are seven; verily he unites it with the breaths, to make it pure. Of all those [1] that were comrades of death Yama holds the overlordship; he sings the verses of Yama; verily from Yama he redeems it; with three he sings; three are these worlds; verily from these worlds he redeems it; therefore one should not give to one who sings, for the Gatha appropriates it. To the fires he offers animals; the fires are desires; verily he wins his desires. If he were not to offer the animals, then he would not obtain animals [2]; if he were to let them go after circumambulation with fire, he would disturb the sacrifice; if he were to keep them until the conclusion, the heads would be exhausted; in that he offers the animals, he wins thereby animals; in that he lets them go after circumambulation with fire, (it serves) to prevent the exhaustion of the heads; he concludes (the rite) with (an animal) for Prajapati; Prajapati is the sacrifice; verily he concludes the sacrifice in the sacrifice. Prajapati created offspring, he thought himself empty, he saw these April (verses), with them from the head [3] he satisfied himself. In that there are these April verses, and Prajapati is the sacrifice, he satisfies the sacrifice from the beginning with them. They are of unlimited metres; Prajapati is unlimited; (verily they serve) to obtain Prajapati. The pairs are deficient and redundant, for propagation; hairy by name is that metre of Prajapati, animals are hairy; verily he wins animals. There are all forms in these; all forms are made when Agni has to be piled up, therefore these appertain to Agni, to be piled [4]. Twenty-one kindling-(verses) be repeats; the twenty-onefold (Stoma) is light; verily he attains light, and a support besides, for the twenty-one fold (Stoma) is support. Twenty-four (verses) he recites; the year has twenty-four half-months, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. He recites them straight on, for the world of heaven is as it were going straight away. 'Let the half-years, the seasons, increase thee, O Agni ', he says; verily with the half-years he causes Agni to increase [5], with the seasons the year. 'Illuminate all the quarters of the earth', he says; therefore Agni illuminates all the quarters. 'The Açvins removed death from him', he says; verily from him he repels death. 'We from the darkness', he says; the darkness is the evil one; verily from him he smites away the evil one. 'We have come to the highest light', he says; the highest light is yonder sun; verily he attains unity with the sun. The year lags not, his future fails not, for whom these are performed. The last he recites with the word 'light' in it; verily he bestows on him light above, to reveal the world of

heaven.

v. 1. 9.

With six (verses) he consecrates; the seasons are six; verily he consecrates him with the seasons. With seven he consecrates; the metres are seven; verily he consecrates him with the metres. 'Let every man of the god that leads', with the final Anustubh he offers; the Anustubh is speech; therefore speech is the highest of the breaths. The first quarter foot is deficient by one syllable; therefore men live upon the incomplete part of speech. He offers with a full (one), for Prajapati is full as it were; (verily it serves) to obtain Prajapati [1]; he offers with one that is deficient, for from the deficient Prajapati created offspring; (verily it serves) for the creation of offspring. If he were to heat it on the flame, he would win what has been, if on the embers, what is to be; he heats it on the embers; verily he wins what is to be, for what is to be is greater than what has been. With two verses he heats (it); the sacrificer has two feet; (verily it serves) for support. The pan is gathered together with holy power and the Yajus; if it should break, the sacrificer would be ruined [2], and his sacrifice destroyed. 'O Mitra, do thou heat this pan', he says; Mitra is holy power; verily on holy power he establishes it; the sacrificer is not ruined, nor is his sacrifice destroyed. If it should break, he should unite it with the selfsame potsherds; that is the atonement for it. If a man has attained prosperity, he should for him deposit (the fire) after producing it by friction; this is one that has succeeded; verily he approaches his own deity [3]. For him who desires prosperity should be used (the fire) which comes to life from the pan, for from it is it produced, it is self-produced by name; verily he becomes prosperous. If he desire of a man, 'May I produce a foe for him', he should take for him (fire) from elsewhere, and deposit it; verily straightway he produces a foe for him. From a frying-pan he should (take fire) and deposit (it) for one who desires food; in a frying-pan food is kept; verily he wins food with its birth place [4]. He deposits Muñja grass; Muñja is strength; verily he bestows upon him strength. Agni departed from the gods, he entered the Krumuka wood; he deposits Krumuka; verily he wins what of Agni is there imbued. With butter he joins (it); butter is the dear home of Agni; verily he unites him with his dear abode, and with brilliance also [5]. He puts on (a stick) of Vikankata wood; verily he wins radiance; he puts on one of Çami, for atonement. 'Do thou sit down in the lap of this mother', with

three (verses) he adores (the fire) when born; three are these worlds; verily he attains reputation in these worlds; verily also he bestows breaths on himself.

v. 1. 10.

Formerly Agni would not burn what was not cut by the axe, but Prayoga, the seer, made that acceptable to him. 'Whatever logs we place on thee', (with these words) he puts on a kindling-stick; verily he makes what is not cut by the axe acceptable to him; all is acceptable to him who knows thus. He puts on one of Udumbara wood; the Udumbara is strength; verily he confers strength upon him. Prajapati created Agni; him on creation the Raksases [1] were fain to destroy; he saw that (hymn) of the Raksasslaying (one); therewith he smote away the Raksases; in that it is (the hymn) of the Raksas-slaying one, thereby he drives away the Raksases from Agni when born. He puts on one of Açvattha wood; of trees the Açvattha is the overcomer of foes; (verily it serves) for victory. He puts on one of Vikankata; verily he wins light. He puts on one of Çami wood, for atonement. 'Sharpened is my holy power', 'Their arms have I uplifted', (with these words) he makes him speak over the last two Udumbara (sticks) [2]; verily by means of the holy power he quickens the kingly power, and by the kingly power the holy power; therefore a Brahman who has a princely person is superior to another Brahman; therefore a prince who has a Brahman is superior to another prince. Now Agni is death, gold is immortality; he puts a gold plate within; verily he severs immortality from death; it has twenty-one projections, the worlds of the gods are twenty-one, the twelve months, the four seasons, these three worlds, and as twenty-first yonder sun [3]; so many are the worlds of the gods; verily from them he severs his foe. By means of the projections the gods reduced the Asuras to straits (**nirbadé**); that is the reason why projections (**nirbadháh**) have their names; it is covered with projections; verily he reduces his foes to straits. He puts (it) on with a verse addressed to Savitr, for instigation. 'Night and the dawn', with (this as) second; verily he raises him with day and night. 'The gods, granters of wealth, support Agni', be says; the gods, granters of wealth, are the breaths; verily having raised him with day and night [4] he supports him with the breaths. Sitting he puts (it) on; therefore offspring are born sitting; the black antelope skin is above; gold is brilliance, the black antelope skin is holy power; verily on both sides he encircles

him, with brilliance and with holy power. The sling is of six fathoms in extent; the seasons are six; verily he raises him with the seasons; if it is of twelve fathoms, (he raises him) with the year. It is of Muñja grass; the Muñja is strength; verily he unites him with strength. 'Thou art the bird of fair feathers', (with these words) he gazes; verily he declares his greatness in that form. 'Go to the sky, fly to the heaven', he says; verily he makes him to go to the world of heaven.

The Apri Hymn for the Horse Sacrifice

v. 1. 11.

a Enkindled, decking the store-room of prayers,
Swelling with sweet butter, O Agni,
Steed bearing the strong drink, O all-knower,
Carry it to the dear place of the gods.
b With ghee adorning the paths leading to the gods,
Let the strong one, wise, go to the gods;
May thee, O courser, the regions attend,
Bestow strength on this sacrificer.
c To be praised thou art, and to be celebrated, O steed;
Swift and pure art thou, O courser;
May Agni in unison with the gods, the Vasus,
Bear thee [1], a glad messenger, he the all-knower.
d Rejoicing in the strewn grass, well strewed,
That doth extend wide and broad on the earth,
Joined with the gods, may Aditi in unison,
Bestowing pleasantness, cause it to prosper.
c These happy (doors), all formed,
Opening with their sides, with the centre,
Lofty and sounding, adorning themselves,
The doors divine, may they be of pleasant entrance.
f Moving between Mitra and Varuna,
Well knowing the beginning of sacrifices,
The two dawns for you [2], rich in gold, rich in adornment,
I settle here in the birthplace of holy order.
g First for you have I made glad the two, who share one car, fair of hue,

The gods that gaze on all the worlds,
Those that ordain your ordinances,
The two Hotrs, that indicate the light in its place.
h May Bharati with the Adityas love our sacrifice;
Sarasvati with the Rudras hath holpen us,
And Ida invoked with the Vasus in unison;
Our sacrifice, O goddesses, place ye with the immortals.

i Tvastr begot the hero with love for the gods;
From Tvastr is born the courser, the swift steed [3];
Tvastr produced all this world;
The maker of much do thou offer to, as Hotr.
k May the steed, anointed with glee, of his own impulse
Go to the gods in due season to their abode;
May the forest lord knowing the world of the gods,
Bear the oblations made ready by Agni.
l Waxing with the fervour of Prajapati,
Immediately on birth, O Agni, thou didst support the sacrifice
As harbinger with the oblation offered with Hail!
Do thou go; let the gods eat the oblation duly.

PRAPATHAKA II

The Preparation of the Ground for the Fire

v. 2. 1.

Headed by Visnu the gods won finally these worlds by the metres; in that he strides the strides of Visnu, the sacrificer becoming Visnu wins finally these worlds. 'Thou art the step of Visnu, overcoming hostility', he says; the earth is connected with the Gayatri, the atmosphere with the Tristubh, the sky with the Jagati, the quarters with the Anustubh; verily he wins in order these worlds with the metres. Prajapati created Agni; he being created went away from him [1]; he followed him with this (verse), 'He hath cried'; with it he won the home dear to Agni; in that he repeats this (verse), he wins thereby the home dear to Agni. Now he who steps the strides of Visnu is apt as he goes away to be burnt up; he turns with four (verses); the.

metres are four, Agni's dear body is the metres; verily he turns round on his dear body [2]; he turns round from left to right; verily he turns round on his own strength; therefore the right side of the body is the stronger; verily also does he turn with the turning of the sun. Varuna seized Çunahçepa Ajigarti, he saw this verse addressed to Varuna, by it he freed himself from the noose of Varuna; Varuna seizes him who takes the fire-pan; 'From us the highest knot, O Varuna', he says; verily thereby he frees himself from Varuna's noose [3]. 'I have drawn thee', he says, for he draws him. 'Be thou firm and motionless', he says, for support. 'Let all the folk desire thee', he says; verily with the folk he unites him. 'In him establish the kingdom', he says; verily in him he makes the kingdom to abide. If he desire of a man, 'May he be a ruler', he should think of him with his mind; verily he becomes a ruler [4]. 'In greatness he hath risen erect in the van of the dawns', he says; verily he makes him the first of his peers. 'Emerging from the darkness', he says; verily he smites away darkness from him. 'He hath come with the light', he says; verily he bestows light upon him. He places him with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of metres; verily he makes him the highest of his peers; it contains [5] the word 'sit' (**sad**); verily he makes him attain reality (**sat-tvám**). With (the hymn) of Vatsapri he reverences (him); by that did Vatsapri Bhalandana win the home dear to Agni; verily by it he wins the home dear to Agni. It has eleven (verses); verily in eleven places he bestows strength on the sacrificer. By the Stoma the gods prospered in this world, by the metres in yonder world; the hymn of Vatsapri is the type of the Stoma; in that he pays reverence with (the hymn) of Vatsapri [6], he wins with it this world; in that he strides the steps of Visnu, he wins by them yonder world. On the first day he strides forth, on the next day he pays reverence; therefore the minds of some creatures are set on energy, those of others on rest; therefore the active lords it over him who takes his ease therefore the active fixes upon a man who takes his ease. He clenches his fist, he restrains his speech, for support.

v. 2. 2.

'O lord of food, accord us food', he says; the lord of food is Agni; verily he grants him food. 'Uninjurious, impetuous', he says; he means in fact 'free from disease'.

'Do thou further the donor, bestow strength on our bipeds, our quadrupeds', he says; verily he invokes this blessing. 'May the All-gods bear thee up', he says; the All-gods are the breaths [1]; verily with the breaths he raises him. 'O Agni, with their thoughts', he says; with the purpose for which he raises him, he verily unites him. He places (him) with four (verses); the metres are four; verily with the metres (he places him); with an Atichandas as the last; the Atichandas is the highest of the metres; verily he makes him the highest of his peers; it contains the word 'sit' (sad); verily he makes him attain reality (**sat-tvám**). 'Come forward, O Agni, rich in light' [2], he says; verily he bestows light upon him. With his body he injures him whom he injures; 'Harm not our offspring with thy body', he says; verily for his offspring he makes him gentle. The Raksases infest that sacrifice where the axle creaks; 'He hath cried', he repeats, to smite away the Raksases. They bear (him) with a cart; verily he confers honour upon him; therefore he that has a cart and he that has a chariot are of guests [3] the most honoured: honour is his who knows thus. 'With kindling-wood serve Agni', (with these words) he puts a kindling-stick, made wet with ghee, upon him when put in place; that is as when hospitality with melted butter is offered to a guest on arrival; (he puts it on) with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. He casts the ash into the waters; Agni's place of birth is in the waters; verily he makes him attain his own place of birth; with three (verses) he casts (it); Agni is threefold [4]; verily he makes Agni attain support through all his extent. Now he casts away Agni who puts the ash into the waters; he places it (in the pan) with (verses) containing the word 'light'; verily he bestows light upon him; with two (he places it), for support. He throws away offspring and cattle who puts the ash in the waters; 'Return with strength', 'With wealth', (with these words) he comes back; verily he bestows upon himself offspring and cattle. 'May the Adityas [5], the Rudras, the Vasus kindle thee again', he says; these deities first kindled him; verily by them he kindles him. 'Hearken', 'Be thou', (with these words) he pays reverence; verily he awakens him; therefore after sleeping creatures awake. In his place he pays reverence, and therefore cattle returning go to their place.

v. 2. 3.

Yama holds the overlordship of the whole extent of earth; he who without asking

from Yama a place of it for divine sacrifice piles up the fire is piling it for Yama. 'Go hence', (with these words) he makes him fix (on the place); verily having asked from Yama a place of it for divine sacrifice, he piles the fire for himself. Seeking they could not find so much as an arrow point of it which was not covered with death; the gods saw this Yajus, 'Go hence'; in that he makes him fix with this [1], he piles the fire on a place freed from death. He throws up (the earth); verily he smites away any impurity in it; he sprinkles water on, for atonement. He puts down sand; that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. He puts down salt; salt is the nourishment and the propagating; verily he piles the fire in nourishment, in propagation, and also in concord; for the salt is the concord [2] of cattle. Sky and earth were together; separating they said, 'Let us share together what is worthy of sacrifice'. What of yonder (sky) was worthy of sacrifice, it placed in this (earth), that became salt; what of this (earth) was worthy of sacrifice, it placed in yonder (sky) and that is yonder black in the moon; when he puts down the salt he should think of yonder (black); verily he piles the fire in that of sky and earth which is worthy of sacrifice. 'This is that Agni' is Viçvamitra's [3] hymn; by that Viçvamitra won the abode dear to Agni; verily by it he wins the abode dear to Agni. By the metres the gods went to the world of heaven; he places four (bricks) pointing east the metres are four; verily by the metres the sacrificer goes to the world of heaven. As they went to the world of heaven, the quarters were confused; they put down two in front, facing the same way, and two [4] behind, facing the same way; by them they made firm the quarters. In that he places two in front, facing the same way, and two behind, facing the same way, (it serves) to make firm the quarters; again, the metres are cattle; verily he makes cattle available for him. He places eight (bricks); the Gayatri has eight syllables, Agni is connected with the Gayatri; verily he piles Agni in his full extent. He places eight; the Gayatri has eight syllables; the Gayatri knows in truth the world of heaven; (verily it serves) to reveal the world of heaven [5]. He places thirteen world-fillers; they make twenty-one, the twenty-onefold Stoma is a support, the Garhapatya is a support, verily he finds support in the support of the twenty-onefold (Stoma), the Garhapatya; he who knows thus finds support in the fire which he has piled. He who first piles (the fire) should pile in five layers; the sacrifice is fivefold, cattle are fivefold; verily he wins the sacrifice and cattle. He who piles for a second time should pile in three layers; these worlds are three; verily he finds support [6] in these worlds. He who piles for a third time should pile in one layer; the world of heaven is in one place; verily he goes to the world of

heaven by the single (layer). He makes (them) firm with mortar; therefore the bone is covered with meat; he who knows thus does not become diseased of skin. There are five layers, he makes firm with five (sets of) dust; they make up ten, the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in proper food.

v. 2. 4.

The Agni that was before and the one in the fire-pan are at variance; 'Be united', with four (verses) he unites them together; the metres are four, Agni's dear body is the metres; verily with his dear body he puts them in order. 'Be united, he says; therefore the kingly power unites with the holy power; in that after uniting (them) he separates (them), therefore the holy power separates from the kingly power. With the seasons [1] they consecrate him; with the seasons likewise he must be set free; 'As a mother her son, the earth Agni of the dust', he says; verily having consecrated him with the seasons, with the season he sets him free. With (a verse) addressed to Vaiçvanara, he takes the sling; verily he makes it ready. For Nirrti there are three (bricks) black, dried by a chaff fire; chaff is the portion of Nirrti, black is the form of Nirrti; verily by her own form he propitiates Nirrti. They go to this quarter; this [2] is the quarter of Nirrti; verily in her own quarter he propitiates Nirrti. He places (it) in a self-made hole or a cleft; that is the abode of Nirrti; verily he propitiates Nirrti in her own abode. He places (them) over against the sling, the noose is connected with Nirrti; verily he frees him straightway from the noose of Nirrti. He places three, man is threefold in arrangement; verily he removes by sacrifice Nirrti from the whole extent of man. He places them going away (from the place of sacrifice); verily he drives away Nirrti from him [3]. They return without looking round, to conceal Nirrti. Having purified, they pay reverence, for purity. To the Garhapatya they pay reverence; verily having wandered in the world of Nirrti, they return, purified, to the world of the gods. They pay reverence with one (verse); verily in one place they bestow strength on the sacrificer. 'Abode and collector of riches', he says; rich are offspring and cattle; verily he unites him with offspring and cattle.

v. 2. 5.

With man's measure he metes out; man is commensurate with the sacrifice; verily he metes him with a member of the sacrifice; so great is he as a man with arms extended; so much strength is there in man; verily with strength he metes him. Winged is he, for wingless he could not fly; these wings are longer by an ell; therefore birds have strength by their wings. The wings and the tail are a fathom in breadth; so much is the strength in man [1], he is commensurate in strength. He metes with a bamboo; the bamboo is connected with Agni; (verily it serves) to unite him with his birthplace. With a Yajus he yokes (the team), with a Yajus he ploughs, for discrimination. He ploughs with a (team) of six oxen; the seasons are six; verily with the seasons he ploughs him. In that (he ploughs) with (a team) of twelve oxen, (he ploughs) with the year. This (earth) was afraid of excessive burning by Agni; she saw this of two sorts, ploughed and unploughed [2], then indeed he did not burn her excessively; in that there is ploughed and unploughed, (it serves to prevent) her being excessively burned. 'He should restrain Agni when twofold', they say; in that there is ploughed and unploughed (it serves) to restrain Agni. So many are animals, bipeds and quadrupeds; if he were to let them loose to the east, he would give them over to Rudra; if to the south, he would deliver them to the Pitrs; if to the west, the Raksases would destroy them; to the north he let them loose; this is the auspicious quarter of gods and men (3); verily he lets them loose in that direction. Again he lets them loose to this quarter, the breath is yonder sun: verily he lets them loose following the breath. From left to right they turn, around their own strength they turn; therefore the right side of the body is the stronger; verily they turn with the turning of the sun. Therefore cattle depart from (us), and come back towards (us). Three by three he ploughs the furrows [4]; verily he extends the threefold (Stoma) in the beginning of the sacrifice. He scatters plants, by holy power he wins food, in the Arka the Arka is piled. With fourteen verses he scatters; the domesticated plants are seven, the wild are seven; (verily they serve) to win both sets. He scatters (seeds) of diverse kinds of food, to win diverse foods. He scatters on the ploughed (ground), for in the ploughed plants find support. He scatters along the furrows, for propagation. In twelve furrows he scatters; the year has twelve months; verily with the year he cooks food for him. If he who piles the fire [5] should eat of what has not been obtained, he would be separated from what has been obtained. Those trees which bear fruit he should sprinkle in the kindling-wood, to obtain what has not been obtained. From the quarters he gathers clods; verily winning the strength of the quarters, he piles the

fire in the strength of the quarters; he should take a clod from the quarter where is he whom he hates, (saying), 'Food and strength do I take hence', verily he wins from that quarter food and strength, and hungry is he who is in that quarter. He scatters over the high altar, for on the high altar is the fire piled; the high altar is cattle; verily he wins cattle; (verily it serves) for the avoidance of passing over a limb of the sacrifice.

v. 2. 6.

'O Agni, strength and fame are thine', (with these words) he scatters sand; that is the hymn of Agni Vaiçvanara; verily with the hymn he wins (Agni) Vaiçvanara. With six (verses) he scatters; the year has six seasons, Agni Vaiçvanara is the year; verily straightway he wins Vaiçvanara. This metre is called the ocean; offspring are born like the ocean; in that he scatters sand with this (hymn), (it is) for the propagation of offspring. Indra [1] hurled his bolt at Vrtra; it parted into three, one third the wooden sword, one-third the chariot, one-third the sacrificial post; the interior reeds which were crushed became gravel; that is the explanation of gravel; gravel is a thunderbolt, the fire is an animal; in that he supports the fire with gravel, he encircles with the bolt cattle for him; therefore cattle are encircled with the bolt; therefore the stronger does not receive the weaker. He should support (the fire) with twenty-one (pieces of gravel) for one who desires cattle [2]; there are seven breaths in the head, cattle are the breaths; verily he wins cattle for him by the breaths. With twenty-seven (should he support it) for one who has foes; thus making the threefold bolt he hurls it at his foe, to lay him low. He should support (it) with unnumbered ones, to win what is unnumbered. If he desire of a man, 'May he be without cattle', then without piling the gravel in support, he should separate the sand; verily he pours forth for him the seed on all sides in (a place) not encircled; verily he becomes without cattle [3]. If he desire of a man, 'May he be rich in cattle,' he should separate the sand, after piling the gravel; verily he pours forth for him the seed in one direction in an encircled (place), and he becomes rich in cattle. With (a verse) addressed to Soma he separates (the sand); Soma is impregnator of seed; verily he impregnates seed; with a Gayatri for a Brahman, for the Brahman is connected with the Gayatri, with a Tristubh for a Rajanya, for the Rajanya is connected with the Tristubh. To Çamyu, son of Brhaspati, the sacrifice did not resort; it entered the fire [4]; it departed from the fire in the form of a black

antelope, it entered the horse, it became the intermediate hoof of the horse; in that he makes the horse advance, he wins the sacrifice which has entered the horse. 'By Prajapati must the fire be piled', they say; the horse is connected with Prajapati; in that he makes the horse advance, by Prajapati he piles the fire. He puts down a lotus leaf; the lotus leaf is the birthplace of the fire; verily he piles the fire with its own birthplace. 'Thou art the back of the waters', (with these words) he puts (it) down; the lotus leaf is the back of the waters; verily with its form he puts it down.

v. 2. 7.

'The holy power born', (with these words) he puts down the gold disk. Prajapati created creatures with the Brahman class as first; verily the sacrificer creates offspring with the Brahman as first; 'the holy power born', he says; therefore the Brahman is the first; the first he becomes who knows thus. The theologians say, 'Nor on earth, nor in the atmosphere, nor on sky should the fire be piled'; if he were to pile (it) on earth, he would afflict the earth with pain; nor trees, nor plants would [1] be born; if he should pile (it) in the atmosphere, he would afflict the atmosphere with pain, the birds would not be born; if he should pile (it) in the sky, he would afflict the sky with pain, Parjanya would not rain. He puts down a gold disk; gold is immortality; verily in immortality he piles the fire, for propagation. He puts down a golden man, to support the world of the sacrificer; if he were to put it over the perforation in the brick, he would obstruct the breath of cattle and of the sacrificer; he puts it down on the south side [2] with head to the east: he supports the world of the sacrificer; he does not obstruct the breath of cattle and the sacrificer. Or rather he does place it over the perforation of the brick, to allow the breath to pass out. 'The drop hath fallen', (with these words) he touches it; verily he establishes it in the Hotr's offices. He puts down two ladles, one made of Karsmarya and full of butter, one of Udumbara and full of curds; that made of Karsmarya is this (earth), that of Udumbara is yonder (sky); verily he deposits these two (earth and sky) [3]. In silence he puts (them) down, for he should not obtain them with a Yajus; the Karsmarya on the south, the Udumbara on the north; therefore is yonder (sky) higher than this (earth); the Karsmarya filled with butter, the butter is a thunderbolt, the Karsmarya is a thunderbolt; verily by the thunderbolt he smites away the Raksases from the south of the sacrifice; the Udumbara filled with curds, curds are cattle, the Udumbara is strength; verily he

confers strength upon cattle. He puts (them) down filled; verily filled they wait on him [4] in yonder world. 'In the Viraj should the fire be piled', they say; the Viraj is the ladle; in that he puts down two ladles, he piles Agni in the Viraj. As each beginning of the sacrifice is being performed, the Raksases seek to destroy the sacrifice; the golden disk is a beginning of the sacrifice; in that he pours butter over the gold disk, he smites away the Raksases from the beginning of the sacrifice. With five (verses) he pours butter; the sacrifice is fivefold; verily he smites away the Raksases from the whole extent of the sacrifice; he pours butter transversely; therefore animals move their limbs transversely, for support.

v. 2. 8.

He puts down the naturally perforated brick; the naturally perforated brick is this (earth); verily he puts down the (earth). He makes the horse sniff it; verily he bestows breath upon it; now the horse is connected with Prajapati; verily he piles the fire with Prajapati. The first brick that is put down obstructs the breath of cattle and of the sacrificer; it is a naturally perforated one, to permit the breath to pass, and also to reveal the world of heaven. 'In the fire must the fire be piled', they say; the Brahman [1] is Agni Vaiçvanara, and to him should he hand over the first brick over which a Yajus has been recited; with the Brahman he should deposit it; verily in the fire he piles the fire. Now he who ignorantly puts down a brick is liable to experience misfortune. Three boons should he give, the breaths are three; (verily they serve) to guard the breaths; two only should be given, for the breaths are two; one only should be given, for the breath is one. The fire is an animal here [2]; animals do not find pleasure in want of grass; a brick of Durva grass he puts down, to support animals; with two (verses), for support. 'Arising from every stem', he says, for it finds support with every stem; 'do thou, O Durva, extend us with a thousand, a hundred', he says; Prajapati is connected with a thousand; (verily it serves) to obtain Prajapati. The fact that it has three lines on it is a mark of the gods; the gods put it down with the mark uppermost, the Asuras with the mark undermost [3]; if he desire of a man, 'May he become richer', he should put it down for him mark uppermost; verily he becomes richer; if he desire of a man, 'May he become worse off', he should put his down mark undermost; verily he makes him depressed in accordance with its birthplace among the Asuras, and he becomes worse off. (The brick) has three lines on it; that with three lines is these worlds;

verily he excludes its foe from these worlds. When the Angirases went to the world of heaven, the sacrificial cake becoming a tortoise crawled after them [4]; in that he puts down a tortoise, just as one who knows a place leads straight (to it), so the tortoise leads him straight to the world of heaven. The tortoise is the intelligence of animals; in that he puts down the tortoise, animals resort there, seeing their own intelligence; in that the heads of the dead animals are deposited, a burial-ground is made; in that he puts down the living tortoise, he is no maker of a burial-ground, the tortoise is suitable for a dwelling [5]. 'To the pious the winds honey', (with these words) he anoints with curds, mixed with honey; verily he makes him ready; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. 'May the two great ones, heaven and earth', he says; verily with them he encircles him on both sides. He puts it down to the east,' to attain the world of heaven; he puts it down to the east facing west; therefore [6] to the east facing west the animals attend the sacrifice. If he piles the fire without a navel, (the fire) enters the navel of the sacrificer, and is liable to injure him. He puts down the mortar; this is the navel of the fire; verily he piles the fire with its navel, to avoid injury. (The mortar) is of Udumbara wood; the Udumbara is strength; verily he wins strength; in the middle he puts it down; verily in the middle he bestows strength upon him; therefore in the middle men enjoy strength. So large is it, commensurate with Prajapati, the mouth of the sacrifice. He pounds; verily he makes food; he puts (it) down with (a verse) addressed to Visnu; the sacrifice is Visnu, the trees are connected with Visnu; verily in the sacrifice he establishes the sacrifice.

v. 2. 9.

The pan is the concentrated light of these lights; in that he puts down the pan, verily he wins the light from these worlds; in the middle he puts (it) down; verily he bestows upon it light; therefore in the middle we reverence the light; with sand he fills (it); that is the form of Agni Vaiçvanara; verily by his form he wins Vaiçvanara. If he desire of a man, 'May he become hungry', he should put down for one (a pan) deficient in size [1]; if he desire of a man, 'May he eat food that fails not', he should put it down full; verily he eats food that fails not. The man accords a thousand of cattle, the other animals a thousand; in the middle he puts down the head of the man, to give it strength. In the pan he puts (it) down; verily he makes it

attain support; the head of the man is impure as devoid of breaths; the breaths are immortality [2], gold is immortality; on the (organs of the) breaths he hurls chips of gold; verily he makes it attain support, and unites it with the breaths. He fills (it) with curds mixed with honey, (saying) 'May I be fit to drink honey'; (he fills with curds) to be curdled with hot milk, for purity. The curds are the food of the village, honey of the wild; in that he fills (it) with curds mixed with honey, (it serves) to win both. He puts down the heads of the animals; the heads of the animals are cattle; verily he wins cattle. If he desire of a man, 'May he have no cattle'[3], he should put them down, looking away, for him; verily he makes cattle look away from him; he becomes without cattle. If he desire of a man, 'May he be rich in cattle', he should put (them) down looking with (the man's head); verily he makes the cattle look with him; he becomes rich in cattle. He puts (the head) of the horse in the east looking west, that of the bull in the west looking east; the beasts other than the oxen and the horses are not beasts at all; verily he makes the oxen and the horses look with him. So many are the animals [4], bipeds and quadrupeds; them indeed he puts down in the fire, in that he puts down the heads of the animals. 'I appoint for thee N.N. of the forest', he says; verily from the cattle of the village he sends pain to those of the wild; therefore of animals born at one time the animals of the wild are the smaller, for they are afflicted with pain. He puts down the head of a snake; verily he wins the brilliance that is in the snake [5]. If he were to put it down looking with the heads of the animals, (the snakes) would bite the animals of the village; if turned away, those of the wild; he should speak a Yajus, he wins the brilliance that is in the snake, he injures not the animals of the village, nor those of the wild. Or rather should it be put down; in that he puts down, thereby he wins the brilliance that is in the serpent; in that he utters a Yajus, thereby is it appeased.

The First Layer of Bricks

v. 2. 10.

The fire is an animal, now the birthplace of the animal is changed in that before the putting up of the bricks the Yajus is performed. The water bricks are seed; be puts down the water bricks; verily he places seed in the womb. Five he puts down (on the east) cattle are fivefold; verily he produces cattle for him; five on the south, the water bricks are the thunderbolt; verily with the thunderbolt he smites away the Raksases from the south of the sacrifice; five he puts down on the west [1],

pointing east; seed is impregnated in front from behind; verily from behind he deposits seed for him in front. Five he puts down on the east, pointing west; five on the west pointing east; therefore seed is impregnated in front, offspring are born at the back. On the north he puts down five metre bricks; the metre bricks are cattle; verily he brings cattle on birth to his own dwelling. This (earth) was afraid of excessive burning by the fire; she saw these [2] water bricks, she put them down, then (the fire) did not burn her excessively; in that he puts down the water bricks, (it is) to avoid excessive burning. She said, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus.' He puts down the breath-supporting (bricks); verily he places the breaths in the seed; therefore an animal is born with speech, breath, sight, and bearing. 'This one in front [3], the existent'; (with these words) he puts down on the east; verily with these he supports breath. 'This one on the right, the all-worker', (with these words he puts down) on the south; verily with these he supports mind. 'This one behind, the all-extending', (with these words he puts down) on the west; verily with these he supports sight. 'This one on the left, the light', (with these words he puts down) on the north; verily with these he supports hearing. 'This one above, thought', (with these words he puts down) above; verily with these he supports speech. Ten by ten he puts (them) down, to give strength. Transversely [4] he puts (them) down; therefore transversely do animals move their limbs, for support. With those (put down) on the east Vasistha prospered, with those on the south Bharadvaja, with those on the west Viçvamitra, with those on the north Jamadagni, with those above Viçvakarman. He who knows thus the prosperity in these (bricks) prospers; he who knows thus their relationship becomes rich in relations; he who knows thus their ordering, (things) go orderly [5] for him; he who knows thus their abode becomes possessed of an abode; he who knows thus their support becomes possessed of support. Having put down the breath-supporters he puts down the unifying (bricks); verily having deposited in him the breaths he unifies them with the unifying (bricks); that is why the unifying have their name. Then too he puts inspiration upon expiration; therefore expiration and inspiration move together. He puts (them) down pointing in different directions; therefore expiration and inspiration go in different directions. The ununified part of the fire [6] is not worthy of heaven; the fire is worthy of heaven; in that he puts down the unifying (bricks), he unifies it; verily he makes it worthy of heaven. 'The eighteen-month-old calf the strength, the Krta of throws at dice', he says; verily by the strengths he wins the throws, and by the throws the strengths. On all sides (these verses) have

the word wind', and therefore the (wind) blows on all sides.

The Horse Sacrifice (continued)

v. 2. 11.

a May the Gayatri, the Tristubh, the Jagati,
The Anustubh, with the Pankti,
The Brhati, the Usnih, and the Kakubh,
Pierce thee with needles.
b May the two-footed, the four-footed,
The three-footed, the six-footed,

The metrical, the unmetrical,
Pierce thee with needles.
c May the Mahanamnis, the Revatis,
All the regions that are rich in fruits,
The lightnings of the clouds, the voices.
Pierce thee with needles.
d The silver, the gold, the leaden,
Are yoked as workers with the works,
On the skin of the strong horse,
May they pierce thee with needles.
e May the ladies [1], the wives,
With skill separate thy hair,
The wives of the gods, the quarters,
Pierce thee with needles.
f What then? As men who have barley
Reap the barley in order, removing it,
Hither bring the food of those
Who have not gone to the reverential cutting of the strew.

v. 2. 12.

a Who cutteth thee? Who doth divide thee
Who doth pierce thy limbs?

Who, too, is thy wise dissector?
b May the seasons in due season,
The dissectors, divide thy joints,
And with the splendour of the year
May they pierce thee with needles.
c May the divine Adhvaryus cut thee,
And divide thee;
May the piercers piercing
Joint thy limbs.
d May the half-months, the months,
Cut thy joints, piercing,
May the days and nights, the Maruts,
Make whole thine injuries [1].
e May the earth with the atmosphere,
May Vayu heal thy rent,
May the sky with the Naksatras
Arrange thy form aright.
f Healing to thy higher limbs,

Healing to thy lower; Healing to bones, marrow, Healing too to thy body!

PRAPATHAKA III

The Second and Later Layers of Bricks

v. 3. 1.

Now this fire (ritual) is an extensive sacrifice; what part of it is performed or what not? The part of the sacrifice which is performed that is omitted becomes rotten; be puts down the Açvin (bricks); the Açvins are the physicians of the gods; verily by them be produces medicine for it. Five he puts down; the sacrifice is fivefold; verily he produces medicine for the whole extent of the sacrifice. He puts down the seasonal (bricks), to arrange the seasons [1]. Five he puts down; the seasons are five; verily he arranges the seasons in their whole number. They begin and end alike; therefore the seasons are alike; they differ in one foot; therefore the seasons differ likewise. He puts down the breath-supporters; verily he places the breaths in

the months; therefore being alike the seasons do not grow old; moreover he generates them. The breath is the wind; in that having put down the seasonal (bricks) he puts down the breath-sup porters [2], therefore the wind accompanies all the seasons. He puts down the rain-winners; verily he wins rain. If he were to put them down in one place, then would fall rain in one season only; he puts them down after carrying them round in order; therefore it rains in all the seasons. Since having put down the breath-supporters he puts down the rain-winners, therefore the rain starts from the sky, impelled downwards by the wind. The strengthening (bricks) are cattle; cattle have various purposes and various customs, but only as regards water are they of one purpose [3]; if he desire of a man, 'May he be without cattle', he should put down for him the strengthening (bricks) and then put down the water (bricks); verily he makes discord for him with cattle; verily he becomes without cattle. If he desire of a man, 'May he possess cattle', he should put down for him the water (bricks) and then put down the strengthening (bricks); verily he makes concord for him with cattle and he becomes possessed of cattle. He puts down four in front; therefore the eye has four forms, two white, two black [4]. The (verses) contain the word 'head'; therefore the head (of the fire) is in front. Five he puts down in the right hip, five in the left; therefore the animal is broader behind and receding in front; 'The goat in strength', (with these words he puts down) on the right shoulder; (with) 'The ram in strength', on the left; verily he puts together the shoulders (of the fire). 'The tiger in strength', (with these words) he puts down in the right wing, (with) 'The lion in strength' on the left; verily he gives strength to the wings. (With) 'The man in strength' (he puts down) in the middle; therefore man is overlord of animals.

v. 3. 2.

'O Indra and Agni, (the brick) that quaketh not', (with these words) he puts down the naturally perforated (brick); these worlds are separated by Indra and Agni; (verily it serves) to separate these worlds. Now the middle layer is, as it were, insecure, it is as it were the atmosphere; 'Indra and Agni', he says; Indra and Agni are the supporters of force among the gods; verily he piles it with force in the atmosphere, for support. He puts down the naturally perforated (brick); the naturally perforated (brick) is the atmosphere; verily he puts down the atmosphere [1]. He makes the horse sniff it; verily he puts breath in it; now the horse is

connected with Prajapati; verily by Prajapati he piles the fire. It is a naturally perforated (brick), to allow the passage of the breaths, and also for the lighting up of the world of heaven. When the gods went to the world of heaven, the quarters were in confusion; they saw these regional (bricks), they put them down, and by them they made firm the quarters; in that he put down the regional bricks, (it is) to support the quarters. Ten breath supporters he places in the east [2]; the breaths in man are nine, the navel is the tenth; verily he places the breaths in front; therefore the breaths are in front. He puts down the last with the word 'light'; there fore speech, which is the last, is the light of the breaths. He put down ten; the Viraj has ten syllables, the light of the metres is the Viraj; verily he puts the light in the east; therefore we revere the light in the east. The metres ran a race for the cattle; the Brhati won them; there fore cattle are called connected with the Brhati [3]. 'Ma metre', (with these words) he puts down on the south; therefore the months turn south wards; (with) 'Earth metre' (he puts down) on the west, for support; (with) 'Agni, the deity' (he puts down) on the north; Agni is might; verily on the north he places might; therefore he that advances to the north is victorious. They make up thirty-six; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati he wins cattle for him. The Brhati holds the sovereignty of the metres; he for whom these [4] are put down attains sovereignty. He puts down seven Valakhilya, (bricks) in the east, seven in the west; in the head there are seven breaths, two below; (verily they serve) to give the breaths strength. 'The head thou art, ruling', (with these words) he puts down on the east; 'Thou art the prop ruling', (with these words) he puts down on the west; verily he makes the breaths accordant for him.

v. 3. 3.

Whatever the gods did at the sacrifice the Asuras did. The gods saw these Aksnayastomiya (bricks), they put them down on one place after reciting in another; the Asuras could not follow it; then the gods prospered, the Asuras were defeated. In that he puts down the Aksnayastomiyas in one place after reciting in another, (it is) to overcome foes: he prospers himself, his foe is defeated. 'The swift, the triple', (with these words) he puts down on the east; the triple is the beginning of the sacrifice [1]; verily in the east he establishes the beginning of the sacrifice. 'The sky, the seventeenfold ', (with these words be puts down) on the

south; the sky is food, the seventeenfold is food; verily on the south he places food; therefore with the right (hand) is food eaten. 'Support, the twenty-onefold', (with these words he puts down) on the west; the twenty-onefold is support; (verily it serves) for support. 'The shining, the fifteenfold', (with these words he puts down) on the north; the shining is force; verily he places force on the north; therefore he that advances to the north is victorious. 'Speed, the eighteenfold', (with these words) he puts down on the east [2]; two threefold ones he establishes in the beginning of the sacrifice in order. 'Attack, the twentyfold', (with these words he puts down) on the south; Attack is food, the twentyfold is food; verily he places food on the south therefore with the right is food eaten. 'Radiance, the twenty-twofold', (with these words he puts down) on the west; in that there are twenty, thereby there are two Viraj verses; in that there are two there is support; verily in order he finds support in the Viraj verses and in the eating of food. 'Fervour, the nineteenfold', (with these words he puts down) on the north; therefore the left hand [3] has the greater fervour. 'The womb, the twenty-fourfold', (with these words) he puts down on the east; the Gayatri has twenty-four syllables, the beginning of the sacrifice is the Gayatri; verily on the east he establishes the beginning of the sacrifice. 'The embryo, the twenty-fivefold', (with these words he puts down) on the south; embryos are food, the twenty-fivefold is food; verily he places food on the south; therefore with the right is food eaten. 'Force the twenty sevenfold', (with these words he puts down) on the west; the twenty-seven fold is these worlds; verily he finds support in these worlds. 'Maintenance, the twenty-fourfold', (with these words he puts down) on the north [4]; therefore the left hand is most to be maintained. 'Inspiration, the thirty-onefold', (with these words) he puts down on the east; inspiration is speech, speech is the beginning of the sacrifice; verily he establishes the beginning of the sacrifice on the east. 'The surface of the tawny one, the thirty fourfold', (with these words he puts down) on the south; the surface of the tawny one is yonder sun; verily he places splendour on the south; therefore the right side is the more resplendent. 'Support, the thirty threefold', (with these words he puts down) on the west, for support. 'The vault, the thirty-sixfold', (with these words he puts down) on the north'; the vault is the world of heaven; (verily it serves) to attain the world of heaven.

v. 3. 4.

'Thou art the portion of Agni', (with these words he puts down) on the east; Agni is the beginning of the sacrifice, consecration is the beginning of the sacrifice, holy power is the beginning of the sacrifice, the threefold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of them that gaze on men', (with these words he puts down) on the south; those that gaze on men are the learned, Dhatr is food; verily on birth he gives him food; therefore on birth he eats food. 'The birthplace saved, the seventeenfold Stoma', he says; the birthplace is food [1], the seventeen fold is food; verily he places food on the south; therefore with the right food is eaten. 'Thou art the portion of Mitra', (with these words he puts down) on the west; Mitra is expiration, Varuna inspiration; verily he confers on him expiration and inspiration. 'The rain from the sky, the winds saved, the twenty-onefold Stoma', he says; the twenty-onefold is support, (verily it serves) for support. 'Thou art the portion of Indra', (with these words he puts down) on the north; Indra is force, Visnu, is force, the lordly power is force, the fifteenfold is force [2]; verily on the north he places force; therefore he that advances to the north is victorious. 'Thou art the portion of the Vasus', (with these words) he put down on the east; the Vasus are the beginning of the sacrifice, the Rudras are the beginning of the sacrifice, the twenty-fourfold is the beginning of the sacrifice; verily on the east he establishes the beginning of the sacrifice. 'Thou art the portion of the Adityas', (with these words he puts down) on the south; the Adityas are food, the Maruts are food, embryos are food, the twenty-fivefold is food; verily be places food on the south; therefore with the right food is eaten. 'Thou art the portion of Aditi' [3], (with these words he puts down) on the west; Aditi is support, Pusan is support, the twenty-sevenfold is support; (verily it serves) for support. 'Thou art the portion of the god Savitr', (with these words he puts down) on the north; the god Savitr is holy power, Brhaspati is holy power, the fourfold Stoma is holy power; verily he places splendour on the north; therefore the northern half is more resplendent. (The verse) contains a word connected with Savitr; (verily it serves) for instigation; therefore is their gain produced in the north for Brahmans. 'The support, the fourfold Stoma', (with these words) he puts down on the east; the support is the beginning of the sacrifice [4], the fourfold Stoma is the beginning of the sacrifice; verily he establishes on the east the beginning of the sacrifice. 'Thou art the portion of the Yavas', (with these words he puts down) on the south; the Yavas' are the months, the Ayavas are the half-months; therefore the months turn to the south; the Yavas are food, offspring is food; verily he places

food on the south; therefore with the right food is eaten. 'Thou art the portion of the Rbhus', (with these words he puts down) on the west, for support. 'The revolving, the forty-eightfold', (with these words he puts down) on the north, to confer strength on these two worlds; therefore these two worlds are of even strength [5]. He becomes first for whom these are placed on the east as the beginning (of the sacrifice), and his son is born to be first; he eats food for whom on the south these (are placed) rich in food, and a son is born to him to eat food; he finds support for whom these (are placed) on the west, full of support; he becomes forcible for whom these (are placed) on the north, full of force, and a forcible son is born to him. The fire is a hymn; I verily in that this arrangement [6] is made are its Stotra and Çastra produced; verily in the hymn the Arkya (Saman and Çastra) is produced; he eats food, and his son is born to eat food, for whom this arrangement is made, and he too who knows it thus. He puts down the creating (bricks); verily he wins things as created. Now there was neither day nor night in the world, but it was undiscriminated; the gods saw these dawn (bricks), they put them down; then did this shine forth; for him for whom these are put down the dawn breaks; verily he smites away the dark.

v. 3. 5.

'O Agni, drive away those foes of ours that are born', (with these words) he puts down on the east; verily he drives away his foes on birth. 'That are born with force', (with these words he puts down) on the west; verily he repels those that are to be born. 'The forty-fourfold Stoma', (with these words he puts down) on the south; the forty-fourfold is splendour; verily he places splendour on the south; therefore the right side is the more resplendent. 'The sixteenfold Stoma', (with these words he puts down) on the north; the sixteenfold is force; verily he places force on the north; therefore [1] he that advances to the north is victorious. The forty-fourfold is a thunderbolt, the sixteenfold is a thunder bolt; in that he puts down these two bricks, he hurls the bolt after the foe born and to be born whom he has repelled, to lay them low. He puts down in the middle (a brick) full of dust, the middle of the body is faeces (**púrisa**); verily he piles the fire with its own body, and with his own body he is in yonder world who knows thus. These bricks are called the unrivalled; no rival is his for whom they are put down [2]. The fire is an animal; he puts down the Viraj (bricks) in the highest layer; verily be confers upon cattle the

highest Viraj; therefore he that is possessed of cattle speaks the highest speech. Ten by ten he puts (them) down, to confer power on them. Transversely he puts (them) down; therefore cattle move their limbs transversely, for support. By those metres which were heavenly, the gods went to the world of heaven; for that the seers toiled [3]; they practised fervour, these they saw by fervour, and from them they fashioned these bricks. 'The course metre; the space metre', (with these words) they put them down; with these they went to the world of heaven; in that he puts down these bricks, the sacrifice goes to the world of heaven with the metres that are heavenly. By the sacrifice Prajapati created creatures; he created them by the Stomabhagas; in that [4] he puts down the Stomabhagas, the sacrificer creates offspring. In the Stomabhagas Brhaspati collected the brilliance of the sacrifice; in that he puts down the Stomabhaga (bricks) he piles the fire with its brilliance. 1n the Stomabhagas Brhaspati saw the support of the sacrifice; in that he puts down the Stomabhagas, (it is) for the support of the sacrifice. Seven by seven he puts down, to confer strength, three in the middle, for support.

v. 3. 6.

(With the words) 'ray', he created Aditya; with 'advance', right; with 'following', the sky; with 'union', the atmosphere; with 'propping', the earth; with 'prop', the rain; with blowing forward', the day; with 'blowing after', the night; with eager', the Vasus; with 'intelligence', the Rudras; with 'brilliant', the Adityas; with 'force', the Pitrs; with 'thread', offspring; with 'enduring the battle', cattle; with 'wealthy', plants. 'Thou art the victorious, with ready stone [1]; for Indra thee Quicken Indra', (with these words) he fastened the thunderbolt on his right side, for victory. He created offspring without expiration; on them he bestowed expiration (with the words) 'Thou art the overlord'; inspiration (with the word) 'Restrainer'; the eye (with) 'the gliding'; the ear (with) 'the bestower of strength'. Now these offspring, though having expiration and inspiration, hearing and seeing, did not couple; upon them he bestowed copulation (with the words) 'Thou art the Trivrt'. These offspring though coupling [2] were not propagated; he made them propagate (with the words) 'Thou art the mounter, thou art the descender'. These offspring being propagated did not find support; he made them find support in these worlds (with the words) 'Thou art the wealthy, thou art the brilliant, thou art the gainer of good', verily he makes offspring when propagated find support in these worlds, he with his body mounts the atmosphere, with his expiration he finds support in yonder

world, of expiration and inspiration he is not liable to be deprived who knows thus.

v. 3. 7.

By the 'sitters on the vault' the gods went to the world of heaven; that is why the 'sitters on the vault' have their name. In that he puts down the 'sitters on the vault', the sacrificer thus goes by the 'sitters on the vault' to the world of heaven; the vault is the world of heaven; for him for whom these are put down there is no misfortune (**náákam**); the 'sitters on the vault' are the home of the sacrificer; in that he puts down the 'sitters on the vault', the sacrificer thus makes himself a home. The 'sitters on the vault' are the collected brilliance of the Prstha (Stotras); in that he puts down the 'sitters on the vault' [1], verily he wins the brilliance of the Prsthas. He puts down the five crested; verily becoming Apsarases they wait on him in yonder world; verily also they are the bodyguards of the sacrificer. He should think of whomever he hates as he puts (them) down; verily he cuts him off for these deities; swiftly he goes to ruin. He puts (them) above the 'sitters on the vault'; that is as when having taken a wife one seats her in the house [2]; he puts the highest on the west, pointing east; therefore the wife attends on the west, facing east. He puts as the highest the naturally perforated and the earless (bricks); the naturally perforated is breath, the earless is life; verily he places breath and life as the highest of the breaths; therefore are breath and life the highest of the breaths. No brick higher (than these) should he put down; if he were to put another brick higher, he would obstruct the breath and life of cattle [3] and of the sacrificer; there fore no other brick should be put down higher. He puts down the naturally perforated brick; the naturally perforated brick is yonder (sky); verily he puts down yonder (sky). He makes the horse sniff it; verily be places breath in it; again the horse is connected with Prajapati; verily by Prajapati he piles the fire. It is naturally perforated, to let out the breaths, and also to light up the world of heaven. The earless is the triumph of the gods; in that he puts down the earless, he triumphs with the triumph of the gods; to the north he puts it down; therefore to the north of the fire is action carried on; (the verse) has the word 'wind', for kindling.

v. 3. 8.

He puts down the metre bricks; the metres are cattle; verily he wins cattle; the good thing of the gods, cattle, are the metres; verily he wins the good thing, cattle. Yajñasena Caitriyayana taught this layer; by this he won cattle; in that he puts it down, he wins cattle. He puts down the Gayatris on the east; the Gayatri is brilliance; verily at the beginning he places brilliance [1]; they contain the word 'head'; verily he makes him the head of his equals. He puts down the Tristubhs; the Tristubh is power; verily he places power in the middle He puts down the Jagatis; cattle are connected with the Jagati; verily he wins cattle. He puts down the Anustubhs; the Anustubh is breath; (verily it serves) to let the breaths out. Brhatis, Usnihs, Panktis, Aksarapanktis, these various metres he puts down; cattle are various, the metres are cattle [2]; verily he wins various cattle; variety is seen in his house for whom these are put down, and who knows them thus. He puts down an Atichandas; all the metres are the Atichandas; verily he piles it with all the metres. The Atichandas is the highest of the metres; in that he puts down an Atichandas, be makes him the highest of his equals. He puts down two-footed (bricks); the sacrificer has two feet; (verily they serve) for support.

v. 3. 9.

For all the gods is the fire piled up; if he were not to put (them) down in unison, the gods would divert his fire; in that he puts (them) down in unison, verily he piles them in unison with himself; he is not deprived of his fire; moreover, just as man is held together by his sinews, so is the fire held together by these (bricks). By the fire the gods went to the world of heaven; they became yonder Krttikas; he for whom these are put down goes to the world of heaven, attains brilliance, and becomes a resplendent thing. He puts down the circular bricks; the circular bricks are these worlds; the citadels of the gods are these worlds; verily he enters the citadels of the gods; he is not ruined who has piled up the fire. He puts down the all-light (bricks); verily by them he makes these worlds full of light; verily also they support the breaths of the sacrificer; they are the deities of heaven; verily grasping them he goes to the world of heaven.

v. 3. 10.

He puts down the rain-winning (bricks); verily he wins the rain. If he were to put (them) down in one place, it would rain for one season; he puts down after carrying them round in order; therefore it rains all the seasons. 'Thou art the bringer of the east wind', he says; that is the form of rain; verily by its form he wins rain. With the Samyanis the gods went (**sám ayus**) to these worlds; that is why the Samyanis have their name; in that he puts down the Samyanis, just as one goes in the waters with a ship, so [1] the sacrificer with them goes to these worlds. The Samyanis are the ship of the fire; in that he puts down the Samyanis, verily he puts down a boat for the fire; moreover, when these have been put down, if the waters strive to drag away his fire, verily it remains unmoved. He puts down the Aditya bricks; it is the Adityas who repel from prosperity him who being fit for prosperity does not obtain prosperity; verily the Adityas [2] make him attain prosperity. It is yonder Aditya who takes away the brilliance of him who having piled up a fire does not display splendour; in that he puts down the Aditya bricks, yonder sun confers radiance upon him; just as yonder sun is radiant, so he is radiant among men. He puts down ghee bricks; the ghee is the home dear to Agni; verily he unites him with his dear home [3], and also with brilliance. He places (them) after carrying (them) round; verily he confers upon him brilliance not to be removed. Prajapati piled up the fire, he lost his glory, he saw these bestowers of glory, he put them down; verily with them he conferred glory upon himself; five he puts down; man is fivefold; verily he confers glory on the whole extent of man.

v. 3. 11.

The gods and the Asuras were in conflict; the gods were the fewer, the Asuras the more; the gods saw these bricks, they put them down; 'Thou art the furtherer', (with these words) they became multiplied with the trees, the plants; (with) 'Thou art the maker of wide room', they conquered this (earth); (with) 'Thou art the eastern', they conquered the eastern quarter; (with) 'Thou art the zenith', they conquered yonder (sky); (with) 'Thou art the sitter on the atmosphere; sit on the atmosphere', they conquered the atmosphere; then the gods prospered [1], the Asuras were defeated. He for whom those are put down becomes greater, conquers these worlds, and prospers himself; his foe is defeated. 'Thou art the sitter on the waters; thou art the

sitter on the hawk', he says; that is the form of Agni; verily by his form he wins Agni. 'In the wealth of earth I place thee', he says; verily with these (bricks) he makes these worlds wealthy. He puts down the life-giving (bricks); verily he bestows life upon him [2]. 'O Agni, thy highest name, the heart', he says; that is the home dear to Agni; verily he obtains his dear home. 'Come, let us join together', he says; verily with him to aid he encircles him. 'Be thou, O Agni, among those of the five races.' The fire of the five layers is the fire of the five races; therefore he speaks thus. He puts down the seasonal (bricks); the seasonal (bricks) are the abode dear to the seasons; verily he wins the abode dear to the seasons. 'The firm one', he says; the firm one is the year; verily he obtains the abode dear to the year.

The Horse Sacrifice (continued)

v. 3. 12.

The eye of Prajapati swelled, that fell away, that became a horse; because it swelled (**áçvayat**), that is the reason why the horse (**áçva**) has its name. By the horse sacrifice the gods replaced it. He who sacrifices with the horse sacrifice makes Prajapati whole; verily he becomes whole; this is the atonement for everything, and the cure for everything. All evil by it the gods overcame; by it also the gods overcame (the sins of) Brahman- slaying; all evil [1] he overcomes, he overcomes Brahman-slaying who sacrifices with the horse sacrifice, and he who knows it thus. It was the left eye of Prajapati that swelled; therefore they cut off from the horse on the left side, on the right from other animals. The mat is of reeds; the horse has its birthplace in the waters, the reed is born in the waters; verily he establishes it in its own birthplace. The Stoma is the fourfold one; the bee tore the thigh of the horse, the gods made it whole with the fourfold Stoma; in that there is the fourfold Stoma, (it is) to make whole the horse.

PRAPATHAKA IV

The Piling of the Fire Altar (continued)

v. 4. 1.

The gods and the Asuras were in conflict, they could not decide the issue; Indra saw these bodies, he put them down; with them he conferred upon himself power, strength, and body; then the gods prospered, the Asuras were defeated. In that he puts down Indra's bodies, the sacrificer with them bestows on himself power, strength, and body; verily also he piles up the fire with Indra and with a body; be prospers himself, his foe is [1] defeated. The sacrifice departed from the gods; they could not recover it; they saw these bodies of the sacrifice, they put them down, and by them they recovered the sacrifice. In that he puts down the bodies of the sacrifice, the sacrificer by them wins the sacrifice. Three and thirty he puts down; the gods are three and thirty; verily he wins the gods; verily also he piles up the fire with itself and with a body; he becomes with his body in yonder world [2], who knows thus. He puts down the lighted (bricks); verily he confers light upon it; the fire blazes piled up with these (bricks); verily with them he kindles it; in both worlds is there light for him. He puts down the constellation bricks; these are the lights of the sky; verily he wins them; the Naksatras are the lights of the doers of good deeds; verily he wins them; verily also he makes these lights into a reflection [3] to light up the world of heaven. If he were to place them in contact, he would obstruct the world of rain, Parjanya would not rain; he puts them down without touching; verily he produces the world of rain, Parjanya is likely to rain; on the east he puts down some pointing west, on the west some pointing east; therefore the constellations move both west and east.

v. 4. 2.

He puts down the seasonal (bricks), to arrange the seasons. He puts down a pair; therefore the seasons are in pairs. This middle layer is as it were unsupported; it is as it were the atmosphere; he puts down a pair on the other layers, but four in the middle one, for support. The seasonal (bricks) are the internal cement of the layers; in that he puts down the seasonal (bricks), (it is) to keep apart the layers. He puts down next an Avaka plant; this is the birthplace of Agni; verily he piles up the fire

with its birthplace [1]. Viçvamitra says, 'He shall eat food with holy power, for whom these shall be put down, and he who shall know them thus'. It is the year which repels from support him who having piled up the fire does not find support; there are five layers preceding, and then he piles up the sixth; the year has six seasons; verily in the seasons the year finds support. These are the bricks [2], called the over-ladies; he for whom they are put down becomes the overlord of his equals; he should think of him whom he hates as he puts (them down); verily he cuts him off for those deities; swiftly he goes to ruin. The Angirases, going to the world of heaven, made over to the seers the accomplishment of the sacrifice; it became gold; in that he anoints with fragments of gold, (it is) for the completion of the sacrifice; verily also he makes healing for it [3]; moreover he unites it with its form, and with golden light he goes to the world of heaven. He anoints with that which contains the word 'of a thousand'; Prajapati is of a thousand; (verily it serves) to win Prajapati. 'May these bricks, O Agni, be for me milch cows', he says; verily he makes them milch cows; they, milking desires, wait upon him yonder in yonder world.

v. 4. 3.

The fire is Rudra; he is born then when he is completely piled up; just as a calf on birth desires the teat, so he here seeks his portion; if he were not to offer a libation to him, he would suck the Adhvaryu and the sacrificer. He offers the Çatarudriya (oblation); verily he appeases him with his own portion; neither Adhvaryu nor sacrificer goes to ruin. If he were to offer with the milk of domesticated animals [1], he would afflict domestic animals with pain; if (with that) of wild (animals), wild (animals); he should offer with groats of wild sesame or with groats of Gavidhuka grass; he harms neither domesticated nor wild animals. Then they say, 'Wild sesame and Gavidhuka grass are not a proper offering'; he offers with goat's milk, the female goat is connected with Agni; verily he offers with a proper offering; he harms neither domesticated nor wild animals. The Angirases going to the world of heaven [2] spilled the cauldron on the goat; she in pain dropped a feather (like hair), it became the Arka (plant); that is why the Arka has its name. He offers with a leaf of the Arka, to unite it with its birthplace. He offers standing facing north; this is the quarter of Rudra; verily he propitiates him in his own quarter. He offers on the last brick; verily at the end he propitiates Rudra. He offers

dividing it into three; these worlds are three; verily he makes these worlds of even strength; at this height he offers [3], then at this, then at this; these worlds are three; verily he appeases him for these worlds. Three further libations he offers; they make up six, the seasons are six; verily with the seasons he appeases him. If he were to offer while wandering round, he would make Rudra come within (the sacrifice). Or rather they say, 'In what quarter is Rudra or in what?' He should offer them while wandering round; verily he appeases him completely [4]. The highest (bricks) are the heavenly deities; over them he makes the sacrificer speak; verily by them he makes him attain the world of heaven; he should throw (the leaf) down in the path of the cattle of him whom he hates; the first beast that steps upon it goes to ruin.

v. 4. 4.

'The strength on the stone', (with these words) he moistens (the fire), and so purifies it; verily also he delights it; it delighted attends him, causing him neither hunger nor pain in yonder world; he rejoices in offspring, in cattle who knows thus. 'That food and strength, do ye, O Maruts, bounteously bestow on us', he says; strength is food, the Maruts are food; verily he wins food. 'In the stone is thy hunger; let thy pain reach N.

N. [1], whom we hate', he says; verily he afflicts him whom he hates with its hunger and pain. He goes round thrice, moistening; the fire is threefold; verily he calms the pain of the whole extent of the fire. Thrice again he goes round; they make up six, the seasons are six; verily with the seasons he calms its pain. The reed is the flower of the waters, the Avaka is the cream of the waters [2]; he draws over (it) with a branch of reeds and with Avaka plants; the waters are appeased; verily with them appeased he calms his pain. The beast that first steps over the fire when piled, it is liable to burn it up with its heat. He draws over (it) with a frog; this of animals is the one on which one does not subsist, for neither among the domesticated nor the wild beasts has it a place; verily he afflicts it with pain. With eight (verses) he draws across [3]; the Gayatri has eight syllables, the fire is connected with the Gayatri; verily he calms the pain of the whole extent of the fire. (He draws) with (verses) containing (the word) 'purifying', the purifying (one) is food; verily by food he calms its pain. The fire is death; the black antelope skin is the form of holy power; he puts on a pair of black sandals; verily by the holy

power he shuts himself away from death. 'He shuts himself away from death, and away from eating food', they say; one he puts on, the other not; verily he shuts himself away [4] from death and wins the eating of food. 'Honour to thy heat, thy blaze', he says, for paying honour they wait on a richer man; 'may thy bolts afflict another than us', he says; verily him whom he hates he afflicts with its pain; 'be thou purifying and auspicious to us', he says; the purifying (one) is food; verily he wins food. With two (verses) he strides over (it), for support; (with two) containing (the word) 'water', for soothing.

v. 4. 5.

'To him that sits in man hail!' (with these words) he pours butter on; verily with the Pankti and the offering he takes hold of the beginning of the sacrifice. He pours on butter transversely; therefore animals move their limbs transversely, for support. If he were to utter the Vasat cry, his Vasat cry would be exhausted; if he were not to utter the Vasat cry, the Raksases would destroy the sacrifice; Vat he says; verily, mysteriously he utters the Vasat cry; his Vasat, cry is not exhausted, the Raksases do not destroy the sacrifice. Some of the gods eat the offerings [1], others do not; verily he delights both sets by piling up the fire. 'Those gods among gods', (with these words) he anoints (it) with curds mixed with honey; verily the sacrificer delights the gods who eat and those who do not eat the offerings; they delight the sacrificer. He delights those who eat the offerings with curds, and those who do not with honey; curds is a food of the village, honey of the wild; in that he anoints with curds mixed with honey, (it serves) to win both. He anoints with a large handful (of grass); the large handful is connected with Prajapati [2]; (verily it serves) to unite it with its birthplace; with two (verses) he anoints, for support. He anoints going round in order; verily he delights them completely. Now he is deprived of the breaths, of offspring, of cattle who piling the fire steps upon it. 'Giver of expiration art thou, of inspiration', he says; verily he bestows on himself the breaths; 'giver of splendour, giver of wide room', he says; splendour is offspring; wide room is cattle; verily he bestows on himself offspring and cattle. Indra slew Vrtra; him Vrtra [3] slain grasped with sixteen coils; he saw this libation to Agni of the front; he offered it, and Agni of the front, being delighted with his own portion, burnt in sixteen places the coils of Vrtra; by the offspring to Viçvakarman he was set free from evil; in that he offers a libation to Agni of the front, Agni of the front,

delighted with his own portion, burns away his evil, and he is set free from his evil by the offering to Viçvakarman. If he desire of a man, 'May he be set free slowly from evil' [4], he should offer one by one for him; verily, slowly he is set free from evil; if he desire of a man, 'Swiftly may he be set free from evil', he should run over all of them for him and make one offering; swiftly is he set free from evil. Or rather he sacrifices separately with each hymn; verily severally he places strength in the two hymns; (verily they serve) for support.

v. 4. 6.

'Do thou lead him forward', (with these words) he puts on the kindling-sticks; that is as when one provides hospitality for one who has come on a visit. He puts down three; the fire is threefold; verily he provides his portion for the whole extent of the fire. They are of Udumbara wood, the Udumbara is strength; verily he gives him strength. 'May the All-gods thee', he says; the All-gods are the breaths; verily with the breaths [1] he raises him up; I bear up with their thoughts, O Agni', he says; verily he unites him with the thought for which he lifts him up. 'May the five regions divine aid the sacrifice, the goddesses', he says, for he moves forward along the quarters. 'Driving away poverty and hostility', he says, for smiting away the Raksases. 'Giving to the lord of the sacrifice increase of wealth,' he says; increase of wealth is cattle [2]; verily he wins cattle. He takes (him) with six (verses); the seasons are six; verily with the seasons he takes him; two have (the word) 'embracing', for the smiting away of the Raksases. 'With the rays of the sun, with tawny hair, before us', he says, for instigation. 'Then let our pure invocations be accepted', he says; the pure (one) is food; verily he wins food. The gods and the Asuras were in conflict; the gods saw the unassailable (hymn) and with it they conquered the Asuras [3]; that is why the unassailable (hymn) has its name. In that the second Hotr recites the unassailable (hymn) the sacrificer conquers his foes therewith unassailably; verily also he conquers what has not been conquered. (The hymn) has ten verses; the Viraj has ten syllables, by the Viraj are kept apart these two worlds; (verily it serves) to keep apart these two worlds. Again the Viraj has ten syllables, the Viraj is food; verily he finds support in the Viraj, in eating food. The atmosphere is as it were unreal; the Agnidh's altar is as it were the atmosphere; on the Agnidh's altar [4] he puts down a stone, for reality; with two (verses), for support. 'As measurer, he standeth in the midst of the sky', he says; verily with this

he measures; 'in the middle of the sky is the dappled stone set down', he says; the dappled is food; verily he wins food. With four (verses) he goes up to the tail; the metres are four; verily (he goes) with the metres. 'All have caused Indra to wax', he says; verily he attains increase. 'True lord and lord of strength' [5], he says; strength is food; verily he wins food. 'Let the sacrifice invoke favour, and bring the gods', he says; favour is offspring and cattle; verily be bestows on himself offspring and cattle. 'Let the god, Agni, offer and bring to us the gods', he says, to make the cry, Godspeed! 'He hath seized me with the impulse of strength, with 'elevation', he says; elevation is yonder sun in rising; depression is it when setting; verily with holy power he elevates himself, with holy power he depresses his foe.

v. 4. 7.

'Along the eastern quarter do thou advance, wise one', he says; verily with this (verse) he moves to the world of heaven. 'Mount ye, with Agni, to the vault', he says; verily with this he mounts these worlds. 'From earth have I mounted to the atmosphere,' he says; verily with it he mounts these worlds. 'Going to the heaven they look not away', he says; verily he goes to the world of heaven. 'O Agni, advance [1] first of worshippers', he says; verily with it he bestows eyesight upon both gods and men. He steps upon (the altar) with five (verses); the sacrifice is fivefold; verily he goes to the world of heaven with the full extent of the sacrifice. 'Night and dawn', he recites as the Puronuvakya, for preparation. O Agni, of a thousand eyes', he says; Prajapati is of a thousand; (verily it serves) to obtain Prajapati. 'To thee as such let us pay honour; to strength hail!' he says; strength is food; verily he wins food [2]. He offers on the naturally perforated brick (a ladle) of Udumbara wood filled with curds; curds are strength, the Udumbara is strength, the naturally perforated is yonder (sky); verily he places strength in yonder (sky); therefore we live on strength coming hitherward from yonder. He puts (it) in place with three (verses); the fire is threefold; verily be makes the whole extent of the fire attain support. 'Enkindled, O Agni, shine before us', (with these words) he takes (the kindling-stick) of Udumbara wood; this is a pipe with projections; by it [3] the gods made piercings of hundreds of the Asuras; in that he takes up the kindling-stick with this (verse), the sacrificer hurls the hundred-slaying (verse) as a bolt at his enemy, to lay him low without fail. 'Let us pay homage to thee in thy highest birth, O Agni ', (with these words) he takes up (the kindling-stick) of Vikankata wood; verily he wins radiance. 'That various of Savitr, the adorable',

(with these words) be takes up (the kindling-stick) of Çami wood, for soothing. The fire milks the piler-up of the fire; the piler-up, milks the fire; 'that [4] various of Savitr, the adorable', he says; this is the milking of the fire. This of it Kanva Çrayasa knew, and with it he was wont to milk it; in that be takes up the kindling-stick with the verse, the piler-up of the fire milks the fire. 'Seven are thy kindling-sticks, O Agni, seven tongues'; verily he delights seven sevens of his. With a full (ladle) he offers, for Prajapati is as it were full, to obtain Prajapati [5]. He offers with a half-filled (ladle), for from the half-filled Prajapati created creatures, for the creation of offspring. Agni departed from the gods; he entered the quarters; he who sacrifices should think in his mind of the quarters; verily from the quarters he wins him; with curds he offers at first, with butter afterwards; verily he bestows upon him brilliance and power in accord. There is (an offering) to Vaiçvanara on twelve potsherds; the year has twelve months, Agni Vaiçvanara is the year; verily straightway [6] he wins Vaiçvanara. If he were to offer the fore- and after-sacrifices, there would be a bursting of the sacrifice; he offers an oblation with a ladle, for the support of the sacrifice. Vaiçvanara is the kingly power, the Maruts the people; having offered the offering to Vaiçvanara, he offers those to the Maruts; verily he attaches the people to the kingly power. He utters aloud (the direction to the Agnidh) for Vaiçvanara, he offers the offerings of the Maruts muttering; therefore the kingly power speaks above the people. (The offerings) are for the Maruts; the people of the gods are the Maruts; verily he wins for him by the people of the gods the people among men. There are seven; the Maruts are in seven troops; verily in troops he wins the people for him; running over troop by troop he offers; verily he makes the people obedient to him.

v. 4. 8.

He offers the stream of wealth; 'May a stream of wealth be mine', (with this hope) is the offering made; this stream of ghee waits upon him in yonder world, swelling up. He offers with butter; butter is brilliance, the stream of wealth is brilliance; verily by brilliance he wins brilliance for him. Again the stream of wealth is desires; verily he wins desires. If he desire of a man, 'May I separate his breaths and his eating of food' [1], he should offer separately for him; verily he separates his breaths and his eating of food; if he desire of a man, 'May I continue his breaths and his eating of food', he should offer for him in a continuous stream; verily he

continues his breaths and his eating of food. Twelve sets of twelve he offers; the year has twelve months; verily by the year he wins food for him. 'May for me food, for me freedom from hunger', he says; that [2] is the form of food; verily he wins food. 'May for me fire, for me the waters', be says; this is the birthplace of food; verily he wins food with its birthplace. He offers those where Indra, is half; verily he wins the deities; since Indra is half of all and a match, therefore Indra is the most appropriating of gods; he says Indra later; verily he places strength in him at the top. He offers the weapons of the sacrifice; the weapons of the sacrifice are the sacrifice [3]; verily he wins the sacrifice. Again this is the form of the sacrifice; verily he wins the sacrifice by its form. 'May for me the final bath and the cry of Godspeed!' he says, to utter Godspeed! 'May the fire for me, the cauldron', he says; that is the form of splendour; verily by the form he wins splendour. 'May the Rc for me, the Saman', he says [4]; that is the form of the metres; verily by the form he wins the metres. 'May the embryo for me, the calves', he says; that is the form of cattle; verily by the form he wins cattle. He offers the orderers, to order the disordered. He offers the even and the odd, for pairing; they are in ascending ratio, for ascent. 'May one for me, three', he says; one and three are the metres of the gods [51, four and eight the metres of men; verily he wins both the metres of gods and men. Up to thirty-three he offers; the gods are three and thirty; verily he wins the gods; up to forty-eight he offers, the Jagati has forty eight syllables, cattle are connected with the Jagati: verily by the Jagati he wins cattle for him. 'Strength, instigation', (with these words) he offers a set of twelve; the year has twelve months; verily he finds support in the year.

v. 4. 9.

Agni departed from the gods, desiring a portion; the gods said to him, 'come back to us, carry the oblation for us.' He said, 'Let me choose a born; let them offer to me the Vajaprasaviya'; therefore to Agni they offer the Vajaprasaviya. In that he offers the Vajaprasaviya, he unites Agni with his own portion; verily also this is his consecration. He offers with fourteen (verses); there are seven domesticated, seven wild [1] animals; (verily it serves) to win both sets. He offers of every kind of food, to win every kind of food. He offers with an offering-spoon of Udumbara wood; the Udumbara is strength, food is strength; verily by strength he wins for him strength and food. Agni is the consecrated of gods, the piler of the fire of men; therefore when it rains a piler of the fire should not run, for he has thus obtained

food; rain is as it were food; if he were to run he would be running from food. He should go up to it; verily be goes up -to food [2]. 'Night and dawn', (with these words) he offers with the milk of a black cow with a white calf; verily by the day he bestows night upon him, by night day; verily day and night being bestowed upon him milk his desire and the eating of food. He offers the supporters of the kingly power; verily he wins the kingdom. He offers with six (verses); the seasons are six; verily he finds support in the seasons. 'O lord of the world', (with these words) he offers five libations at the chariot mouth; the chariot is a thunderbolt; verily with the thunderbolt he conquers the quarters [3]. In yonder world the wind blows over the piler of the fire; he offers the names of the winds; verily over him in yonder world the wind blows; three he offers, these worlds are three; verily from these worlds he wins the wind. 'Thou art the ocean, full of mist', he says; that is the form of the wind; verily by the form he wins the wind. He offers with his clasped hands, for not other wise can the oblation of these be accomplished.

v. 4. 10.

The chariot of the gods is yoked for the world of heaven, the chariot of man for wherever his intention is fixed; the fire is the chariot of the gods. 'Agni I yoke with glory, with ghee', he says; verily he yokes him; he, yoked, carries him to the world of heaven. If he were to yoke with all five together, his fire yoked would fall away, the libations would be without support, the Stomas without support, the hymns without support. He strokes (the fire) with three (verses) at the morning pressing; the fire is threefold [1]; verily he yokes the full extent of the fire; that is as when something is placed on a yoked cart; the oblations find support, the Stomas find support, the hymns find support. He strokes with two (verses) in the Stotra of the Yajñayajñiya; the sacrifice is as great as is the Agnistoma; a further extension is performed over and above it; verily he mounts at the end the whole extent of the sacrifice. (He strokes) with two (verses), for support; when it is not completed by one (verse), then [2] does he stroke; the rest of the sacrifice resorts to him; (verily it serves) for continuity. He who piles up the fire falls away from this world; his libation cannot be performed in a place without bricks; whatever libation he offers in a place without bricks, it runs away, and with its running away the sacrifice is ruined, with the sacrifice the sacrificer; in that he piles up a second piling, (it is) to support the libations; the libations find support [3], the sacrifice is not ruined, nor

the sacrificer. He puts down eight; the Gayatri has eight syllables; verily he piles it with the Gayatri metre; if eleven, with the Tristubh, if twelve with the Jagati verily he piles it with the metres. The fire that is re-piled is called the descendant; he who knowing thus re-piles the fire eats food up to the third generation. The re-piling is like the re-establishment of the fire; he who does not succeed through the establishment of the fire [4] re-establishes it; he who does not succeed by the piling up of the fire re-piles it. In that he piles up the fire, (it is) for prosperity. Or rather they say, 'one should not pile it up.' The fire is Rudra, and it is as if one stirs up a sleeping lion. But again they say, 'One should pile it up.' It is as if one awakens a richer man with his due portion. Manu piled the fire; with it he did not prosper; he saw this re-piling, he piled it, with it he prospered; in that he piles the re-piling, (it is) for prosperity.

v. 4. 11.

He who desires cattle should pile a piling with the metres; the metres are cattle; verily he becomes rich in cattle. He should pile in hawk shape who desires the sky; the hawk is the best flier among birds; verily becoming a hawk he flies to the world of heaven. He should pile in heron form who desires, 'May I be possessed of a head in yonder world'; verily he becomes possessed of a head in yonder world. He should pile in the form of an Alaja bird, with four furrows, who desires support; there are four quarters; verily he finds support in the quarters. He should pile in the form of a triangle, who has foes [1]; verily he repels his foes. He should pile in triangle form on both sides, who desires, 'May I repel the foes I have and those I shall have'; verily he repels the foes he has and those he will have. He should pile in the form of a chariot wheel, who has foes; the chariot is a thunderbolt; verily he hurls the thunderbolt at his foes. He should pile in the form of a wooden trough who desires food; in a wooden trough food is kept; verily he wins food together with its place of birth. He should pile one that has to be collected together, who desires cattle; verily he becomes rich in cattle [2]. He should pile one in a circle, who desires a village; verily he becomes possessed of a village. He should pile in the form of a cemetery, who desires, 'May I be successful in the world of the fathers'; verily he is successful in the world of the fathers. Viçvamitra and Jamadagni had a feud with Vasistha; Jamadagni saw these Vihavya (bricks); he put them down, and with them he appropriated the power and strength of Vasistha; in

that he puts down the Vihavyas, the sacrificer with them appropriates the power and strength of his foe. He puts down on the altar of the Hotr; the Hotr is the abode of the sacrificer [3]; verily in his abode he wins for him power and strength. Twelve he puts down; the Jagati has twelve syllables, cattle are connected with the Jagati; verily with the Jagati he wins cattle for him. Eight each he puts down in the other altars; cattle have eight halfhooves; verily he wins cattle. (He puts down) six on the Marjaliya; the seasons are six, the gods, the fathers, are the seasons; verily he delights the seasons, the gods, the fathers.

The Horse Sacrifice (continued)

v. 4. 12.

'Be 'pure for the winning of strength', this is the Anustubh strophe; three Anustubhs make four Gayatris; in that there are three Anustubhs, therefore the horse when standing stands on three feet; in that there are four Gayatri is, therefore he goes putting down all four feet. The Anustubh is the highest of metres, the fourfold Stoma is the highest of Stomas, the three-night sacrifice the highest of sacrifices, the horse the highest of animals; verily by the highest he makes him go to the highest state. It is the twenty-onefold day [1], on which the horse is slain, there are twelve months, five seasons; these worlds are three; the twenty-onefold (Stoma) is yonder sun; this is Prajapati, the horse is connected with Prajapati; verily he wins it straightway. The Prstha (Stotra) is of Çakvari verses to make the horse complete, there are various metres, different sets of animals are offered, both domesticated and wild; in that the Prstha is of Çakvari verses, (it is) to complete the horse. The Saman of the Brahman is that of Prthuraçmi; by the rein the horse is restrained [2], a horse unrestrained and unsupported is liable to go to the furthest distance; (verily it serves) to restrain and support the horse. The Achavaka's Saman is the Samkrti; the horse sacrifice is an extensive sacrifice; 'who knows', they say, 'if all of it is done or not?' In that the Achavaka's Saman is the Samkrti, (it serves) to make the horse whole, to win it entirely, to prevent interference. The last day is an Atiratra with all the Stomas, to obtain all, to conquer all; verily he obtains all, he conquers all with it.

PRAPATHAKA V

The Piling of the Fire Altar (continued)

v. 5. 1.

In that he completes (the sacrifice) with one animal, (it is) for the continuity of the sacrifice and to avoid cutting it in two. The male animals belong to Indra; in that being Indra's they are offered to the fires, he causes strife among the deities. He should use Tristubh verses, appertaining to Agni, for the Yajyas and Anuvakyas; in that they appertain to Agni, (the verses) are Agni's, in that they are Tristubhs (they are) Indra's; (verily they serve) for prosperity; he does not cause strife among the deities. To Vayu of the team he offers a hornless (animal); Vayu is the brilliance of Agni; it is offered to brilliance; therefore wheresoever the wind [1] blows, the fire burns; verily it follows its own brilliance. If he were not to offer to him of the team, the sacrificer would go mad; (an offering) is made to him of the team, to prevent the sacrificer going mad. The Yajya and the Anuvakya, contain (the words) 'wind' and 'white', to secure brilliance. 'The golden germ first arose', (with these words) he pours out the butter portion; the golden germ is Prajapati; (verily it serves) for likeness to Prajapati. This (animal) is slain to make up all forms of animals; its hairs are [2] the form of man, its lack of horns that of horses, the possession of one set of incisors only that of cows, the sheep-like hooves that of sheep, that it is a goat, that is the form of goats. The wind is the abode dear to cattle; in that it is offered to Vayu, in accord cattle wait upon him. 'Should an animal be offered to Vayu, or to Prajapati?' they say; if he were to offer it to Vayu, he would depart from Prajapati; if he were to offer it to Prajapati, he would depart from Vayu [3]; in that the animal is offered to Vayu, therefore he does not depart; in that a cake is offered to Prajapati, therefore he does not depart from Prajapati; in that it is offered on twelve potsherds, therefore he does not depart from Vaiçvanara. When about to consecrate himself, he offers to Agni and Visnu on eleven potsherds; all the deities are Agni; the sacrifice is Visnu; verily he lays hold of the deities and the sacrifice; Agni is the lowest of the deities, Visnu the highest; in that he offers to Agni and Visnu on eleven potsherds, the sacrificer envelops the gods [4] on both sides and wins them. By the cake the gods prospered in yonder world, by the oblation in this; he who desires, 'May I prosper in yonder world', should offer a cake; verily he prospers in yonder world. In that it is offered on eight pot sherds, it is connected with Agni, in that it is offered on three potsherds, it is

connected with Visnu; (verily it serves) for prosperity. He who desires, 'May I prosper in the world', should offer an oblation; the ghee belongs to Agni, the rice grains to Visnu, therefore [5] an oblation should be offered; verily he prospers in this world. It is (an offering) to Aditi; Aditi is this (earth); verily he finds support in this (earth); verily also be extends the sacrifice over this. He who piles the fire without keeping it in the pan for a year-(it is with him) as when an embryo is dropped prematurely would go to ruin; he should offer before (the others) on twelve potsherds to Vaiçvanara; Agni Vaiçvanara is the year; even as (an embryo) attaining a year's growth [61 is born when the due season' is come, so he having obtained the year when the due season is come, piles the fire; he goes not to ruin. Vaiçvanara is the form dear to Agni; verily he wins the form dear to him. These offerings are three; these worlds are three; (verily they serve) for the mounting of these worlds.

v. 5. 2.

Prajapati after creating creatures in affection entered into them; from them he could not emerge; he said, 'He shall prosper who shall pile me again hence.' The gods piled him; then they prospered; in that they piled him, that is why the piling has its name. He who knowing thus piles the fire is prosperous. 'For what good is the fire piled?' they say. 'May I be possessed of the fire' [1], (with this aim) is the fire piled; verily be becomes possessed of the fire. 'For what good is the fire piled?' they say. 'May the gods know me', (with this hope) is the fire piled; the gods know him. 'For what good is the fire piled?' they say. 'May I have a house', (with this hope) is the fire piled; verily he becomes possessed of a house. 'For what good is the fire piled?' they say. 'May I be rich in cattle', (with this hope) is the fire [2] piled; verily he becomes rich in cattle. 'For what good is the fire piled?' they say. 'May the seven men live upon me', (with this hope) is the fire piled; three before, three behind, the self the seventh; so many live upon him in yonder world. Prajapati desired to pile the fire; to him spake earth; 'Thou shalt not pile the fire on me; thou wilt burn me excessively, and I being burned excessively will shake you apart [3]; thou wilt fall into a sorry state.' He replied, 'So shall I act that it will not burn thee excessively.' He stroked it, (saying), 'May Prajapati seat thee; with that deity, in the manner of Angiras, do thou sit firm'; verily making this a brick he put it down, to prevent excessive burning. That on which he is to pile the fire he should

stroke, (saying), 'May Prajapati seat thee; with that deity in the manner of Angiras, do thou sit firm' [4]; verily making this a brick he sets it down to prevent excessive burning. Prajapati desired, 'Let me be propagated', he saw this (fire) in the pan, he bore it for a year, then was he propagated. Therefore for a year must it be borne, then is he propagated. To him the Vasus said, 'Thou hast been propagated; let us be propagated.' He gave it to the Vasus, they bore it for three days, thereby [5] they created three hundred, three and thirty; therefore should it be borne for three days; verily is he propagated. To them the Rudras said, 'Ye have been propagated, let us be propagated.' They gave it to the Rudras; they bore it for six days, thereby they created three hundred, three and thirty; therefore should it be borne for six days; verily is he propagated. To them the Adityas said, 'Ye have been propagated; let us [6] be propagated'. They gave it to the Adityas, they bore it for twelve days, thereby they created three hundred, three and thirty; therefore should it be borne for twelve days; verily is he propagated. Thereby they created a thousand, the pan being the thousandth; he who knows thus the pan as the thousandth obtains a thousand cattle.

v. 5. 3.

'With a Yajus it is made, with a Yajus it is cooked, with a Yajus it is set loose, this pan; it is therefore exhausted, it cannot be used again', they say. 'O Agni, yoke thy (steeds)', 'Yoke them that best invoke the gods', (with these words) he offers in the pan; verily he yokes it again and thereby is it not exhausted. He, who yokes Agni where the yoking is to be performed, yokes him (best) among those who are yoking. 'O Agni [1], yoke thy (steeds)', 'Yoke them that best invoke the gods', he says;' this is the yoking of Agni; verily he yokes him, and yokes him (best) among those who are yoking. The theologians say, 'Should the fire be piled up with face down, or face upwards?' Now the fire is piled in the likeness of birds; if he were to pile it face downward, the libations would reach it behind; if upwards, it could not fly, it would not be heavenly for him; he puts down the human head towards the east, face upwards [2]; verily the libations reach it in the mouth; he does not pile it face upwards; verily it is heavenly for him. He offers with (a verse) addressed to Surya; verily he bestows sight upon it; twice he offers, for there are two eyes; he offers with the same verse, for sight is the same, for prosperity. The gods and the Asuras were in conflict, they deposited their desirable wealth; the gods

appropriated it by means of the Vamabhrt (brick); that is why the Vamabhrt (supporting the desirable) has its name. In that he puts down the Vamabhrt, the sacrificer by it appropriates the desirable wealth of his foe. It has a head of gold; gold is light, the desirable is light; verily by light he appropriates the desirable which is light; there are two Yajuses, for support.

v. 5. 4.

The waters were the wives of Varuna; Agni longed for them, he had union with them; his seed fell away, it became this (earth); what second fell away became yonder (sky); this is the Viraj, yonder the Svaraj; in that he puts down two Viraj (bricks) he puts down these two (worlds). Now the seed which yonder (sky) impregnates, finds support in this (earth), it is propagated, it becomes plants [1] and shoots; them the fire eats. He who knows thus is propagated, and becomes an eater of food. If a man be full of seed, one should put both down in the first layer for him; verily these in accord pour seed for him; if a man have poured his seed, he should put one in the first layer for him and one in the last; verily he encloses by the two (worlds) the seed he has impregnated. For a year to no man [2] should he descend in honour; for these two (worlds) descend in honour for no man; that is their rule. He who piles the fire without a head, becomes headless in yonder world, he who piles it with a head becomes possessed of a head in yonder world. 'To thought I offer with mind, with ghee, that the gods may come hither, delighting in the offerings, increasing holy order; on the path of the moving ocean I offer all the days to Viçvakarman the undying oblation', (with these words) he puts down the naturally perforated brick and offers [3]; that is the head of the fire; verily he piles the fire with its head. He becomes possessed of a head in yonder world who know thus. The fire is piled for the world of heaven; whatever is done out of order, that is not heavenly; the fire is heavenly; having put down the layer he should stroke it, (saying), 'May the wise discern wisdom and folly, like backs straight and crooked, like men; for wealth and good offspring, O god, grant us freedom, and keep bondage from us.' Verily he puts it down in order. He piles (the fire) facing east; it becomes heavenly for him.

v. 5. 5.

Viçvakarman, lord of the quarters, may he protect our cattle, may he protect us, to him homage! Prajapati; Rudra; Varuna; Agni; lord of the quarters; may he protect our cattle, may he protect us, to him homage!' These are the deities, overlords of these animals; to them he is cut off who puts down the heads of the animals. He puts down the gold bricks; verily he pays honour to these deities. The theologians [1] say, 'In the fire he places the domesticated animals, with pain he afflicts the wild animals; what then does he leave?' In that he puts down the golden bricks, and gold is immortality, by immortality he makes healing for the domesticated animals, he hurts them not. The first naturally perforated brick is expiration, the second cross -breathing, the third inspiration. Having put down the first naturally perforated brick he should breathe out along it; verily he unites expiration with expiration; having put down the second [2] he should breathe across; verily he unites cross-breathing with cross-breathing; having put down the third, he should breathe in; verily he unites inspiration with inspiration; verily he kindles him with the breaths. 'Bhuh, Bhuvah, Suvar', (with these words) he puts down the naturally perforated bricks; the naturally perforated bricks are these worlds; with these exclamations Prajapati was propagated; in that he puts down the naturally perforated bricks with these exclamations, he puts down these worlds, and over these [3] worlds he is propagated. For expiration, for cross-breathing, for inspiration; for speech thee; for sight thee; with that deity, in the manner of Angiras, do thou sit firm. By Agni the gods sought to go to the world of heaven, with him they could not fly; they saw these four naturally perforated bricks, they put them down in the quarters, with him with eyes on all sides they went to the world of heaven. In that he puts down four naturally perforated bricks in the quarters, the sacrificer with Agni with eyes on all sides goes to the world of heaven.

v. 5. 6.

a O Agni, come to enjoy', he says; verily he summons him.
b 'Agni we choose as envoy', he says; verily having called he chooses him.
c 'By Agni Agni is kindled', he says; verily he kindles him.
d 'May Agni slay the foes', he says; verily he confers power on him when kindled.
e 'O Agni, we exalt the praise', he says; verily he exalts him.
These are the forms of the days [1]; verily each day he piles him, and wins the

forms of the days. The theologians say, 'For what reason are other bricks exhausted, the space-filler not?' 'Because it is connected with Indra and Agni and with Brhaspati', he should say, for Indra and Agni and Brhaspati are those among the gods who are not exhausted.
It has a follower to avoid monotony. He follows it with an Anustubh; the space filler is the body, the Anustubh the breath; therefore breath comes through all the limbs. 'They of him, streaming with milk' [2], he says; therefore there is sap in every joint; 'the dappled mix the Soma', he says; the dappled (cow) is food; verily he wins food; Agni is praise, food is praise; verily he wins food; 'the clans in the birthplace of the gods, in the three realms of sky', he says; verily he makes these worlds full of light for him. He who knows the support of the bricks finds support. 'With that deity, in the manner of Angiras, do thou sit firm,' he says; this is the support of the bricks; he who knows thus finds support.

v. 5. 7.

The fire is piled up for the world of heaven; the set of eleven stakes is a thunderbolt; if he were to set up eleven stakes in the fire, he would shut it off from the world of heaven with the thunderbolt; if he were not to set it up, he would sever the animals from the chips; one stake he sets up; verily he does not shut it off from the world of heaven, nor sever the animals from the chips. He who piling the fire steps down on it is deprived of power and strength; he should, with a verse addressed to Indra [1], put down a brick opposite his step; verily he is not deprived of power and strength. The fire is Rudra, his are three missiles, one that comes straight on, one that strikes transversely, and one that follows up. To them he is cut off who piles the fire; having piled the fire he should give (a bow) with three arrows to a Brahman, unasked; verily to them he pays homage, and also he ransoms himself from them.

The bow of thine, O Rudra, in the east [2], may the wind blow after it for thee, to thee, O Rudra, with the year I pay homage. The bow of thine, O Rudra, on the south, may the wind blow after it for thee, to thee, O Rudra, with the full year I pay homage. The bow of thine, O Rudra, on the west, may the wind blow after it for thee, to thee, O Rudra, with the Ida year I pay homage. The bow of thine, O Rudra, on the north, may the wind blow after it for thee [3], to thee, O Rudra, with the Idu year I pay homage. The bow of thine, O Rudra, above, may the wind blow after it

for thee, to thee, O Rudra, with the year I pay homage.

Agni is Rudra; just as a tiger stands in anger, so he also (stands); when piled with these he reverences him; verily with homage he soothes him.

The fires [4] of the dust
That have entered within the earth,
Of them thou art the highest;
Do thou instigate us to life.

'Thee, O Agni, with the mind have I obtained; thee, O Agni, with the fervour have I obtained; thee, O Agni, with the consecration have I obtained; thee, O Agni, with the observances have I obtained; thee, O Agni, with the pressing-day have I obtained; thee, O Agni, with the sacrificial fees have I obtained; thee, O Agni, with the concluding bath have I obtained; thee, O Agni, with the barren cow have I obtained; thee, O Agni, with the cry of Godspeed I have I obtained', he says; I this is the obtaining of Agni verily therewith he obtains him.

v. 5. 8.

He pays reverence in front with the Gayatra (Saman); verily he confers breath upon him. (He reverences) the wings with the Brhat and the Rathantara; verily he confers might upon him. (He reverences) the tail with the seasonal Yajñayajñiya; verily he finds support in the seasons. He pays reverence with the Prstha (Stotras); the Prsthas are brilliance; verily he confers brilliance upon him. Prajapati created Agni; he, created, went away from him; him he checked (**avarayata**) by the Varavantiya, and that is why the Varavantiya has it name. By the Çyaita he congealed him, and that is why the Çyaita has its name [1]. In that he reverences, with the Varavantiya, he restrains him, and by the Çyaita he congeals him. At the joinings of the wings he reverences with the heart of Prajapati; verily he attains his affection.

With the eastern quarter I place thee, with the Gayatri metre, with Agni as the deity; with the head of Agni I put down the head of Agni. With the southern

quarter I place thee, with the Tristubh metre, with Indra as the deity; with the wing of Agni I put down the wing of Agni. With the western quarter I place thee [2], with the Jagati metre, with Savitr as the deity; with the tail of Agni I put down the tail of Agni. With the northern quarter I place thee, with the Anustubh metre, with Mitra and Varuna as the deity; with the wing of Agni I put down the wing of Agni. With the upright quarter I place thee, with the Pankti metre, with Brhaspati as the deity, with the back of Agni I put down the back of Agni.

He who piles the fire without its body is without a body in yonder world; he who piles it with its body is with his body in yonder world. He puts down the body bricks; this is the body of the fire; verily he piles the fire with its body; he has his body in yonder world who knows thus.

v. 5. 9.

a O Agni, the ocean, thy arrow called the young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine. b O Agni, the boisterous; c the abysmal; d the strong; e the desirable; thy arrow called young, with it be gentle to us; homage to this of thine; may we prosper, living on this of thine.

f The layers are the five Agnis, the first is the ocean by name, the second the boisterous [1], the third the abysmal, the fourth the strong, the fifth the desirable; if he were not to offer libations to them they would burn the Adhvaryu and the sacrificer; in that he offers these libations, verily he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

g May speech be mine in the mouth, breath in the nostrils, sight in the eyes, hearing in the ears, might in the arms, force in the thighs, may all my members be uninjured; may thy body [2] be with my body; homage to thee; harm me not.

h The breaths depart from him who piling the fire steps down on it; 'May speech be mine in the mouth, breath in the nostrils', he says; verily he bestows the breaths on himself.

i The Rudra in the fire, in the waters, in the plants, the Rudra that hath entered all

beings, to that Rudra be homage.

k Some Rudras have shares in the libations (**ahuti**), others have shares in the oblations (**havis**) [3]; having offered the Çatarudriya, he should put down on the last brick an oblation of Gavidhuka; verily he soothes him with his portion. 'For him indeed is the Çatarudriya offered in truth', they say, 'for whom this (oblation) is made on the fire.'

l May the Vasus, with the Rudras, protect thee on the east; may the Pitrs whose lord is Yama, with the Pitrs, protect thee on the south; may the Adityas, with the All-gods, protect thee on the west; may Dyutana Maruta, with the Maruts, protect thee on the north [4]; may the gods, whose chief is Indra, protect thee from below and from above.

m It is not purified, nor made worthy of sacrifice, nor really anointed, if it is anointed before this point; in that he anoints it with ghee after it has been piled, thereby is it purified, made worthy of sacrifice and really anointed.

v. 5. 10.

a Thou art the eastern quarter, the favourable by name; of thee as such Agni is the overlord, the black (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and who hateth us I place within the jaws of you two. Thou art the southern quarter, the mighty by name; of thee as such Indra is the overlord, the scorpion, &c. Thou art the western quarter, the forward by name; of thee as such [1] Soma is the overlord, the viper, &c. Thou art the northern quarter, the stable by name; of thee as such Varuna is overlord, the striped snake, &c. Thou art the great quarter, the lady paramount by name; of thee as such Brhaspati is overlord, the white, &c. Thou art this quarter, the powerful by name; of thee as such Yama is the overlord, the spotted necked (snake) the guardian; the overlord and the guardian, to them homage; may they be gentle to us; him whom we hate and [2] who hateth us I place within the jaws of you two.

b These deities guard the fire when kindled; if he were not to offer libations to them, they would suck the Adhvaryu and the sacrificer; in that he offers these

libations he soothes them with their proper portion; neither Adhvaryu nor sacrificer goes to ruin.

c Ye are missiles by name; your houses are in the east; your arrows are Agni; the water, &c. Ye are smearers by name [3]; your houses are in the south, your arrows are the fathers; the ocean, &c. Ye are the bearers of the bolt by name; your houses are in the west, your arrows are sleep; the cleft, &c. Ye are the stable by name; your houses are in the north; your arrows are the waters; the sea, &c. Ye are overlords by name; your houses are above; your arrows are the rain; the helper, &c. Ye are the raw-flesh eaters by name, of the earth; your houses are bore [4]; your arrows are food; winking is the name of the wind; to you homage; be ye gentle to us; him whom we hate and who hateth us I put in your jaws.

d Some gods eat the offerings, others do not; verily the piler of the fire delights both sets. He offers these libations with curds mixed with honey; verily he delights them with their proper portion. Or rather they say, 'The gods who eat not the oblations are the bricks' [5]. He offers going round in order; verily he delights them completely.
e Suck this mighty breast of the waters, Filled in the midst of the flood, O Agni; Rejoice in the spring of sweetness, O ocean, Enter thy seat of the sea.

f If one having yoked the fire does not set it free, then just as a horse yoked and not set free in hunger is overcome, so his fire is overcome, and with it being overcome the sacrificer is overcome; he having piled the fire becomes aheat [6]; 'Suck this mighty breast of the waters', (with these words) he offers a ladle full of butter; this is the freeing of the fire; verily setting it free he gives it food. Therefore they say, both he who knows and he who knows not. 'A horse well loaded carries well'; the horse is Agni; verily he delights him, he delighted delights him; he becomes richer.

The Horse Sacrifce (continued)

v. 5. 11.

To Indra, the king, a boar; to Varuna, the king, a black (antelope); to Yama, the king, a deer; to the bull, the king, a Gayal; to the tiger, the king, a Bos Gavaeus; to

the king of men a monkey; for the swift falcon a quail; for the Nilangu (snake) a worm; for Soma, the king, a gazelle; for the ocean a crocodile; for the snowy mountain an elephant.

v. 5. 12.

The ape is for Prajapati; the owl, the Haliksna the cat, are for Dhatr; to Sarasvati the white starling, of human speech; the wild goat, the ichneumon, the Çaka, these are for Pusan; the curlew to speech.

v. 5. 13.

To the offspring of waters a fish; the crocodile, the dolphin, the Kulikaya are for the ocean; to speech the Paingaraja; to Bhaga the sea-crow; the swan, the Vahasa, the woodpecker, these are for Vayu; to the quarters the Cakravaka.

v. 5. 14.

To might, a boa-constrictor; the mole, the Srjaya, the lizard, these are for Mitra; to death the dark (serpent); to wrath the viper; the pot-nosed, the lotus-sitter, the copper snake, these are for Tvastr; to the echo the Vahasa.

v. 5. 15.

The human beast to the moon; the lizard, the Kalaka, the woodpecker, these are for the trees; the dappled (deer) to day; the black (antelope) to night; the cuckoo, the Ksvinka, the black-headed, these are (to be offered) to Aryaman; the crab for Dhatr.

v. 5. 16.

For the sun the crane; the deer, the peacock, the hawk, these are for the

Gandharvas; for the Vasus the francolin partridge; for the Rudras the partridge; the red doe, the Kundrnaci, the Golattika, these are for the Apsarases; to the wood the Srmara.

v. 5. 17.

The dappled (deer) is for the All-gods; the Pitva, Nyanku, the Kaça, these are (to be offered) to Anumati; the cuckoo is for the half months; the tortoise for the months; the Kvayi, the Kutaru, the gallinule, these are (to be offered) to Sinivali; to Brhaspati the cat.

v. 5. 18.

The Çaka, is for earth; the field-rat, the Kaça, the flying fox, these are for the fathers; the pole-cat for the seasons; the quail to the year; the pigeon, the owl, the hare, these are for Nirrti; the cock for Savitr.

v. 5. 19.

The deer for Rudra; the chameleon, the bird, the Pippaka, these are (to be offered) to the arrow shot; the gazelle for the Maruts; the Çarga to the Brahman; the hyena, the black (deer), the dog of four eyes, the ass, these are for other men; to Agni the crow.

v.5.20.

The Alaja is for the atmosphere; the otter, the diver, the swimmer, these for the waters; to Aditi the Hansasaci; to Indrani the Kirça; the vulture, the white-breasted, the Vardhranasa, these are for the sky; the hedgehog is for sky and earth.

v. 5. 21.

The eagle for Parjanya; the swan, the wolf, the cat, these are for Indra; the otter for the waters; the jackal is (to be offered) to Aryaman; the lion, the ichneumon, the tiger, these are (to be offered) to great Indra; the rhinoceros to desire.

v. 5. 22.

For Agni the black-necked; for Sarasvati the ewe; the brown one for Soma; the dark for Pusan; the white-backed for Brhaspati; the variegated for the All-gods; the ruddy one for Indra; the speckled one for the Maruts; the mixed one for Indra and Agni; the one spotted below for Savitr; the ram for Varuna.

v. 5. 23.

The horse, the hornless one, the Gayal, these are for Prajapati; for Agni the two with black necks; for Tvastr the two with hairy thighs; the two white-backed for Brhaspati; to Dhatr the speckled bellied one; for the sun the white ram.

v. 5. 24.

To Agni of the front the red-limbed ox; the two spotted below for Savitr; the two rednavelled for Pusan; the two hornless tawny ones for the All-gods; the speckled for the Maruts; the black goat for Agni the ewe for Sarasvati; the black ram with one white foot for Varuna.

PRAPATHAKA VI

The Piling of the Fire Altar (continued)

v. 6. 1.

a Golden of colour, pure, purifying,
In which was born Kaçyapa, in which Indra,
They have conceived Agni as a germ, of varied forms;
May these waters be gentle and kindly to us.
b Those in whose midst Varuna doth go,
Gazing on the truth and falsehood of men,
Dripping honey, pure, purifying;

May these waters be gentle and kindly to us.
c Those of which in the sky the gods make their food,
Those that are in many places in the sky,
Those that inundate the earth with their sap [1], the pure ones
May these waters be gentle and kindly to us.
d With auspicious eye gaze on me, O waters;
With auspicious body, do ye touch my skin;
I invoke all you Agnis that sit in the waters;
Do ye confer upon me radiance and might and force.
e When as ye went below
Ye cried (*ánadata*) on the slaying of the serpent,
Therefore are yo criers (*nadyáh*) by name;
These are your names, O streams.
When instigated by Varuna
Ye wallowed speedily [2],
Then Indra obtained (*apnot*) you as ye went
Therefore ye are waters (*ápah*).
g As ye glided against his will,
He stayed (*ávivarata*) your courses,
Indra with his might, O goddesses;
Therefore your name is water (*váh*).
h One god stepped upon them,
As they glided, according to his will,

(Saying) 'The great ones have breathed forth (*úd*)
Therefore they are called water.
i The waters are kindly, the waters were ghee;
These waters bear Agni and Soma;
The bitter sap of those dispensing sweetness [3], the satisfying,
Hath come to me with breath, with radiance.
k I behold, or I hear;
The cry cometh to me, the voice of them to us;
I consider that I have enjoyed the ambrosia then,
When I delighted you, O ye of golden hue.
l Ye, waters, are healing;
Further us to strength,
To see great joy.
m The most auspicious flavour that is yours,
Accord to us here,
Like eager mothers.
n To him may we come with satisfaction,
To whose dwelling ye quicken us,

O waters, and propagate us.
O Arise to the sky, aim at the atmosphere, be united with the earth;
thou art splendour; for splendour thee!

v. 6. 2.

He draws cups of water; the cups are the royal consecration; the fire is the consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is Agni's consecration; verily by them is he consecrated; verily also he conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. There are waters; the waters are foes of Agni; in that he puts the waters down below the fire, (they serve) to overcome his foe; he prospers himself, his foe is defeated. The waters are ambrosia [1]; therefore they sprinkle with water him who is faint; he does not go to ruin, he lives all his life, for whom these are put down, and who knows them thus. The waters are food, the waters are cattle, cattle are food; an eater of food and rich in cattle he becomes, for whom these are put down, and who knows them thus. They are twelve; the year has

twelve months; verily by the year he wins food for him [2]; there are vessels used; in a vessel is food eaten; verily he wins food with its birthplace; up to the twelfth generation he eats food; moreover, he is not cut off from his vessel for whom these are put down, nor he who knows them thus. The pots and the pans make pairs, for the propagation of pairing; with offspring, with cattle, with pairings is he propagated for whom these are put down and he who [3] knows them thus. Agni is pain; he afflicts the Adhvaryu, the sacrificer, and offspring with pain; in that he puts down water, he soothes his pain; neither Adhvaryu nor sacrificer goes to ruin; offspring are soothed where these are put down. The waters are the hearts of the waters; in that he puts these down, he unites these with (the waters) of the sky; Parjanya becomes likely to rain [4]. He who knows their home and their arrangement becomes possessed of a home, things go in order for him. Along the furrows he puts (them) down; this is their home, their arrangements; he who knows thus becomes possessed of a home, and things go in order for him. The others he puts down in pairs, but four in the middle, for support. The bricks are food, this oblation is food in very presence; in that he puts down this oblation, verily straightway [5] he wins food for him; in the middle he puts (them) down; verily he bestows food on him in the middle; therefore in the middle is food eaten. It is offered to Brhaspati; Brhaspati is the holy power of the gods: verily by holy power he wins food for him. 'Thou art splendour; for splendour thee!' he says; brilliant and resplendent does he become, for whom these are put down, and he who knows it thus.

v. 6. 3.

He puts down the bricks of being; in every place is death born; wherever death is born, thence he removes it by sacrifice; therefore the piler of the fire lives all his life, for all deaths are removed by him; therefore the piler of the fire is not to be practised against; his witchcraft turns upon him (who does so) and lays him low. He who piles the fire is consecrated; these are the offerings of the divine consecrators; so many are the consecrations of the gods, and they [1] confer consecrations upon him; they consecrate him, the fire is consecration; the royal consecration is the consecration of Varuna; (the fire) to be piled is the consecration of holy power. 'On the instigation of the god Savitr, thee', he says; verily instigated by Savitr he consecrates him with holy power, with the deities. He pours down every sort of food, to win every sort of food. He pours down over him from the

front face to face; for from the front face to face is food eaten. He pours down from the head, for from the head is food eaten; he causes (the water) to flow over up to the mouth [2]; verily on the mouth he bestows food-eating upon him. 'With the lordship of Agni I consecrate thee', he says; this is the consecration of Agni; verily he consecrates him with it. 'With the lordship of Brhaspati I consecrate thee', he says; Brhaspati is the holy power of the gods; verily with holy power he consecrates him. 'With the lordship of Indra I consecrate thee', he says; verily he confers power from above upon him. That [3] is the form of the royal consecration. He who knowing thus piles the fire conquers both the worlds, that of him who has offered the royal consecration and that of the piler of the fire. When Indra had been consecrated, his power and strength fell away in ten places; the gods brought it together with the Sautramani; he who piles the fire is consecrated; having piled the fire he should sacrifice with the Sautramani; verily collecting power and strength he places them in himself.

v. 6. 4.

The year in unison with the Ayavans the dawn in unison with the ruddy (cows); Surya in unison with the steed; the Açvins in unison with the wondrous works. Agni Vaiçvanara in unison with the food offerings; with ghee; hail!

The year is the year, the Ayavas are the months, the red one the dawn, the steed Surya, the Açvins these two (worlds), Agni Vaiçvanara the year, the food offerings cattle, ghee cattle. With the year cattle are born; verily with the year he produces cattle for him. He offers on a blade of Darbha grass [1]; the Darbhas are the ambrosia, the strength of the (earth); he offers on it; verily he is propagated. An eater of food he becomes for whom they offer thus. These deities are the foremost portions of Agni; verily he delights them; verily too he places the eye of Agni in front; he becomes not blind who knows thus. Waters were the world at first, the Moving ocean; Prajapati, becoming wind, rocked about on a lotus leaf; he [2] could find no support; he saw that nest of the waters, on it he piled the fire, that became this (earth), then indeed did he find support. (The brick) which he put down in front became the head, that is the eastern quarter; (the brick) which he put down on the right became the right side, that is the southern quarter; (the brick) which he put down behind became the tail, that is the western quarter; (the brick)

which he put down on the left [3] became the left side, that is the northern quarter; (the brick) which he put down above became the back, that is the zenith. Agni of the five bricks is this (earth); therefore when they dig in it they knock up against the brick, against gravel. Now all this (earth) in the eyes of the birds shines at night, therefore birds do not at night rest upon it. He who knowing this piles a fire finds support, and conquers all the quarters. The Brahman is connected with Agni, therefore the Brahman finds prosperity in all the quarters; verily every quarter he goes to is his own. The fire is the nest of the waters; therefore waters draw the fire; verily they enter their own birthplace.

v. 6. 5.

Having kept the fire in the pan for a year in the second year he should offer on eight potsherds to Agni, to Indra on eleven potsherds, to the All-gods on twelve potsherds, to Brhaspati an oblation, to Visnu on three potsherds; in the third year he should sacrifice with the Abhijit (offering). In that there is (an offering) on eight potsherds, the Gayatri has eight syllables, and the morning pressing is connected with Agni and the Gayatri, verily he supports by it the morning pressing and the Gayatri metre. In that there is (an offering) on eleven potsherds, the Tristubh has eleven syllables, and the midday pressing is connected with Indra and the Tristubh, verily he supports by it the midday pressing and the Tristubh [1] metre. In that there is (an offering) on twelve potsherds, the Jagati has twelve syllables, and the third pressing is connected with the All-gods and the Jagati, verily he supports by it the third pressing and the Jagati metre. In that there is an oblation to Brhaspati, and Brhaspati is the holy power of the gods, verily he supports by it holy power. In that there is (an offering) to Visnu on three potsherds, and Visnu is the sacrifice, verily he supports by it the sacrifice. In that he sacrifices with the Abhijit in the third year, (it serves) for conquest. In that he keeps the fire in the pan for a year, he [2] saves this world by it; in that he piles the fire in the second year, he saves the atmosphere by it; in that he sacrifices in the third year, he saves yonder world by it. This (fire) Para Atnara, Kaksivant Auçija, Vitahavya Çrayasa, and Trasadasyu Paurukutsya piled, being desirous of offspring; then indeed did they win thousands each of children; he is extended with offspring, with cattle, that measure he attains which they attained, who knowing thus piles the fire.

v. 6. 6.

a Prajapati piled the fire; it kept being razor-edged; the gods in terror did not approach it; they, clothing themselves in the metres, approached it, and that is why the metres have their name. The metres are holy power; the black antelope skin is the form of holy power; he puts on a pair of black antelope skin shoes; verily clothing himself with the metres he approaches the fire, to prevent injury to himself. b The fire is put down as a treasure of the gods [1]. Now a treasure unguarded others find, or he cannot recollect where it is; he steps on the fire-pan; verily he makes himself its overlord, for guardianship. Or rather they say, 'It should not be stepped on'; the pan is connected with Nirrti; if he were to step on it, he would hand himself over to Nirrti; therefore it should not be stepped on. He puts down the human head, for guardianship; and moreover this is just as if one should say, 'Guard that for me' [2]. c Atharvan is Prajapati; Dadhyañc Atharvana is the fire, his bones are the bricks; as to that the seer says, 'Indra with the bones of Dadhyañc'. In that he piles the fire with the bricks, he piles up the fire with itself; he has his own self in yonder world who knows thus. d (The fire) to be piled is the body of Agni, Vaiçvanara is the self; in that he offers to Vaiçvanara after the piling, he prepares its [3] body and mounts it; the sacrificer thus prepares his body, in that he piles the fire; in that he offers to Vaiçvanara after the piling, verily having pre pared his body he mounts it with the self; therefore they do not cut off from it; verily living he goes to the gods. e He puts on dust with a verse addressed to Vaiçvanara; Agni Vaiçvanara is this (earth), the dust is its piling; verily he piles Agni Vaiçvanara; Vaiçvanara is the form dear to Agni; verily he wins the form dear to him.

v. 6. 7.

The gods obtained the brilliance (**virájam**) of Agni by means of the consecration; for three nights should he be consecrated; the Viraj has three feet, he obtains the Viraj. For six nights should he b consecrated; the year consists of six seasons; the Viraj is the year, he obtains the Viraj. For ten nights should he be consecrated; the Viraj has ten syllables; he obtains the Viraj. For twelve nights should he be consecrated; the year has twelve months; the Viraj is the year; he obtains the Viraj. He should be consecrated for thirteen nights; the year has

thirteen months [1]; the Viraj is the year; he obtains the Viraj. For fifteen nights should he be consecrated; the nights of the half-month are fifteen; the year is made up by the half-months; the Viraj is the year; he obtains the Viraj. For seventeen nights should he be consecrated; the year has twelve months and seven seasons; the Viraj is the year; he obtains the Viraj. For twenty-four nights should he be consecrated; the year has twenty-four half-months; the Viraj is the year; he obtains the Viraj. For thirty nights should he be consecrated [2]; the Viraj has thirty syllables; he obtains the Viraj. For a month should he be consecrated; the year is the month; the Viraj is the year; he obtains the Viraj. For four months should he be consecrated; for four months the Vasus bore him, they conquered the earth, the Gayatri metre; for eight the Rudras, they conquered the atmosphere, the Tristubh metre; for twelve the Adityas, they conquered the sky, the Jagati metre; then they attained distinction, supremacy over the gods. Therefore after keeping the fire for twelve months, should one pile it up; the year has twelve months, the fire to be piled is the year, the bricks are days and nights; he piles him with the bricks obtained; verily also he attains distinction, supremacy over his equals.

v. 6. 8.

a Agni is piled for the world of heaven; if he were not to mount after him the sacrificer would be excluded from the world of heaven. 'I have mounted on the earth; let not breath forsake me'; 'I have mounted on the atmosphere; let not offspring forsake me'; 'I have mounted on the sky, we have attained the light', he says; this is the mounting after Agni verily by it he mounts after him, to attain the world of heaven. b If he were to set up (the eleven posts) commensurate with the wings [1], he would make the sacrificial rite too small, his offspring would be worse off than himself. He sets (it) up commensurate with the altar; verily he makes the sacrificial rite larger, his offspring does not become worse than himself. e He should pile (the fire) of a thousand (bricks) when first piling (it); this world is commensurate with a thousand; verily he conquers this world. He should pile (it) of two thousand when piling a second time; the atmosphere is commensurate with two thousand; verily be conquers the atmosphere. He should pile (it) of three thousand when piling for the third time [2]; yonder world is commensurate with three thousand; verily he conquers yonder world. d Knee deep should he pile (it), when piling for the first time; verily with the Gayatri he mounts this world; navel

deep should he pile (it) when piling for the second time; verily with the Tristubh he mounts the atmosphere; neck deep should he pile (it) when piling for the third time; verily with the Jagati he mounts yonder world. e After piling the fire he should not have intercourse with a woman of pleasure, thinking, 'I shall deposit seed in that which is no womb'; nor after piling for the second time should he have intercourse with the wife of another [3], nor after piling for a third time should he have intercourse with any woman whatever. In that he piles the fire, he deposits seed; if he were to have intercourse. he would be deprived of seed. Or rather they say, 'If he were not to have intercourse, there would be no offspring.' In that he puts down the two Retahsic (bricks), they support the seed of the sacrificer; therefore he should have intercourse, for the non-spilling of seed.' f Three seeds are there, father, son, grandson [4]; if he were to put down two Retahsic (bricks), he would cleave his seed; three he puts down, for the continuity of seed; the first Retahsic is this (earth), this (earth) is speech, therefore they see this (earth), they see speech speaking; the second is the atmosphere, the atmosphere is breath, therefore they see not the atmosphere, nor breath; the third is yonder (sky), yonder (sky) is the eye, therefore they see yonder (sky), they see the eye. With a Yajus he sets down this one [5] and yonder one, but with mind only the middle, to arrange these worlds, and also the breaths. g 'The sacrifice offered by the Bhrgus, the Vasus, accord our desires; of thee thus offered, enjoyed, may I here enjoy wealth,' he says; verily he milks thereby the song and the recitation. h 'Father Matariçvan, bestow flawless abodes; the flawless abodes the Uçijs have made; let Soma, all knowing, the leader, be leader; let Brhaspati recite hymns and rejoicing,' he says; that is Agni's hymn, and with it he recites after him.

v. 6. 9.

a That fire which is kept in the pan is consecrated of fires; if he were to put it down their embryos would be liable to abortion, and that would be like descending after consecration. He sets it on a throne, to support and prevent the falling of embryos, and he makes thus a consecration. b (The fire) in the pan is an embryo, the sling is the womb; if he were to remove the pan from the sling, he would strike the embryo from the womb; the sling has six ropes; man is sixfold [1], the body, the head, four limbs; verily in himself he bears it. c The fire is Prajapati, his breasts are the pan and the mortar; his offspring live on them; in that he puts down the pan and the

mortar, with them the sacrificer milks the fire in yonder world. d The fire is the year, its bricks are arranged threefold, those of Prajapati, of Visnu [2], of Viçvakarman; the Prajapati (bricks) are the days and nights; in that he keeps (the fire) in the pan, he puts down the Prajapati (bricks); in that he takes up the kindling-sticks, and the trees are Visnu's, verily he puts down the Visnu (bricks); in that he piles the fire with bricks, and Viçvakarman is this (earth), verily he puts down the Viçvakarman (bricks). Therefore they say, 'Threefold is Agni.' e This thus should the sacrificer himself pile; if another pile his fire, if he should not prosper him with sacrificial gifts, he would appropriate his fire; him who piles his fire he should prosper with sacrificial gifts; verily thus he preserves his fire.

v. 6. 10.

Prajapati piled the fire as the year by the seasons; by the spring he piled its front half, by the summer its right wing, by the rains its tail, by the autumn its left wing, by the winter its middle. By the Brahman class he piled its front half, by the lordly class its right wing, by cattle its tail, by the people its left wing, by hope its middle. He who knowing thus piles the fire piles it with the seasons; verily he wins all [1]; they hearken to him who has piled the fire, he eats food, he is resplendent. The first layer is this (earth), the mortar the plants and trees; the second is the atmosphere, the mortar the birds; the third is yonder (sky), the mortar the Naksatras; the fourth the sacrifice, the mortar the sacrificial fee; the fifth the sacrificer, the mortar offspring; if he were to pile it with three layers, he would obstruct the sacrifice, the fee, the self, offspring; therefore should it be piled with five layers; verily he preserves all. In that there [2] are three layers, (it is) since Agni is threefold; in that there are two (more), the sacrificer has two feet, (it is) for support; there are five layers, man is five fold; verily he preserves himself. There are five layers, he covers (them) with five (sets of) mortar, these make up ten, man has ten elements; he preserves man in his full extent. Again the Viraj has ten elements, the Viraj is food; verily he finds support in the Viraj and the eating of food. The sixth layer is the year, mortar is the seasons; there are six layers, six (sets of) mortar, they make up twelve, the year has twelve months; verily he finds support in the year.

The Horse Sacrifice (continued)

v. 6. 11.

The red, the dark red, the jujube red, these are for Prajapati; the brown, the reddish-brown, the parrot brown, these are for Rudra. The white, the white-eyed, the white-necked, these have the fathers as their deities. Three black barren cows are for Varuna, three white barren cows for the Sun; the dusky-spotted hornless ones are for Mitra and Brhaspati.

v. 6. 12.

The dappled, the one with cross-lines dappled, the one with dappled marks running up, these are for the Maruts; the bright, the ruddy woolled, the white, are for Sarasvati; the piebald, the grey piebald, the slightly piebald, these are for the All-gods; three dark barren cows are for Pusan, three ruddy barren cows for Mitra; the red-spotted hornless ones are for Indra and Brhaspati.

v. 6. 13.

The white limbed, the one with white limbs on one side the one with white limbs on both sides, these are for Indra and Vayu; the one with white ear-holes, that with one white ear-hole, the one with both white ear-holes, they are for Mitra and Varuna; the one with a pure tail, the one with a completely pure tail, the one with a tail in lumps, these are for the Açvins; three barren cows of varied colours are for the All-gods, three white for the supreme lord; the white-spotted hornless ones are for Soma and Pusan.

v. 6. 14.

The humped, the bull, the dwarf (animal), these are for Indra and Varuna; the one with white hump, the white-backed, the white-rumped, these are for Indra and Brhaspati; the white-footed, the white-lipped, the white-browed, these are for Indra and Visnu; the three white-flecked barren cows are for Viçvakarman; the three with piebald bellies are (to be offered) to Dhatr; the white-spotted hornless ones are for Indra and Pusan.

v. 6. 15.

Three long-eared ones are for Yama; three white-footed for Soma; three ichneumons are (to be offered) to Agni, the youngest; three ruddy eighteen-month-old (sheep), these are for the Vasus; three red gallinules, these are for the Rudras; the brown-spotted hornless ones are for Soma and Indra.

v. 6. 16.

Three small-eared are for Visnu; three with red-tipped ears are (to be offered) to Visnu, the wide strider; three with dewlaps are (to be offered) to Visnu, the wide goer; three of two and a half years old are for the Adityas; three of three years old are for the Angirases; the yellow spotted hornless ones are for Indra and Visnu.

v. 6.17.

To Indra, the king, are (to be offered) three white-backed; to Indra, the overlord, three with white humps; to Indra, the self-ruler, three with white buttocks; three four-year-old (cows) are for the Sadhyas; three draught cows are for the All-gods; the black-spotted hornless ones are for Agni and Indra.

v. 6. 18.

To Aditi are (to be offered) three ruddy-spotted; to Indrani three black-spotted; to Kuhu three red-spotted; three calves to Raka; three heifers to Sinivali; the red-spotted hornless ones are for Agni and Visnu.

v. 6. 19.

Three reddish-brown ones are for Soma; to Soma, the king, are (to be offered) three dappled ones; the cloud-formed are for Parjanya; three goats with dewlaps are (to be offered) to Indrani; three ewes are for Aditi; those of auspicious mark and hornless are for sky and earth.

v. 6. 20.

There are three black-spotted for Varuna; to Varuna, the king, are (to be offered) three red-spotted; to Varuna, destroyer of foes, three ruddy-spotted; three of varied colours are for the All-gods; three dappled for all the deities; the white-spotted hornless ones are for Indra and Surya.

v. 6. 21.

To Soma, self-ruler, there are (to be offered) two oxen which drag the cart; to Indra and Agni, the givers of force, two camels; to Indra and Agni, givers of might, two sheep that drag the plough; two heifers are for earth; to the quarters are (to be offered) two mares; two heifers are for earth; two females are for the Viraj two heifers are for earth; two oxen that drag the carriage are (to be offered) to Vayu; two black, barren cows are for Varuna; two bulls with high horns, destructive, are for the sky.

v. 6. 22.

In the morning eleven beasts of the ox kind are offered; the goat with spots, the blue jay, the Vidigaya, these are for Tvastr. For Surya there are nine white barren cows to be offered; those for Agni, Indra and Agni, and the Açvins are offered at the great stake.

v. 6. 23.

There are three reddish-brown ones for spring; three dappled ones for summer; three piebald (deer) for the rains; three dappled for autumn; three with dappled thighs for winter; three smeared over for the cool season; to the year are (offered) those with hanging bellies.

PRAPATHAKA VII

The Piling of the Fire Altar (continued)

v. 7. 1.

a 'He who piles the fire without regard to the deity falls a victim to the deities; he becomes poorer; he who (piles it) according to the deity does not fall a victim to the deities; he becomes richer. With a Gayatri (verse) addressed to Agni should he stroke the first layer; with a Tristubh the second; with a Jagati the third; with an Anustubh the fourth; with a Pankti the fifth; verily he piles the fire according to the deity. He falls not a victim to the deities; he becomes richer. This is the dividing of the sacrificial food; the food is cattle, and he piles it with cattle [1]. b He who piles the fire after announcing to Prajapati does not go to ruin. The horses should stand on either side, on the left the black, on the right the white; having offered them he should put down the bricks; that is the form of Prajapati, the horse is connected with Prajapati; verily having announced to Prajapati in real presence he piles the fire, he does not go to ruin; the white horse is the form of day, the black of night; the bricks are the form of day [2], the mortar of night; when about to put down the bricks he should stroke the white horse, when about to put down the mortar he should stroke the black; verily with the days and nights he piles it. c A golden vessel full of honey he gives, (saying), 'May I be possessed of honey'; with (a verse) addressed to Surya, containing the word 'brilliant', he should gaze (on it); verily it becomes brilliant in the midday; he causes the horse to sniff it; Indra is yonder sun, Prajapati is he; the horse is connected with Prajapati; verily he wins him straightway.

v. 7. 2.

a To thee, O Agni, the bull, the wise,
I have come, generating thee ever new;
Be our household rites not halting;
With thy keen holy power sharpen us.

The bricks are cattle, in each layer he puts down a bull (brick); verily in his sacrifice he makes a pairing for propagation; therefore in every herd there is a bull.

b The image of the year
Which men revere in thee, O night,
Making his offspring rich in heroes,
May he obtain all life.

He puts down this Prajapati (brick) [1]; the sole eighth day is this (earth); in that food is made on the sole eighth day, he wins it thereby; this is the wish cow of Prajapati; verily by it the sacrificer in yonder world milks the fire.
c With the light wherewith the gods went upward, Wherewith the Adityas, the Vasus, the Rudras, Wherewith the Angirases attained greatness, With that let the sacrificer go in prosperity.

The fire is piled for the world of heaven [2]; (with the words) With the light wherewith the gods went upwards', he lights the fire in the pan; verily he puts down the bricks connected with the trees, to win the world of heaven.

d (Homage) to the hundred-weaponed, him of a hundred powers,
Him of a hundred aids, the overcomer of hostility,
To Indra who shall lead us over all obstacles
Through autumns without fail.
e The four paths going to the gods
Which stretch between sky and earth,
To him, O gods, do ye all accord us
Who brought to them unfailing power and untirelessness [3].
f Summer, winter, and spring for us,
Autumn, the rains be favourable for us;
May we enjoy the favour and protection
Of these seasons through a hundred autumns.
g To the Idu year, the complete year, the year
Pay ye honour great;
In their lovingkindness that are worthy of sacrifice

May we long be unfailing, unsmitten.
h Better than good have the gods brought together;
With thee as aid may we win thee;
Do thou, wonder-working, O drop [4], enter us,
Be propitious and kindly to our children, our descendants.

i He puts down these unfailing (bricks), they are the gods unconquered; verily he enters them; he is not conquered. k The theologians say, 'Since the months, the half-months, the seasons, the years cook the plants, then why is the offering of first-fruits made to other deities?' The gods conquered these (plants); if he were to offer to the seasons, he would cause strife with the gods; having offered the offering of first-fruits, he offers these libations; verily he delights the half-months, the months, the seasons, the year; he does not cause strife with the gods. 'Better than good have the gods brought together', he says, for the eating of the offering, to prevent the defeat of the sacrificer.

v. 7. 3.

a Thou art the thunderbolt of Indra, slaying foes;
Guarding our bodies, lying in wait;
He who in east, south, west,
In the north, as a foe plots against us,
May he strike on this rock.

The gods and the Asuras were in conflict; the Asuras sought to force them from the quarters; the gods repelled them with arrow and thunder bolt; in that he puts down the thunderbolt (bricks), he repels his foes with arrow and thunderbolt; in the quarters [1] he puts down; verily he puts round him those citadels of the gods, which guard the body.

b O Agni and Visnu,
May these songs gladden you in unison;
Come ye with radiance and strength.

The theologians say, 'Since they do not offer to any deity, then what deity has the stream of wealth?' Wealth is Agni, this stream is his; wealth is Visnu, this stream is his; with a verse addressed to Agni and Visnu he offers the stream of wealth; verily he unites them with their proper portions; verily also [2] he makes this libation to have an abode; he wins that for desire of which he makes this offering. The fire is Rudra; now two are his bodies, the dread the one, the auspicious the other; in that he offers the Çatarudriya, he soothes with it his dread form; in that he offers the stream of wealth, he delights with it his auspicious form. He, who knows the support of the stream of wealth [3], finds support. If there is any butter left over, in it he should cook a mess for the Brahmans, four Brahmans should eat it; the Brahman is Agni Vaiçvanara, Vaiçvanara, is the form dear to Agni; verily he establishes it in his dear form. He should give four cows; verily with them the sacrificer in yonder world milks the fire.

v. 7. 4.

a 'To thought I offer with mind, with ghee', he says; the oblation to Viçvakarman is called the undeceivable; the foe cannot deceive him who has piled; verily also he wins the gods. b 'O Agni, to-day', (with these words) he offers with a Pankti verse, and by the Pankti and the libation he grasps the beginning of the sacrifice. C 'Seven are thy kindling-sticks, O Agni; seven thy tongues', he says; verily he wins the Hotr's offices. Agni went away from the gods, desiring a portion [1]; to him they assigned this as a portion; that is the Agnihotra, of Agni; then is he born indeed when
he is completely piled. Verily to him on birth he gives food; he delighted delights him,
he becomes richer.
d The theologians say, 'Since it is as the Garhapatya that (the fire) is piled, then where
is its Ahavaniya?' 'Yonder sun', he should reply, for in it they offer to all the gods [2].
He who knowing thus piles the fire straightway makes pleased the gods.

e O Agni, the glorious, lead him to glory;

Bring hither the fame that is Indra's;
May he be head, overlord, resplendent,
Most famed of his equals.
With look auspicious first they underwent
Fervour and consecration, the seers who found the heavenly light;
Thence was born the kingly power, might and force;
May the gods in unison accord that to us.
Disposer, ordainer, and highest [3] onlooker,
Prajapati, supreme lord, the ruler;
The Stomas, the metres, the Nivids, mine they call;
To him may we secure the kingdom.
Turn towards me, come to me;
May he be your ruler, your overlord;
On his discernment do ye depend;
Upon him henceforth do ye all serve.

He puts down these supporters of the realm; this is the realm supporting piling of the fire; verily with it he bestows on him the kingly power, he becomes the kingly power, the kingly power does not fall away from him.

v. 7. 5.

a Just as a son born dies, so dies he whose fire in the pan is extinguished. If he were to make it by friction, he would divide (the fire), he would produce a foe for him. It must again be kindled (with wood) around; verily he produces it from its own birthplace, he does not produce a foe for him. Darkness seizes on him whose fire in the pan is extinguished, darkness is death; a black garment, a black heifer are the sacrificial fees; verily with darkness [1] he smites away the darkness which is death. Gold he gives, gold is light; verily with the light he smites away the darkness; moreover gold is brilliance; verily he confers brilliance upon himself.

b Like heavenly light, the heat; hail! Like heavenly light, the Arka hail!
Like heavenly light, the bright; hail! Like heavenly light, the light; hail! Like heavenly light, the sun; hail!'

The fire is Arka, the horse sacrifice is yonder sun [2]; in that he offers these libations he unites the lights of the Arka and the horse sacrifice; he indeed is an offerer of the Arka and the horse sacrifice, for whom this is done in the fire. c The waters were first this world, the moving; Prajapati saw this first layer, it he put down, it became this (earth). To him Viçvakarman said, 'Let me come to thee'; 'There is no space here', he answered [3]. He saw this second layer, he put it down, it became the atmosphere. The sacrifice said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman, 'Let me come to thee.' 'In what way wilt thou come to me? ' 'By the regional (bricks)', he replied. He came with the regional (bricks), he put them down, they became the regions [4]. The supreme lord said to Prajapati, 'Let me come to thee'; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He saw this third layer, he put it down, it became yonder (world). Aditya said to Prajapati, 'Let me come to thee' [5]; 'There is no space here', he answered. He said to Viçvakarman and the sacrifice, 'Let me come to you two'; 'There is no space here', they answered. He said to the supreme lord, 'Let me come to thee.' 'In what way wilt thou come to me?' 'By the space-filler', he replied. He came to him by the space filler; therefore the space-filler is unexhausted, for yonder Aditya is unexhausted [6]. To them the seers said, 'Let us come to you.' 'In what way will ye come?' 'By greatness', they replied. To them they came with two (more) layers; (the fire) became one of five layers. He who knowing thus piles the fire becomes greater, he conquers these worlds, the gods know him; moreover he attains community with these deities.

v. 7. 6.

a The fire is a bird; if the piler of the fire were to eat of a bird, he would be eating the fire, he would go to ruin. For a year should he observe the vow, for a vow goes not beyond a year.
b The fire is an animal; now an animal destroys him who moves up to it face to face; therefore he should go up to it from behind while it is looking towards the front, to prevent injury to himself.
c 'Brilliance art thou, grant me brilliance, restrain earth [1], guard me from the earth. Light art thou, grant me light, restrain the atmosphere, guard me from the atmosphere.

Heavenly light art thou, grant me heavenly light, restrain the heavenly light, guard me from the sky', he says; by these are these worlds supported; in that he puts them down, (it is) for the support of these worlds. Having put down the naturally perforated (bricks) he puts down the gold bricks; the naturally perforated are these worlds, gold is light; in that having put down the naturally perforated [2] he puts down the gold bricks; verily he makes these worlds full of light by means of them; verily also by them these worlds shine forth for him.
d Those flames of thine, O Agni, which rising in the sun,
With rays envelop the sky,
With all of them bring us to brilliance, to man.
Those flames of yours in the sun, O gods,
Those flames in cattle, in horses,
O Indra and Agni, with all of these
Grant us brilliance, O Brhaspati.
Grant us brilliance [3] in our Brahmans,
Place brilliance in our princes,
Brilliance in Viçyas and Çudras;
With thy flame grant me brilliance.

The glory and power of him who has piled the fire go apart twofold, or to the fire which he has piled or to the man who has sacrificed. In that he offers these libations, he places in himself power and fame. e He who having piled the fire steps on it is liable to go to ruin. 'To thee I come praising with holy power'; with this verse addressed to Varuna [4] should he offer; that is the soothing of the fire and the protection of himself. f He who piles the fire is made into an offering; just as an offering spills, so he spills who having piled the fire approaches a woman; with clotted curds for Mitra and Varuna he should sacrifice; verily he approaches unity with Mitra and Varuna, to avoid his spilling. g He who knows the fire to rest on the seasons, for him the seasons go in order; he finds support. The fire resting on the seasons is the year [5]; the head is the spring, the right side summer, the tail the rains, the left side autumn, the middle winter, the layers the first half-months, the mortar the second half-months, the bricks the days and nights; this is the fire resting on the seasons; he who knows thus, for him the seasons go in order; he finds support. h Prajapati, desirous of supremacy, put down the fire; then did he attain supremacy; he who knowing thus piles the fire attains thus supremacy.

v. 7. 7.

a What has flowed from purpose, or heart,
Or what is gathered from mind or sight,
Follow to the world of good deed,
Where are the seers, the first-born, the ancient ones.
b This I place around thee, O abode, the treasure

Whom the all-knower hath brought here;
After you the lord of the sacrifice will follow;
Know ye him in the highest firmament.
c Know ye him in the highest firmament,
O gods associates, ye know his form;
When he shall come [1] by the paths, god-travelled,
Do ye reveal to him what is sacrificed and bestowed.
d Move ye forward; go ye along together,
Make ye the paths, god-travelled, O Agni
In this highest abode,
O All-gods, sit ye with the sacrificer.
e With the strew, the encircling- stick,
The offering-ladle, the altar, the grass (**barhis**),
With the Rc, bear this sacrifice for us
To go to the heaven to the gods.
f What is offered, what is handed over,
What is given, the sacrificial fee,
That [2] may Agni Vaiçvanara
Place in the sky among the gods for us.
g That by which thou bearest a thousand,
Thou, O Agni, all wealth,
By that (path) do thou bear the sacrifice of ours,
To go to the gods in heaven.
h By that (path) by which, O Agni, the priests, busy,
Bear the fees, the sacrifice,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.

i By that (path) by which, O Agni, the doers of good deeds,
Obtain the streams of honey,
By that do thou bear this sacrifice of ours,
To go to the gods in heaven.
k Where are the streams that fail not
Of honey and of ghee,
May Agni Vaiçvanara place us
In heaven among the gods.

v. 7. 8.

a Thy kindling-sticks, O Agni, thine abodes,
Thy tongues, O all-knower, thy light,
Thy cracklings, thy drops,

With these pile thyself, well knowing.

The fire is an extended sacrifice; what of it is performed, what not? What the Adhvaryu in piling the fire omits, that of himself he omits. 'Thy kindling-sticks, O Agni, thine [1] abodes', he says; this is the self piling of the fire; verily the fire piles the fire, the Adhvaryu omits nothing from himself.

b To the four quarters let the fires advance;
May he bear this sacrifice for us, well knowing;
Making rich the ghee, immortal, full of heroes,
The holy power is the kindling-stick of the libations.

The tortoise is put down for the world of heaven; 'To the four quarters let the fires advance', he says [2]; verily by it he recognizes the quarters; 'May he bear this sacrifice for us, well knowing', he says, for guidance to the world of heaven; 'The holy power is the kindling-stick of the libations', he says. By means of the holy power the gods went to the world of heaven; in that he puts down (the tortoise) with (a verse) containing the word 'holy power', by the holy power the sacrificer goes to the world of heaven. c The fire is Prajapati here; cattle are the offspring; the form the metres; all colours of bricks should he make; verily by the form he

wins offspring, cattle, the metres; verily also he piles it winning it for offspring, cattle, the metres.

v. 7. 9.

a In me I take first Agni,
For increase of wealth, for good offspring with noble heroes;
In me offspring, in me radiance I place;
May we be unharmed in our body with good heroes.
b The immortal Agni who hath entered
Into us mortals within the heart, O fathers,
May we enclose him in ourselves;
May he not abandon us and go afar.

If the Adhvaryu without taking the fire in himself were to pile it, he would pile his own fire also [1] for the sacrificer. Now cattle depend upon the fire; cattle would be likely to depart from him. 'In me I take first Agni', he says; verily in himself he supports his own fire, cattle depart not from him. b The theologians say, 'Since clay and water are not food for Agni, then why is he piled with clay and water?' In that he joins with water [2] and all the deities are the waters, verily he unites him with the waters. In that he piles with clay and Agni Vaiçvanara is this earth, verily he piles Agni with Agni. c The theologians say, 'Since the fire is piled with clay and water, then why is it called the fire?' In that he piles with the metres and the metres are fires, therefore is it called fire. Moreover Agni Vaiçvanara is this (earth); in that [3] he piles with clay, therefore is it called the fire. d He puts down golden bricks; gold is light; verily be confers light upon him; again gold is brilliance; verily he confers radiance upon himself. He, who piles (the fire) with faces on all sides, eats food in all his offspring, conquers all the quarters. In the east he puts down a Gayatri, a Tristubh on the south, a Jagati on the west, an Anustubh on the north, a Pankti in the middle; this is the fire with faces on all sides: he, who knowing thus piles it, eats food in all his offspring, conquers all the quarters; verily also he weaves quarter in quarter; therefore quarter is woven in quarter.

v. 7. 10.

Prajapati created the fire; it created ran away east from him; he cast the horse at it, it turned to the south; he cast the ram at it, it turned to the west; he cast the bull at it, it turned to the north; he cast the goat at it, it ran upwards. He cast the man at it. In that he puts down the heads of animals, he piles it [1], winning it on every side. The heads of animals are bricks, breath supporting, full of sight; in that he puts down the heads of animals, the sacrificer breathes with them in yonder world; verily also these worlds shine forth for him by them. He puts them down after smearing with mud, for purity. The fire is an animal, animals are food, the heads of animals are this fire; if he desire of a man, 'May his food be less' [2], he should put down for him the heads of animals more closely together; his food becomes less; if he desire of a man, 'May his food be similar (to what he has now)', he should put them down for him at a mean distance; verily his food becomes the same; if he desire of a man, 'May his food become more', he should put them down separating them at the ends of the pile; verily at the ends also he wins food for him; his food becomes more.

The Horse Sacrifice (continued)

v. 7. 11.

Flies with the teeth, frogs with the grinders; the cater with the gnawer; strength with the digester; the wild with the knee-cap; clay with the gums; Avaka grass with pieces of gravel; with the Avakas gravel; with the hump the tongue; with the shouter the palate, Sarasvati with the tongue tip.

v. 7. 12.

Strength with the jaws; the waters with the mouth; the Adityas with the hair; support with the lower lip; the existent with the upper; the clearness with what is between; by the gloss the external (radiance); by the knob the thundering; by the eyes Surya and Agni; by the two pupils the two lightnings; the lightning-stroke by the brain; might by the marrow parts.

v. 7. 13.

Tortoises with the hooves; with the flesh of the hooves francolin partridges; the Saman with the dewclaws; speed with the legs; health with the two knees; strength with the two Kuhas; fear with the two movers; the secret with the two sides; the Açvins with the two shoulders Aditi with the head; Nirrti with the bald head.

v. 7. 14.

The yoke-thong with the pits of the legs; the yoke with the bent part; thought with the neck; sounds with the breaths; with the gloss skin; with the Parakaça the interior; with hair the flies; Indra with the hard-working bearing part; Brhaspati with the seat of the birds; the chariot with the cervical vertebrae.

v. 7. 15.

Indra and Varuna with the two buttocks; Indra and Agni with the flesh below the buttocks; Indra and Brhaspati with the two thighs; Indra and Visnu with the knees; Savitr with the tail; the Gandharvas with the penis; the Apsarases with the testicles; the purifying with the anus; the strainer with the two Potras; the going with the two Sthuras; the going to with the two centres of the loins.

v. 7. 16.

For Indra the breast, for Aditi the flanks, for the quarters the cervical cartilages; the clouds with the heart and its covering; atmosphere with the pericardium; the mist with the flesh of the stomach; Indrani with the lungs; ants with the liver, the hills with the intestines; the ocean with the stomach; Vaiçvanara with the fundament.

v. 7. 17.

For Pusan the rectum; for the blind serpent the large entrails; serpents with the entrails; seasons with the transverse processes; sky with the back; for the Vasus the first vertebra; for the Rudras the second; for the Adityas the third; for the

Angirases the fourth; for the Sadhyas the fifth; for the All-gods the sixth.

v. 7. 18.

Force with the neck; Nirrti with the bones; Indra with the hard-working bearing part; for Rudra the moving shoulder; for day and night the second (part); for the half-months the third; for the months the fourth; for the seasons the fifth; for the year the sixth.

v. 7. 19.

Joy with the delighter; love with the two Pratyasas; fear with the two Çitimans; command with the two Praçasas; sun and moon with the two kidney parts; the dark and the light with the two kidneys; the dawning with the form; the setting with the formless.

v. 7. 20.

Day with the flesh; night with the fat; the waters with the juice; ghee with the sap; ice with the fat (vása); hail with the rheum of the eyes; with tears hoar-frost; sky with the form; the Naksatras with the shadow; earth with the hide; the skin with the skin; to it brought up hail! To it slaughtered hail! To it offered hail!

v. 7. 21.

For Agni the first rib; for Sarasvati the second; for Soma the third; for the waters the fourth; for the plants the fifth; for the year the sixth; for the Maruts the seventh; for Brhaspati the eighth; for Mitra the ninth; for Varuna the tenth; for Indra the eleventh for the All-gods the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 22.

For Vayu the first rib; for Sarasvant the second; for the moon the third; for the Naksatras the fourth; for Savitr the fifth; for Rudra the sixth for the serpents the seventh; for Aryaman the eighth; for Tvastr the ninth for Dhatr the tenth; for Indrani the eleventh; for Aditi the twelfth; for sky and earth the side; for Yama the side bone.

v. 7. 23.

The path with the two parts near the kidneys; continuance with the two sinew parts; parrots with bile; jaundice with the liver; the Haliksnas with the evil wind; Kuçmas with dung; the worms with the contents of the intestines; dogs with the cutting up; serpents with the smell of the blood, birds with the smell of the cooking; ants with the fragments.

v. 7. 24.

With strides the courser hath strode out,
In unison with the All-gods worthy of sacrifice;.
Do thou bear us to the world of good deeds;
May we rejoice in thy strength.

v. 7. 25.

a Thy back is the sky; thy place earth; thy breath the atmosphere; thy birthplace the ocean. b Thine eye the sun; thy breath the wind; thine ear the moon; thy joints the months and the half-months; thy limbs the seasons; thy greatness the year.

v. 7. 26.

Agni was the animal; with it they sacrificed; it won this world where Agni is; this is thy world, thou wilt win it, and so snuff (it). Vayu was the animal; with it they sacrificed; it won this world where Vayu is; this is thy world, therefrom will I obstruct thee if thou dost not snuff (it). Aditya was the animal; with it they

sacrificed; it won this world where Aditya is; this is thy world, thou wilt win it if thou dost snuff it.

KANDA VI

THE EXPLANATION OF THE SOMA SACRIFICE

PRAPATHAKA I

The Exposition of the Soma Sacrifce

vi. 1. 1.

He makes a hall with beams pointing east. The gods and men divided the quarters, the gods (obtained) the eastern, the Pitrs the southern, men the western, the Rudras the northern. In that he makes a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men. 'It is not easy', they say, 'to go from this world; for who knows if he is in yonder world or not.' He makes at the corners apertures [1], for the winning of both worlds. He shaves his hair and beard, he trims his nails. The hair and the beard are dead and impure skin, and by thus destroying the dead and impure skin he becomes fit for the sacrifice and approaches the sacrifice. The Angirases going to the world of heaven placed in the waters consecration and penance. He bathes in the waters; verily visibly he secures consecration and penance. He bathes at a ford, for at a ford did they place (consecration and penance); he bathes at a ford [2]; verily he becomes a ford for his fellows. He sips water; verily he becomes pure within. He consecrates him with a garment; the linen garment has Soma for its deity. He who consecrates himself approaches Soma as his deity. He says, 'Thou art the body of Soma; guard my body.' He approaches his own deity; verily also he invokes this blessing. (Of the garment) the place where the border is belongs to Agni, the wind-guard to Vayu, the fringe to the Pitrs, the foreedge to the plants [3], the warp to the Adityas, the woof to the All-gods, the meshes to the Naksatras. The garment is thus connected with all the

gods; in that he consecrates him with the garment, verily with all the gods he consecrates him. Man has breath without; his eating is his breath, he eats; verily he consecrates himself with breath. He becomes satiated. As great as is his breath, with it he approaches the sacrifice. Ghee pertains to the gods, sour cream to the Pitrs, well-seasoned butter to men [4], fresh butter is connected with all the gods; verily in anointing with fresh butter he satisfies all the gods. The man who is consecrated has fallen from this world and yet not gone to the world of the gods; fresh butter is as it were midway; therefore he anoints with fresh butter, along the hair, with a Yajus, for destruction. Indra slew Vrtra; his eyeball fell away; it became collyrium. When he anoints, verily he takes away the eye of his enemy. He anoints his right eye first [5], for men anoint the left first. He does not rub (the ointment) on, for men rub (the ointment) on. Five times he anoints; the Pankti has five syllables, the sacrifice is fivefold; verily he obtains the sacrifice. He anoints a limited number of times, for men anoint an unlimited number of times. He anoints with (a stalk) which has a tuft, for men anoint with (a stalk) which has no tuft; (verily he anoints them) for discrimination. If he were to anoint with (a stalk) having no tuft, he would be as it were a thunder bolt. He anoints with one which has a tuft, for friendship [6]. Indra slew Vrtra, he died upon the waters. Of the waters what was fit for sacrifice, pure, and divine, that went out of the waters, and became Darbha grass. In that he purifies (the sacrificer) with bunches of Darbha grass, verily he purifies him with the waters which are fit for sacrifice, pure, and divine. He purifies (him) with two (stalks); verily he purifies him by days and nights. He purifies (him) with three (stalks); three are these worlds; verily he purifies him by these worlds. He purifies (him) with five stalks [7]; the Pankti has five syllables, the sacrifice is fivefold; verily he purifies him by the sacrifice. He purifies (him) with six (stalks); six are the seasons; verily he purifies him by the seasons. He purifies (him) with seven (stalks); seven are the metres; verily he purifies him by the metres. He purifies (him) with nine (stalks); nine are the breaths in man; verily he purifies him along with his breaths. He purifies (him) with twenty-one (stalks); there are ten fingers and ten toes, and the body is the twenty first; he thus completely purifies the man [8]. He says, 'Let the lord of thought purify thee'; the mind is the lord of thought; verily by the mind he purifies him. He says, 'Let the lord of speech purify thee'; verily by speech he purifies him. He says, 'Let the god Savitr purify thee'; verily being instigated by Savitr, he purifies him. He says, 'O lord of the purifier, with thy purifier, for whatsoever I purify myself, that may I have strength to accomplish.' Verily does he invoke this

blessing.

vi. 1. 2.

All the gods who purified themselves for the sacrifice waxed great. He who knowing thus purifies himself for the sacrifice waxes great. Having purified him without he makes him go within. Verily having purified him in the world of men, he leads him forward purified to the world of the gods. 'He is not consecrated by one oblation ', they say; verily he offers four with the dipping-ladle for consecration; the fifth he offers with the offering-ladle; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'To the purpose, to the impulse, to Agni, [1] hail!' he says, for with purpose does a man employ the sacrifice, planning to sacrifice. 'To wisdom, to thought, to Agni, hail!' he says, for by wisdom and thought man approaches the sacrifice. 'To Sarasvati, to Pusan, to Agni, hail! 'he says. Sarasvati is speech, Pusan the earth;. verily with speech and the earth he performs the sacrifice. 'O ye divine, vast, all-soothing waters', he says. The waters of the rain [2] are the divine, vast, all-soothing waters; if he said not that praise, the divine waters would descend in anger on this world. He says, 'O ye divine, vast, all-soothing waters.' Verily he makes them soothing for this world; accordingly being soothed they approach this world. 'Heaven and earth', he says, for the sacrifice is in heaven and earth. 'Wide atmosphere', he says, for the sacrifice is in the atmosphere. 'May Brhaspati rejoice in our oblation' [3], he says. Brhaspati is the holy power (Brahman) of the gods; verily by the holy power he wins this sacrifice for him. If he were to say **vidheh** then he would stumble on the sacrificial post; he says **vrdhatu**; verily he avoids the sacrificial post. Prajapati created the sacrifice. Being created it went away. It crushed the Yajus, it crushed the Saman; the Rc raised it; in that the Rc raised (it), hence the elevating offering has the name. With a Rc [4] he sacrifices, to support the sacrifice. 'It was the Anustubh among the metres which supported it', they say. Therefore he sacrifices with an Anustubh, to support the sacrifice. 'It was the twelve "calf-binders" which supported it', they say. Therefore with twelve those who know the 'calf-binders', consecrate. This Rc is an Anustubh; the Anustubh is speech; in that he consecrates him with this Rc, he consecrates him with the whole of speech. 'Let every (man) of the god who leads ', he says. By that (the Rc) is connected with Savitr. '(Let every)

man choose the companionship' [5], he says. By that (the Rc) has the Pitrs for its deity.' 'Every man prayeth for wealth', he says. By that (the Rc) is connected with the All-gods. 'Let him choose glory that he may prosper', he says. By that (the Rc) is connected with Pusan. This Rc indeed is connected with all the gods. In that he consecrates with this Rc, he consecrates him with all the gods. The first quarter-verse is of seven syllables; the other three are of eight syllables. The three approach the eight; the four the eight. Because it has eight syllables [6] it is a Gayatri. Because it has eleven syllables it is a Tristubh. Because it has twelve syllables, it is a Jagati. This Rc indeed is all the metres. In that he consecrates him with this Rc, he consecrates him with all the metres. The first quarter verse is of seven syllables; the Çakvari is of seven syllables, the Çakvari is cattle; verily he wins cattle. The first quarter-verse is defective by one syllable. Therefore men live on what of speech is defective. He offers with a full (verse) to win Prajapati; full as it were is Prajapati. He offers with a defective (verse), for the creation of offspring, for from what is defective Prajapati created offspring.

vi. 1. 3.

The Rc and the Saman, unwilling to remain with the gods for the sacrifice, taking the form of a black antelope departed and remained away. The (gods) reflected, 'He whom they shall resort to will become all this world.' They called to them, and they depositing their might in day and night came up to them. This is the colour of the Rc, the white of the skin of the black antelope; the black is the colour of the Saman. 'Ye are images of the Rc and Saman', he says; verily he wins the Rc and the Saman [1]. The white of the black antelope skin is the colour of the day, the black of the night. Whatever is imbued in those two, he wins. He consecrates (him) with a black antelope skin. The black antelope skin is the form of the holy power; verily he consecrates him with the holy power. 'O god, this prayer of him who imploreth', he says. That is according to the text. The man who is consecrated is a foetus; the clothing is the caul; be covers. Therefore
[2] foetuses are born covered (with the caul). He should not uncover before the purchasing of the Soma. If he were to uncover before the purchasing of the Soma, the foetuses of offspring would be liable to miscarriage. He uncovers when the Soma has been purchased; verily he is born. It is also as when one uncovers to a superior. The Angirases going to the world of heaven divided their strength. What

was left over became Çara grass; Çara grass is strength. In that the girdle is of Çara grass [3], he wins strength. He girds it in the middle; verily he gives him strength in the middle. Therefore in the middle men enjoy strength. The part of man above the navel is pure, that below is impure. In that he girds him in the middle he discriminates between the pure and impure parts. Indra hurled his thunderbolt against Vrtra; it divided into three parts; one-third the wooden sword, one-third the chariot, and one-third the sacrificial post [4]. The internal arrows which were split (**açiryanta**) became Çara grass, and that is why Çara grass is so called. The thunderbolt is Çara grass; hunger indeed is the foe of man. In that the girdle is of Çara grass, he clearly drives away the enemy hunger from the middle (of man's body). It is threefold. The breath is threefold; verily he places the threefold breath in the middle of the sacrificer. It is broad, for the discrimination of the strands. He consecrates the sacrificer with a girdle, with a yoke his wife, for the sake of offspring [5]. The sacrifice reflected on the gift (to the priests). He had intercourse with her. Indra perceived this and reflected, 'He who will be born from this union will be this world.' He entered her; from her verily was Indra born; he reflected, 'He who hence other than I will be born will be this world'. Stroking her womb he split it, she became barren after birth, and that is the origin of the (cow) which is barren after birth [6]. He wrapped it (the **yoni**) in his hand, he deposited it among the wild beasts, it became the horn of the black antelope. 'Thou art the birthplace of Indra; harm me not', (with these words) he hands the horn of the black antelope. Verily he makes the sacrifice united with the womb, the gift with the womb, Indra with the womb, for union with the womb. 'For ploughing thee, for good crops', he says. Therefore plants grow up without ploughing. 'For those of good fruits thee, for the plants', he says. Therefore plants bear fruit. If he were to scratch himself with his hand [7] his offspring would be liable to the itch; if he were to smile, they would become naked. He scratches himself with the horn of the black antelope and smiles, holding it for the protection of his offspring. He should not let go the horn of the black antelope before the bringing of the gifts (to the priests). If he were to let go the horn of the black antelope before the bringing of the gifts, the womb of his offspring will be liable to miscarriage. When the gifts have been brought, he casts away the horn of the black antelope in the pit. The pit is the womb of the sacrificer; the horn of the black antelope is the womb; verily he places womb in womb, that the sacrificer may have a womb.

vi. 1. 4.

Speech went away from the gods, not being willing to serve for the sacrifice. She entered the trees. It is the voice of the trees, the voice that is heard in the drum, the lute, and the flute. In that he offers the staff of the initiated, he wins speech. The (staff) is of Udumbara wood; the, Udumbara is strength; verily he wins strength. It is level with his mouth; verily from the mouth (downwards) he wins strength for him. Therefore from the mouth they enjoy strength [1]. After the buying of the Soma he hands the staff to the Maitravaruna (priest). For the Maitravaruna first assigns to the priests their utterance, and the priests plant it in the sacrificer. 'Hail! with my mind the sacrifice', he says; for man approaches the sacrifice with his mind. 'Hail! from heaven and earth', he says; for the sacrifice is in heaven and earth. 'Hail! from the broad atmosphere', he says; for the sacrifice is in the atmosphere. 'Hail! from the wind the sacrifice I grasp', he says [2]. The sacrifice is he who blows here; verily he clearly wins him. He clenches his fist; he restrains his speech, for the support of the sacrifice. 'This Brahman has consecrated himself', he says thrice in a whisper; verily he proclaims him to the gods. Thrice aloud (he says it); verily he proclaims him to both gods and men. He should not utter speech until the Naksatras appear. If he were to utter speech before the Naksatras appear, he would divide the sacrifice [3]. When the Naksatras have arisen, be utters speech, 'Prepare the fast food.' The consecrated is bound by a vow of sacrifice; verily with regard to the sacrifice does he utter speech. Should he utter speech, he should then repeat a Rc addressed to Visnu. Visnu is the sacrifice; verily he unites the sacrifice with the sacrifice. 'The thought divine we meditate', he says. Thus he makes smooth the sacrifice. 'May it guide us safely according as we will', he says. Verily he wins the dawn [4]. The theologians say, 'Should an offering be made in the house of one who is consecrated, or should an offering not be made?' The man who is consecrated is the oblation, and if he were to sacrifice he would offer a part of the sacrificer; if he were not to sacrifice, then he would omit a joint of the sacrifice. 'The gods, mind born, mind using', he says. The gods, mind born, mind using, are the breaths; verily in them he sacrifices secretly, and the sacrifice is both offered as it were and yet not offered. Now the Raksases are fain to hurt him who is consecrated while he sleeps. Agni [5] indeed is the slayer of the Raksases. 'O Agni, be thou wakeful. Let us be glad', he says; verily having made Agni his guardian, for the smiting away of the Raksases, he sleeps. Now, if a man who is consecrated

sleeps, he does something that as it were is contrary to his vow. I Thou, O Agni, art the guardian of vows', he says. Agni indeed is among the gods the guardian of vows; verily he causes him to take up his vow again. 'Among the gods and men', he says for he, being a god [6], is (guardian of vows) among men. 'Thou art to be invoked at our sacrifices', he says; for him they invoke at the sacrifices. Now power and the gods depart from the man who is consecrated when he is asleep. 'All the gods have surrounded me', he says; verily he unites him with both power and the gods. If he were not to utter that formula (Yajus), so many cattle would be as he might consecrate himself for. 'O Soma, give so much [7] and bear more hither', he says; verily he obtains innumerable cattle. 'Thou art gold; be for my enjoyment', he says; verily he takes each according to its deity. He says, 'To Vayu thee, to Varuna thee!' If he did not so specify them, he would put the gifts out of correspondence with the deities, and would be brought low to the deities. Because he thus specifies them, he puts the gifts in correspondence with the deities, and is not brought low to the deities. 'O divine waters, son of the waters', he says. 'That divine part of yours, which is pure and fit for the sacrifice, may I not step upon', that he says in effect. 'The unbroken web of earth may I follow', he says; verily making a bridge he crosses over.

vi. 1. 5.

The gods, having fixed up a place of sacrifice, could not distinguish the quarters. They ran up to one another, (saying) 'By thee shall we distinguish them, by thee.' They fixed upon Aditi, (saying, 'By thee shall we distinguish them.' She said, 'Let me choose a guerdon. Let the opening oblation in the sacrifice be mine, and the concluding oblation be mine.' Therefore the opening oblation of the sacrifice belongs to Aditi, and the concluding oblation belongs to Aditi. He offers to five gods; there are five quarters, (and so it serves) for the distinction of the quarters [1]. Now the Pankti is of five elements, the sacrifice is fivefold; verily he wins the sacrifice. They made sacrifice to Pathya Svasti. The eastern quarter they distinguished by her, by Agni the southern, by Soma the western, by Savitr the northern, by Aditi the zenith. He offers to Pathya Svasti; verily he distinguishes the eastern quarter. Having offered to Pathya Svasti, he offers to Agni and Soma. Agni and Soma indeed are the eyes of the sacrificer; verily he sees with them [2]. Having offered to Agni and Soma, he offers to Savitr; verily on the instigation of

Savitr he sees. Having offered to Savitr, he offers to Aditi; Aditi indeed is this (earth); verily taking his stand on it he sees. Having offered to Aditi, he repeats the verse to the Maruts. The Maruts are the subjects of the gods. As the subjects of the gods are in harmony, so he brings the human subjects into harmony.' In that he repeats the verse to the Maruts, it is to bring subjects into harmony. The theologians say, 'The opening oblation should be performed with a fore-offering, but without an after-offering; the concluding oblation should be performed with all after-offering [3], but without a fore-offering.' These are the fore-offerings, and these the after-offerings, and this is the course of the sacrifice. This is not to be followed. The fore-offerings are the self; the after-offerings the offspring. If he were to omit the fore-offerings, he would omit the self; if he were to omits the after-offerings, he would omit offspring. In so far as the whole of the sacrifice is not performed, in so far does the sacrifice come to ruin, and the sacrificer comes to ruin along with the sacrifice [4]. Verily the opening oblation should be performed with both fore- and after-offerings, and the concluding oblation should be performed both with fore- and after offerings. He does not omit the self, nor offspring; the sacrifice does not come to ruin, nor the sacrificer. He offers the concluding oblation in the scrapings of the opening oblation; this is the course of the sacrifice. Now if he were to make the Yajya verses of the opening libation the Yajya verses of the concluding libation, he would mount to the other world away from this, and would be liable to die. The Puronuvakya verses of the opening libation should be made the Yajya verses of the concluding libation; verily he finds support in this world.

vi. 1. 6.

Kadru and Suparni had a dispute (for the stake of) each other's form. Kadru defeated Suparni. She said, 'In the third heaven from here is the Soma; fetch it, and by it buy your release.' Kadru is this (earth), Suparni yonder (heaven), the descendants of Suparni the metres. She said, 'For this do parents rear children; "in the third heaven from here is the Soma; fetch it, and by it buy your release" [1], so has Kadru said to me.' The Jagati flew up, of fourteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) animals and consecration. Therefore the Jagati is the richest in cattle of the metres, and consecration waits upon a man who is rich in cattle. The Tristubh flew up, of

thirteen syllables, but returned without obtaining it; it lost two syllables, but returned with the (sacrificial) gifts [2] and penance. Therefore in the world of the Tristubh, the midday oblation, the gifts are brought. 'That in truth is penance', they say, 'if a man gives his wealth.' The Gayatri flew up, of four syllables, together with a female goat with light. Then the goat won (Soma) for her, and so the goat has the name. The Gayatri brought back the Soma and the four syllables, and so became of eight syllables. The theologians say [3], 'For what reason is it that the Gayatri, the smallest of the metres, holds the forefront of the sacrifice?' Because it brought down the Soma, it held the forefront of the sacrifice; therefore it is the most glorious (of the metres). By the feet it grasped two of the oblations, and by the mouth one. The one it grasped by the mouth it sucked; therefore two oblations are made of the pure Soma, the morning and midday oblations; therefore at the third oblation they pour out the dregs of the Soma; for they regard it as sucked as it were [4]. He removes any admixture so that it may be pure; verily also he makes ready it (the **rjisa**). When the Soma was being borne away, the Gandharva Viçvavasu stole it. It was for three nights stolen; therefore after purchase the Soma is kept for three nights. The gods said, 'The Gandharvas love women; let us redeem it with a woman.' They made speech unto a woman of one year old, and with her redeemed it. She adopted the form of a deer and ran away from the Gandharvas [5] that was the origin of the deer. The gods said, 'She has run from you; she comes not to us; let us both summon her.' The Gandharvas uttered a spell, the gods sang, she went to the gods as they sang. Therefore women love one who sings; enamoured are women of him who thus knows. So if there is in a family one person who knows thus, men give their daughters in wedlock to that family, even if there be other (wooers) in plenty [6]. He buys Soma with a (cow) one year old; verily he buys it with the whole of speech. Therefore men utter speech when one year old. He buys with a cow which has no horns, small ears, is not one-eyed or lame, and has not seven hooves; verily he buys it with all. If he were to buy it with a white cow, the sacrificer would become leprous. If he were to buy with a black one, it would be a funeral cow, and the sacrificer would be likely to die. If with one of both colours, it would be one sacred to Vrtrahan, and he would either overcome his foe or his foe him. He buys with a ruddy, yellow-eyed one. This is the form of Soma; verily he buys it with its own deity.

vi. 1. 7.

That became gold. Therefore they purify gold forth from the waters. The theologians say, 'How is it that offspring are produced through that which is boneless, and yet are born with bones?' Because he offers the gold, placing it in the ghee, therefore are offspring produced, through that which is boneless, and yet are born with bones. The ghee is Agni's loved abode, the gold, is radiance. 'This is thy body, O pure one. This is thy splendour', he says; verily he unites Agni with his radiance and his body [1]; verily also he makes him ready. If he were to deposit (the gold) without fastening it on, then the foetuses of offspring would be liable to miscarriage. He deposits it fastening it on, to secure the foetuses. He fastens it so that it cannot be untied, for the production of offspring. The cow with which the Soma is bought is speech. 'Thou art the strong', he says; for what he strengthens in his mind, that he expresses in speech. 'Grasped by mind', he says; for by mind is speech grasped. 'Acceptable to Visnu he says [2]. Visnu is the sacrifice; verily be makes her accept able to the sacrifice. 'Through the impulse of thee, of true impulse', he says; verily he wins speech which is impelled by Savitr. As each part is performed, the Raksases are fain to injure the sacrifice; the path of Agni and Surya is one which the Raksases cannot injure. 'I have mounted the eye of the sun, the pupil of the eye of Agni', he says. He mounts the path which is not injured by the Raksases [3]. The cow with which the Soma is bought is speech. 'Thou art thought, thou art mind', he says; verily he instructs her. Therefore children are born instructed. 'Thou art thought', he says, for what one thinks in the mind one expresses in speech. 'Thou art mind', he says; for what one grasps by the mind one performs. 'Thou art meditation', he says; for what one meditates with the mind one expresses in speech [4]. 'Thou art the gift (to the priests)', he says; for (the cow) is the gift. 'Thou art of the sacrifice', he says; verily he makes her fit for the sacrifice. 'Thou art of kingly power', he says, for she is of kingly power. 'Thou art Aditi, double-headed', he says. In that to Aditi belong the opening and the concluding oblations of the sacrifices, therefore does he say that. If (the cow) were not bound, she would be unrestrained; if she were bound by the foot, she would be the funeral cow, and the sacrificer would be likely to perish [5]. If she were held by the ears, she would belong to Vrtrahan, and the sacrificer would oppress another, or another would oppress him. 'May Mitra bind thee by the foot', he says. Mitra is the auspicious one of the gods; verily with his help he binds her by the foot. 'May Pusan guard the ways', he says. Pusan is this (earth); verily he makes her lady of this (earth), for the gaining thereof. 'For Indra the guardian!' he says; verily he

makes Indra her guardian [6]. 'May thy mother approve, thy father', he says; verily he buys with her approved. 'Go, O goddess, to the god', he says; for she is a goddess, and Soma is a god. 'To Indra Soma', he says; for the Soma is borne to Indra. If he were not to say that text, the cow with which the Soma is bought would go away. 'May Rudra guide thee hither', he says. Rudra is the harsh [7] one of the gods; verily he places him below her, for guiding hither. He does as it were a harsh thing when he recites that (text) of Rudra's. 'In the path of Mitra', he says, for soothing. He buys indeed by speech when he buys by the cow with which the Soma is bought. Hail! Return with Soma as thy comrade, with wealth', he says, verily having purchased by means of speech, he restores speech to himself. The speech of him who knows thus is not likely to fail.

vi. 1. 8.

He follows six steps. Speech does not speak beyond the sixth day. He wins speech in the size in which she is found in the path of the year. He offers in the seventh footprint. The Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. There are seven domesticated animals, and seven wild; there are seven metres to win both sets of animals. 'Thou art a Vasvi, thou art a Rudra', he says; verily thus by her form he expounds her greatness [1]. 'May Brhaspati make thee rejoice in happiness', he says. Brhaspati is the holy power of the gods; verily by means of the holy power be wins cattle for him. 'May Rudra with the Vasus be favourable to thee', he says, for the sake of protection. 'I pour thee on the head of the earth, on the place of sacrifice', he says; for the place of sacrifice is the head of the earth. 'On the abode of the offering', he says; for the foot of the cow by which the Soma is bought is the abode of the offering. 'Rich in ghee; hail!' [2], he says. Because it was from her foot that ghee was pressed out, he says thus. If the Adhvaryu were to offer a libation where there were no fire, the Adhvaryu would become blind, and the Raksases would destroy the sacrifice. He offers after putting down the gold; verily he offers in that which has fire, the Adhvaryu does not become blind, and the Raksases. do not destroy the sacrifice. As each part is performed, the Raksases are fain to injure the sacrifice. 'The Raksas is enclosed, the evil spirits are enclosed', he says, for the smiting away of the Raksases [3]. 'Thus I cut the necks of the Raksas'; 'Who hateth us and whom we hate', he says. There are two persons, one whom he hates and one who hates him; verily successively he cuts their necks.

The foot of the cow with which the Soma is bought is cattle; he pours (the dust of the footprint) so far as it is mixed with the ghee; verily he wins cattle. (Saying) 'Ours be wealth', he pours it; verily the Adhvaryu [4] does not deprive himself of cattle. Saying 'Thine be wealth', he hands it to the sacrificer, and so bestows wealth on the sacrificer. Saying 'Thine be wealth', (the sacrificer hands it) to his wife. For a wife is the half of oneself, and to do so is as it were to deposit it in one's house. 'Let me attend on thee with Tvastr's aid', he says. Tvastr is the maker of the forms of offspring, of pairings; verily he places form in cattle. For this world the Garhapatya fire is piled up; for yonder world the Ahavaniya. If he were to cast it on-the Garhapatya fire, he would be rich in cattle in this world; if on the Ahavaniya, he would be rich in cattle in yonder world he casts it on both; verily he makes him rich in cattle in both worlds.

vi. 1. 9.

The theologians say, 'Should the Soma be clarified or not?' Soma indeed is the king of plants; whatever falls upon it is swallowed by it. If be were to clarify it, it would be as when one expels from the mouth what has been swallowed; if he were not to clarify it, it would be as when something falls upon the eye and moves to and fro; the Adhvaryu would be hungry, the sacrificer would be hungry. 'O Soma-seller, purify the Soma', he should say; so whether it be the one [1] or the other '. he involves the Soma-seller in both (faults), and therefore the Soma-seller is hungry. Aruna Aupaveçi said, 'At the buying of the Soma I win the third pressing.' He measures (the Soma) on the skin of beasts verily he wins cattle, for cattle are the third pressing. If he desire of a man, 'May he be without cattle', he should measure it for him on the rough side. The rough side indeed is not connected with cattle; verily he becomes without cattle. If he desire of a man, 'May he be rich in cattle' [2], he should measure for him on the hairy side. That indeed is the form of cattle; verily by the form he obtains cattle for him; verily he becomes rich in cattle. He buys it at the end of the waters; verily he buys it with its sap. 'Thou art a home dweller', he says; verily he makes it at home. 'Thy libation is bright', he says; for bright is its libation. He advances (for it) with a cart; verily he advances to its mightiness. He advances with a cart [3], therefore what lives on the level is to be borne by a cart. Where, however, they bear it on their heads, therefore what lives on the hill is to be borne on the head. With a verse, 'That god, Savitr', in the

Atichandas metre he measures. The Atichandas is all the metres; verily with all the metres he measures it. The Atichandas is the highest of the metres. In that he measures with a verse in the Atichandas metre, he makes it the highest of its peers. With each (finger) separately [4] he measures; verily he measures it with each fresh in turn; therefore the fingers have various strengths. He presses down the thumb on them all; therefore it has equal strength with the other fingers; therefore all it accompanies. If he were to measure with all (the fingers), the fingers would grow united; with each separately he measures; therefore they grow separate. He measures five times with the Yajus. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. (He measures) five times in silence [5]. They make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food. In that he measures with the Yajus, he wins the past; in that he measures in silence, the future. Now if there were only so much Soma as that which he measures, there would be enough for the sacrificer only, and not also for the priests in the Sadas. With the words, 'For offspring thee!' he draws (the cloth for the Soma) together; verily he makes the priests in the Sadas share in it; with a garment he ties it up; the garment is connected with all the gods [6]; verily he unites it with all the gods, the Soma is cattle; (with the words) 'For expiration thee', he ties it; verily he confers expiration upon cattle. (With the words) 'For cross-breathing thee', he looses it; verily he confers cross-breathing upon cattle; therefore the vital breaths do not desert a sleeper.

vi. 1. 10.

If he were to barter (it) in response (to the words), 'Let me buy with one-sixteenth (of the cow) from thee, with one-eighth', he would make the Soma not worth a cow, the sacrificer not worth a cow, the Adhvaryu not, worth a cow, but he would not depreciate the mightiness of the cow. 'With a cow let me buy from thee', verily he should say; verily he makes the Soma worth a cow, the sacrificer worth a cow, the Adhvaryu worth a cow, yet still he does not depreciate the mightiness of the cow. He buys (it) with a she-goat; verily he buys it full of fervour; he buys (it) with gold; verily he buys it bright [1]; he buys (it) with a milch cow; verily he buys it with milk for the mixing: he buys (it) with a bull; verily he buys it with Indra; he buys (it) with a draught ox, the draught ox is the bearer; verily by the bearer he buys the bearer of the sacrifice; he buys with two as a pair, to win a pair; he buys

with a garment, the garment is connected with all the gods; verily he buys it for all the gods. These,, make up ten. The Viraj has ten syllables, the Viraj is food; verily by the Viraj he wins proper food [2]. 'Thou art the bodily form of penance, Prajapati's kind', he says, verily the Adhvaryu makes atonement to the cattle, that he may not be cut off. He attains prosperity, be obtains cattle who knows thus. 'The bright with the bright for thee I buy', he says that is according to the text. The gods retook by force the gold where with they purchased the Soma, saying, 'Who shall barter brilliance?' The gold by which [3] he buys the Soma he should retake by force; verily he bestows brilliance upon himself. 'Ours be light, darkness be on the Soma seller', he says; verily he places light in the sacrificer, and bestows darkness on the Soma-seller. If he were to strike (the Soma-seller) without inter twining (the flock of wool), then the serpents would bite during that year. 'Thus do I intertwine the necks of the biting serpents', he says; the serpents do not bite that year, he pierces the Soma-seller with darkness. 'O Svana [4], Bhraja', he says; they indeed in yonder world guarded the Soma; from them they grasped the Soma; if he were not to indicate to them those that serve as the price of Soma, he would not have purchased the Soma, and they would not guard the Sonia for him in yonder world. In that he indicates to them those that serve as the price of Soma, he really purchases the Soma, and they guard the Soma for him in yonder world.

vi. 1. 11.

The Soma when bought and tied up is connected with Varuna. Come as a friend to us, creating firm friendships', he says, for atonement. Enter the right thigh of Indra', he says; the gods placed the Soma which they purchased in the right thigh of Indra; now the sacrificer is Indra; therefore he says thus. 'With life, with fair life', he says; verily seizing the gods [1] he rises up. 'Fare along the wide atmosphere', he says; for Soma has the atmosphere for its deity. 'Thou art the seat of Aditi. Sit on the seat of Aditi', he says; that is according to the text. He severs it indeed when he makes what is connected with Varuna connected with Mitra; he sets it down with a verse addressed to Varuna; verily he unites it with its own deity. He covers it round with a garment, the garment is connected with all the gods; verily with all [2] the gods he unites it, and thus (it serves) for the smiting away of the Raksases. 'He hath stretched the atmosphere within the woods', he says; for within the woods he stretched the atmosphere. 'Strength in horses', he says; for (he placed) strength in

horses. 'Milk in kine', he says; for (he placed) milk in kine. 'Skill in the heart', he says; for (he placed) skill in the heart. 'Varuna, Agni in dwellings', he says; for Varuna (placed) Agni in dwellings. 'The sun in the sky' [3], he says; for (he placed) the sun in the sky. 'The Soma in the hill', he says; the hills are the pressing-stones; he places the Soma in them, who sacrifices; therefore he says thus. 'Thee, all-knowing god' with this verse addressed to Surya he fastens the black antelope skin, to smite away the Raksases. 'Come hither, O ye oxen, strong to bear the yoke', he says; that is according to the text. 'Move forward, O lord of the world', he says; for he is the lord of creatures [4]; 'to all thy stations', be says; for he moves forward to all his stations. 'Let no opponent find thee', he says; since the Gandharva Viçvavasu stole the Soma when it was being carried below, he says that, to prevent its being stolen. 'Thou art the good luck of the sacrificer', he says; verily thus the sacrificer grasps the sacrifice, that it be not interrupted. The Soma when bought and tied up indeed approaches the sacrificer in the shape of Varuna [5]. 'Honour to the radiance of Mitra and Varuna', he says, for atonement. They bring forward this Soma, it rests with Agni, they in uniting overpower the sacrificer. Now the consecrated person has for long been holding himself ready for the sacrifice. In that he offers an animal to Agni and Soma, that is a buying-off of himself; therefore of it he should not eat; for as it were it is a buying-off of a man. Or rather they say, 'By Agni and Soma Indra slew Vrtra'. In that he offers an animal to Agni and Soma, it slays hostile things for him; therefore he should eat of it. He honours it with a verse addressed to Varuna; verily he honours it with its own deity.

PRAPATHAKA II

The Exposition of the Soma Sacrifice (continued)

vi. 2. 1.

If he should offer hospitality after unyoking both (the oxen), he would break up the sacrifice. If (he should offer) before he has unyoked both, it would be as when hospitality is offered to one who has not yet arrived. One ox is unyoked, one ox is not unyoked; then he offers hospitality, for the continuance of the sacrifice. The wife (of the sacrificer) holds on (to the cart); for the wife is mistress of the household gear; verily he offers what is approved by the wife. The share of the

wife in the sacrifice makes a pair; so the wife also [1] grasps the sacrifice that it may not be interrupted. With whatever retinue the king comes, to all of them hospitality is offered; the metres are the retinue of King Soma. 'Thou art the hospitality of Agni. For Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. 'Thou art the hospitality of Soma. 'For Visnu thee!' he says; thus he offers (hospitality) to the Tristubh. 'Thou art the hospitality of the stranger. For Visnu thee!' he says; thus he offers (hospitality) to the Jagati [2]. 'For Agni thee, giver of wealth, for Visnu thee!' he says; thus he offers (hospitality) to the Anustubh. 'For the eagle, bringer of the Soma, thee, for Visnu thee!' he says; thus he offers (hospitality) to the Gayatri. He offers five times. The Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. The theologians say, 'For what reason is the Gayatri offered to on either side of the offering of hospitality?' Because the Gayatri brought the Soma down [3]; therefore is it offered to on both sides of hospitality, before and after. Hospitality is the head of the sacrifice, the sacrificial cake is offered on nine potsherds, therefore the head has nine apertures. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the Trivrt Stoma, the Trivrt is brilliance; verily he places brilliance in the head of the sacrifice. The sacrificial cake is offered on nine potsherds. The three sets of three potsherds are commensurate with the threefold breath, the breath is threefold [4]; verily in order he places the threefold breath in the head of the sacrifice. Now the **Saccharum spontaneum** shoots are the eyelashes of Prajapati, and his lids are pieces of sugar-cane. In that the strew is of **Saccharum spontaneum** and the dividing-stakes of sugar-cane, verily he brings together the eye of Prajapati. Now the libations made by the gods the Asuras tore and ate. The gods saw the **Gmelina arborea** tree. (Thinking) 'It is fit for work; by it one can perform work', they made the enclosing sticks of **Gmelina arborea** wood [5], and by them they smote away the Raksases. In that the enclosing-sticks are made of **Gmelina arborea** wood, it is for the smiting away of the Raksases. He makes them touch, that the Raksases may not go through them. He does not place one in front, for the sun which rises in front smites away the Raksases. He places the kindling-sticks erect; verily from above he smites away the Raksases; (he places one) with a Yajus, the other in silence, to make a pair. He places two; the sacrifice has two feet; (verily they serve) for support. The theologians say [6], 'There are both Agni and Soma here; why is hospitality offered to Soma and not to Agni?' In that having kindled fire he

places it on the fire, by that verily is hospitality offered to Agni. Or rather they say, 'Agni is all the gods.' In that he kindles fire after placing the oblation, he thus produces all the gods for the oblation when it has been placed.

vi. 2. 2.

The gods and the Asuras were in conflict. The gods fell out among themselves. Being unwilling to accept one another's pre-eminence, they separated in five bodies, Agni with the Vasus, Soma with the Rudras, Indra with the Maruts, Varuna with the Adityas, Brhaspati with the All-gods. They reflected, 'Our foes, the Asuras, we are profiting in that we are falling out among ourselves; let us remove (from us) and deposit together those bodies which are dear to us; from these shall he depart who [1] first of us is hostile to another.' Therefore of those who perform the Tanunaptra rite he who first is hostile goes to destruction. In that he divides up the Tanunaptra, (it serves) for the overcoming of the foe; he himself prospers, his foe is defeated. He divides five times; for five times did they divide. Then again the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. 'For him who rusheth on I seize thee', he says; he who rushes on is the breath [2]; verily he delights the breath. 'For him who rusheth around', he says; he who rushes around is the mind; verily he delights the mind. 'For Tanunaptra', he says; for they divided up these bodies. 'For the mighty', he says; for they divided them up for strength. 'For the greatest in strength', he says; for they divided up the greatest part of themselves. 'Thou art unsurmounted, the unsurmountable', he says; for that is unsurmounted and unsurmountable. 'The force of the gods' [3], be says; for that is the force of the gods. 'Guarding from imprecations, impervious to imprecations', he says; for that guards from imprecations and is impervious to imprecations. 'May the lord of consecration approve my consecration', he says; that is according to the text. The gods making the ghee a weapon smote Soma; now they come near the Soma as it were, when they perform the Tanunaptra. 'May thy every shoot, O god Soma, swell', be says. Whatever [4] of it becomes spoiled' or is lost, that he purifies by it. 'May Indra swell for thee; do thou swell for Indra', he says; verily he makes to swell both Indra and Soma. 'Make thy comrades to .swell with wealth and skill', he says. The priests are his comrades; verily he makes them to swell. 'With good fortune may I accomplish thy pressing, O god Soma' [5], he says; verily he invokes this blessing (on himself). Those who make the Soma to swell fall away

from this world, for the Soma when made to swell has the atmosphere as its deity. 'Desired are riches exceedingly, for food, for prosperity', he says; verily by paying homage to heaven and earth they find support in this world. The gods and the Asuras were in conflict. The gods in fear entered Agni; therefore they say, 'Agni is all the gods'. They [6], making Agni their protection, overcame the Asuras. Now he as it were enters Agni who undergoes the intermediate consecration, (and it serves) for the overcoming of his foes; he prospers himself, his foe is overcome. He protects himself by the consecration, his offspring by the intermediate consecration. The girdle he makes tighter; for his offspring are closer to him than himself. He drinks warm milk, and rubs himself with bubbling water; for fire is extinguished by cold, (and these serve) for kindling. 'Thy dread form, O Agni', he says; verily with its own deity he consumes the hot milk, for unity, for atonement.

vi. 2. 3.

The Asuras had three citadels; the lowest was of iron, then there was one of silver, then one of gold. The gods could not conquer them; they sought to conquer them by siege; therefore they say--both those who know thus and those who do not--'By siege they conquer great citadels.' They made ready an arrow, Agni as the point, Soma as the socket, Visnu as the shaft. They said, 'Who shall shoot it?' [1] 'Rudra', they said, 'Rudra is cruel, let him shoot it.' He said, 'Let me choose a boon; let me be overlord of animals.' Therefore is Rudra overlord of animals. Rudra let it go; it cleft the three citadels and drove the Asuras away from these worlds. The observance of the Upasads is for the driving away of foes. One should not offer another libation in front; if be were to offer another libation in front [2], he would make something else the beginning. He sprinkles clarified butter with the dipping-ladle to proclaim the sacrifice. He makes the offering after crossing over without coming back; verily he drives away his foes from these worlds so that they come not back. Then returning he offers the Upasad libation; verily having driven away his foes from these worlds and having conquered he mounts upon the world of his foes. Now the gods by the Upasads which they performed in the morning drove away the Asuras from the day, by the Upasads (performed) in the evening (they drove away the Asuras) from the night. In that both morning and evening Upasads [3] are performed, the sacrificer drives away his foes from day and night. The Yajyas used in the morning should be made Puronuvakyas at night, for variety. He

performs three Upasads, these worlds are three; verily he delights these worlds; they together make six, the seasons are six; verily he delights the seasons. He performs twelve at an Ahina Soma sacrifice, the year consists of twelve months; verily he de lights the year. They make twenty-four [4], the half-months number twenty four; verily he delights the half-months. He should perform an awl-shaped intermediate consecration who wishes, 'May there be prosperity for me in this world', (that is) one to begin with, then two, then three, then four; this indeed is the awl-shaped intermediate consecration; verily there is prosperity for him in this world. He should perform an intermediate consecration broader at the top than below who wishes, 'May there be prosperity for me in yonder world', (that is) four to begin with, then three, then two, then one; this indeed is the intermediate consecration broader at the top than below; verily there is prosperity for him in yonder world.

vi. 2. 4.

They go to the world of heaven who perform the Upasads. Of them he who takes out (a little food) is left behind; one must take out carefully, (thinking) 'I have not taken out anything.' He who is left behind wearied among those who go on their own mission sticks behind and lives at (home). Therefore after once taking out, one should not take out a second time. One should take out of curd, that is the symbol of cattle; verily by the symbol he wins cattle [1]. The sacrifice went away from the gods in the form of Visnu, and entered the earth. The gods sought him grasping hands. Indra passed over him. He said, 'Who has passed over me?' 'I am he who smites in the stronghold; who art thou?' 'I am he who brings from the stronghold.' He said, 'Thou art called he who smites in the stronghold. Now a boar, stealer of the good, [2] keeps the wealth of the Asuras which is to be won beyond the seven hills. Him smite, if thou art he who smites in the stronghold.' He plucked out a bunch of Darbha grass, pierced the seven hills, and smote him. He said, 'Thou art called he who brings from the stronghold; bring him.' So the sacrifice bore off the sacrifice for them; in that they won the wealth of the Asuras which was to be won (**védyam**), that alone is the reason why the Vedi is so called. The Asuras [3] indeed at first owned the earth, the gods had so much as one seated can espy. The gods said, 'May we also have a share in the earth?' 'How much shall we give you?' 'Give us as much as this Salavrki can thrice run round.' Indra taking the form of a

Salavrki thrice ran round on all sides the earth. So they won the earth, and in that they won it therefore is the Vedi so called [4]. All this earth is the Vedi, but they measure off and sacrifice on so much as they deem they can use. The back cross-line is thirty feet, the eastern line is thirty-six feet, the front cross-line is twenty-four feet. These make up tens; the Viraj has ten syllables; the Viraj is food; verily by the Viraj he wins food. He digs up (the earth); verily he digs away whatever in it is impure. He digs up; therefore the plants perish. He spreads the sacrificial strew; therefore the plants again revive. He spreads over the strew the upper strew. The strew is the people; the upper strew is the sacrificer; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice.

vi. 2. 5.

If a weak man take up a burden, he breaks up into pieces. If there were twelve Upasads in the one-day rite, and three in the Ahina, the sacrifice would be upset. There are three Upasads in the one-day rite, twelve in the Ahina, to preserve the strength of the sacrifice; thus it is in order. One teat (of the cow) is used for a child, for that is fortunate. So he takes one teat for his milk drink, then two, then three, then four. That
[1] is the razor-edged drink by which he drives away his foes when born and repels them when about to be born; verily also with the smaller he approaches the greater. He takes the four teats first for his drink, then three, then two, then one. That is the drink called 'of a beatific back', full of fervour, and of heavenly character; verily also is he propagated with children and cattle. Gruel is the drink of the Rajanya; gruel is as it were harsh; the Rajanya is as it were harsh [2], it is the symbol of the thunderbolt, (and serves) for success. Curds (is the drink) of the Vaiçya, it is the symbol of the sacrifice of cooked food, (and serves) for prosperity. Milk (is the drink) of the Brahman, the Brahman is brilliance, milk is brilliance; verily by brilliance he endows himself with brilliance and milk. Again by milk foetuses grow; the man who is consecrated is as it were a foetus; in that milk is his drink, verily thus he causes himself to grow. Manu was wont thrice to take drink, the Asuras twice, the gods once [3]. Morning, midday, evening, were the times of Manu's drinking, the symbol of the sacrifice of cooked food, (serving) for prosperity. Morning and evening were those of the Asuras, without a middle, a

symbol of hunger; thence were they overcome. Midday and midnight were those of the gods; thence they prospered and went to the world of heaven. Now with regard to his drinking at midday and at midnight, it is in the middle that people feed themselves; verily he places strength in the middle of himself, for the overcoming of his foes. He prospers himself [4], his foe is overcome. Now the man who is consecrated is a foetus, the consecration-shed is the womb (in which he is). If the man who is consecrated were to leave the consecration-shed, it would be as when a foetus falls from the womb. He must not leave, to guard himself. The fire here is a tiger to guard the house. Therefore if the man who is consecrated were to leave (the shed), he would be likely to spring up and slay him. He must not leave, to protect himself. He lies on the right side; that is the abode of the sacrifice; verily he lies in his own abode. He lies turned towards the fire; verily he lies turned towards the gods and the sacrifice.

vi. 2. 6.

On a place of sacrifice where the sacrifice faces the east should he make him to sacrifice for whom he wishes, 'May the higher sacrifice condescend to him, may he gain the world of heaven.' That is the place of sacrifice where the sacrifice faces the east, where the Hotr as be recites the Prataranuvaka gazes upon the fire, water, and the sun. To him the higher sacrifice condescends, he gains the world of heaven. On a contiguous (**aptá**) place of sacrifice should he make him to sacrifice who has foes. He should make it touch the road or a pit so that neither a wagon nor a chariot can go between [1]. That is a contiguous place of sacrifice. He conquers (**apnoti**) his foe, his foe conquers him not. On a place of sacrifice which is elevated in one place he should make him to sacrifice who desires cattle. The Angirases produced cattle from a place of sacrifice elevated in one place. It should be elevated between the seat and the oblationholders. That is a place of sacrifice elevated in one place; verily he becomes possessed of cattle. On a place of sacrifice which is elevated in three places should he make him to sacrifice who desires heaven. The Angirases went to the world of heaven from a place of sacrifice elevated in three places. It should be elevated between the Ahavaniya fire and the oblation holder [2], between the oblation-holder and the seat, and between the seat and the Garhapatya fire. That is a place of sacrifice elevated in three

places; verily he goes to the world of heaven. On a place of sacrifice which is firm should he make him to sacrifice who desires support. That is a place of sacrifice which is firm, which is level on all sides; verily he finds, support. Where diverse plants are intertwined, there should he make him sacrifice who desires cattle. That is the form of cattle; verily by the form he wins cattle for him [3]; verily be becomes possessed of cattle. On a place of sacrifice seized by destruction should he make him to sacrifice for whom he desires, 'May I cause his sacrifice to be seized by destruction.' That is a place of sacrifice seized by destruction where there is a bare patch of level ground; verily he causes his sacrifice to be seized by destruction. On a place of sacrifice which is distinctly marked should he cause him to sacrifice regarding whom they have doubts as to (admitting him to) common meals or to marriage. It should be sloping east of the Ahavaniya and west of the Garhapatya. That is a place of sacrifice which is distinctly marked, be is distinguished from his evil foe, they doubt not of him for common meal or wedding. On a place of sacrifice which is artificial should he make him sacrifice who desires wealth. Man must be made; verily he prospers.

vi. 2. 7.

The high altar taking the form of a lioness went away and remained between the two parties. The gods reflected, 'Whichever of the two she joins, they will become this.' They called to her; she said, 'Let me choose a boon; through me shall ye obtain all your desires, but the oblation shall come to me before (it comes to) the fire.' Therefore do they besprinkle the high altar before (they sprinkle) the fire, for that was its chosen boon. He measures (it) round with the yoke-pin [1], that is its measure; verily also by what is fitting he wins what is fitting. 'Thou art the abode of riches (**vitta**) for me', he says, for being found (**vitta**) she helped them; thou art the resort of the afflicted for me', he says, for she helped them in affliction; 'protect me when in want', he says, for she protected them when in want; 'protect me when afflicted', he says, for she protected them when afflicted. 'May Agni, named Nabhas, know (thee) [2], O Agni Angiras', (with these words) he thrice strokes with (the wooden sword); verily he wins the fires that are in these worlds. He strokes in silence for the fourth time, verily he wins that which is not indicated. 'Thou art a lioness; thou art a buffalo', he says, for it (the high altar) taking the form of a lioness went away and remained between the two parties. 'Extend wide;

let the lord of the sacrifice extend wide for thee', he says; verily he enriches the sacrificer with offspring and cattle. 'Thou art firm' [3], (with these words) he strikes (the earth) together, for firmness. 'Be pure for the gods; be bright for the gods', (with these words) he moistens it and scatters (sand) on it, for purity. 'May the cry of Indra guard thee in front with the Vasus', be says; verily be sprinkles it from the quarters. 'Since the high altar has gone to the gods, here must we conquer' (thought) the Asuras, and with bolts ready they advanced on the gods. Them the cry of Indra with the Vasus repelled in front [4]; the swift of mind with the Pitrs on the right, the wise one with the Rudras behind, and Viçvakarman with the Adityas on the left. In that he sprinkles the high altar, verily thus does the sacrificer repel his foes from the quarters. Indra gave the Yatis to the Salavrkas; them they ate on the right of the high altar. Whatever is left of the sprinkling waters he should pour on the right of the high altar; whatever cruel is there that he appeases thereby. He should think of whomever he hates; verily he brings affliction upon him.

vi. 2. 8.

The high altar said, 'Through me ye shall obtain all your desires.' The gods desired, 'Let us overcome the Asuras our foes.' They sacrificed (with the words),'Thou art a lioness, overcoming rivals; hail!' They over came the Asuras, their foes. Having overcome the Asuras, their foes, they felt desire, 'May we obtain offspring.' They sacrificed (with the words), 'Thou art a lioness, bestowing fair offspring, hail!' They obtained offspring. They having obtained offspring [1] felt desire, 'May we obtain cattle.' They sacrificed (with the words), 'Thou art a lioness, bestowing increase of wealth; hail!' They obtained cattle. Having obtained cattle, they felt desire, 'May we obtain support.' They sacrificed (with the words), 'Thou art a lioness, winning (the favour of) the Adityas; hail!' They found support here. Having found support here, they felt desire, 'May we approach the deities for blessings.' They sacrificed (with the words), 'Thou art a lioness; bring the gods to the pious [2] sacrificer; hail!' They approached the deities for blessings. He sprinkles five times; the Pankti has five syllables, the sacrifice is fivefold; verily he wins the sacrifice. He sprinkles transversely; therefore cattle move their limbs transversely, for support. 'For beings thee!' (with these words) he takes up the ladle; of the gods that are that is the share; verily he therewith delights them. He puts round the enclosing-sticks of **Butea frondosa**, for the holding apart of

these worlds [3]. Agni had three elder brothers. They perished when carrying the offering to the gods. Agni was afraid, 'This one here will come to ruin.' He went away. The (night) he spent among the trees was with the **Butea frondosa**: the (night) among the plants was with the **Sugandhitejana**; the (night) among the cattle was between the horns of a ram. The gods sought to start him forth. They found him, and said to him [4],' Return to us; bear the offering for us.' He said, 'Let me choose a boon. Whatever of the offering when taken up falls outside the enclosing sticks, let that be the portion of my brothers.' Therefore whatever of the offering when taken up falls outside the enclosing-sticks, that is their portion; verily therewith be delights them. He reflected, 'My brothers of old perished because they had bones. I will shatter bones.' The bones he shattered became the **Buteafrondosa**, the flesh which died on them bdellium. In that he brings together these paraphernalia, verily thus be brings Agni together. 'Thou art the rubble of Agni', he says, for the paraphernalia are the rubble of Agni. Or rather they say, 'These enclosing-sticks of **Buteafrondosa** which lie around are in truth his brothers.'

vi. 2.9.

He loosens the knot; verily he sets them free from the noose of Varuna; verily he makes them fit for the sacrifice. Having sacrificed with a verse to Savitr, he brings forward the oblation-holders; verily on the instigation of Savitr he brings them forward. The axle which is tied on both sides is Varuna of evil speech; if it were to creak, it would creak against the house of the sacrificer. 'With fair voice, O god, do thou address the dwelling', he says; the dwelling is the house; (verily it serves) for atonement. The wife (of the sacrificer) [1] anoints (them), for the wife is every one's friend, for friendship. The share of the wife in the sacrifice makes a pair; verily also the wife grasps the sacrifice that it may not be interrupted. Now the Raksases following in its track seek to injure the sacrifice; he makes a libation in the two tracks with Rc verses addressed to Visnu. The sacrifice is Visnu; verily he drives away the Raksases from the sacrifice. If the Adhvaryu were to pour the libation in (a place) without fire, the Adhvaryu would become blind, the Raksases would injure the sacrifice [2]. He puts gold down on it before making the libation; verily he makes the libation in that which has fire; the Adhvaryu does not become blind, the Raksases do not injure the sacrifice. 'Come ye two forward, ordaining the offering', he says; verily he makes them go to the world of heaven. 'There rejoice

on the height of the earth ', he says, for the place of sacrifice is the height of the earth. Now the oblation-holder is the head of the sacrifice. 'From the sky, O Visnu, or from the earth' [3], with this Rc verse which contains a blessing he strikes in the prop of the southern oblation-holder; verily the sacrificer at the beginning of the sacrifice wins blessings. Now Danda Aupara split by the Vasat call the axle of the third oblation-holder; the third cover put on the oblation-holder (serves) to make up the third oblation-holder, The oblation-holder is the head of the sacrifice. 'Thou art the forehead of Visnu: thou art the back of Visnu', he says. Therefore so often is the head divided. 'Thou art the string of Visnu; thou art the fixed point of Visnu', he says, for the oblation-holder is connected with Visnu as its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish from suppression of urine; therefore it must be unloosed.

vi. 2. 10.

'On the impulse of the god Savitr', (with these words) he takes up the spade, for impelling. 'With the arms of the Açvins he says, for the Açvins were the priests of the gods. 'With the hands of Pusan', be for restraint. Now the spade is as it were a bolt; 'Thou art the spade; thou art the, woman', he says, to appease it. Now, as each part is performed, the Raksases seek to injure the sacrifice; 'The Raksas is encompassed, the evil spirits are encompassed', he says, to smite away the Raksases [1]. 'Here do I cut off the neck of the Raksas, who hateth us, and whom we hate', he says; there are two people, he whom he hates and he who hates him; verily straightway he cuts their necks. 'To sky thee, to atmosphere thee, to earth thee!' he says; verily he anoints it for these worlds. He anoints from the top downwards; therefore [2] men live on strength from the top downwards. Now he does a cruel deed in that he digs; he pours down water, for atonement. He pours down (water) mixed with barley; barley is strength, the Udumbara is strength; verily he unites strength with strength. (The post) is of Udumbara wood of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity [3]. If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth), and makes it firm-rooted.' 'Support the sky, fill the atmosphere', he says, for the distinction of these worlds. 'May Dyutana Maruta

set thee up', he says; Dyutana Maruta was wont to set up the Udumbara (post) of the gods; verily [4] by him he sets this (post) up. 'Thee that art winner of Brahmans, winner of nobles', he says; that is according to the text. 'With ghee, O sky and earth, be filled', (with these words) he sacrifices on the Udumbara (post); verily with moisture he anoints sky and earth. He makes it run right to the end; verily completely does he anoint the sacrificer with brilliance. 'Thou art of Indra', (with these words) he puts down the covering, for the seat has Indra as its deity. 'The shade of all folk', he says, for the seat is the shade of all folk. (A roof of) nine coverings [5] should he fix for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant; one of eleven coverings (he should fix) for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (A roof of) fifteen coverings (he should fix) for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (A roof of) seventeen coverings (he should fix) for one who desires offspring- Prajapati is sixteenfold. (verily it serves) to gain Prajapati. (A roof of) twenty-one coverings (he should fix) for one who desires support; the Ekavinça is the support of the Stomas; (verily it serves) for support. The Sadas is the stomach, the Udumbara is strength, in the middle he fixes (the post) of Udumbara wood; verily he places strength in the midst of offspring; therefore [6] in the middle they enjoy strength. In the world of the sacrificer are the southern coverings, in that of his foe are the northern; he makes the southern the higher; verily he makes the sacrificer higher than the man who does not sacrifice; therefore the sacrificer is higher than the man who does not sacrifice. He fills up the crevices, for distinction; therefore people depend on the forest. 'May our songs, O lover of song', he says; that is according to the text. 'Thou art the string of Indra;. thou art the fixed point of Indra', he says; for the Sadas has Indra for its deity. Now the knot which he first ties, if he were not to unloose it, the Adhvaryu would perish through suppression of urine; therefore it must be unloosed.

vi. 2. 11.

The oblation-holder is the head of the sacrifice, the sounding holes are the vital airs. They are dug in the oblation-holder; therefore. the vital airs are in the head. They are dug below; therefore the vital airs are below the head. 'I dig those which slay the Raksas, which slay the spell, and which are of Visnu', he says, for the

sounding-holes have Visnu for their deity. The Asuras in retreat dug in spells against the vital airs of the gods; they found them at the distance of an arm; therefore they are dug an arm's length deep. 'Here do I cast out the spell [1] which an equal or an unequal hath buried', he says; there are two sorts of men, the equal and the unequal; verily whatever spell they dig against him he thus casts out. He unites them; therefore the vital airs are united within. He does not combine them; therefore the vital airs are not combined. He pours water over; therefore the vital airs are moist within. (The water) he pours is mixed with barley [2]; barley is strength, the sounding-holes are the vital airs; verily he places strength in the vital airs. He spreads over the strew; therefore the vital airs are hairy within. He besprinkles (the holes) with butter; butter is brilliance, the sounding-holes are the vital airs; verily he places brilliance in the vital airs. The pressing-boards are the jaws of the sacrifice; he does not join them, for the jaws are not joined; or rather at a long Soma sacrifice they should be joined, for firmness. The oblation-holder is the head of the sacrifice [3], the sounding-holes are the vital airs, the pressing-boards the jaws, the skin the tongue, the pressing-stones the teeth the Ahavaniya the mouth, the high altar the nose, the Sadas the stomach. When he eats with his tongue on his teeth, (the food) goes to the mouth; when it goes to the mouth, then it goes to the stomach, therefore they press (the juice) with the pressing-stones on the oblation-holder over the skin, sacrifice in the Ahavaniya, retire towards the west, and consume (the Soma) in the Sadas. He who knows the milking of the Viraj in the mouth of the sacrifice milks her; the Viraj is this (cow), the skin is its hide, the pressing-boards its udder, the sounding-holes its teats, the pressing-stones its calves, the priests the milkers, Soma the milk. He, who knows thus, milks her.

PRAPATHAKA III

The Exposition of the Soma Sacrifice (continued)

vi. 3. 1.

From the pit he scatters (earth) on the altars; the pit is the birthplace of the sacrifice; (verily it serves) to unite the sacrifice with its birthplace. The gods lost by conquest the sacrifice; they won it again from the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice. In that he draws off the altar fires from

that of the Agnidh, he renews the sacrifice from the invincible part of it. Conquered as it were they go who creep to the Bahispavamana (Stotra) when the Bahispavamana has been sung [1], he says, 'Agnidh, draw off the fires, spread the strew, make ready the sacrificial cake.' Verily having re-won the sacrifice they keep renewing it. At two pressings he draws off by means of embers, at the third with (flaming) splinters, to give it glory verily he completes it. The altars guarded the Soma in yonder world they took away the Soma from them; they followed it and surrounded it. He who knows thus [2] wins an attendant. They were deprived of the Soma drink; they besought the gods for the Soma drink; the gods said to them, 'Take two names each; then shall ye gain it, or not.' Then the altars became fires (also); therefore a Brahman who has two names is likely to prosper. Those which came nearest gained the Soma drink viz. the Ahavaniya, the Agnidh's altar, the Hotr's, and the Marjaliya; therefore they sacrifice on them. He leaves them out in uttering the cry for sacrifice, for [3] they were deprived of the Soma drink. The gods drove away the Asuras who were in front by the sacrifices which they offered on the eastern side, and the Asuras who were behind by those which they offered on the western side. Soma libations are offered in the east, seated to the west he besprinkles the altars; verily from behind and from in front the sacrificer smites away his enemies; therefore offspring are engendered behind, and are brought forth in front [4]. The altars are the breaths; if the Adhvaryu were to go past the altars to the west, he would mingle the breaths, he would be liable to die. The Hotr is the navel of the sacrifice; the expiration is above the navel, the inspiration is below; if the Adhvaryu were to go past the Hotr to the west, he would place the expiration in the inspiration, he would be liable to die. The Adhvaryu should not accompany the song; the Adhvaryu's strength is his voice; if the Adhvaryu were to accompany the song, he would confer his voice on the Udgatr [5], and his voice would fail. The theologians say, 'The Adhvaryu should not go beyond the Sadas to the west before the Soma offering is completed. Then how is he to go to offer the sacrifices in the southern fire? Because that is the end of the fires. But how are the gods to know whether it is the end or not?' He goes round the Agnidh's altar to the north and offers the sacrifices in the southern fire; verily he does not mingle the breaths. Some of the altars are besprinkled, some not; those which he besprinkles he delights; those which he does not besprinkle he delights by indicating them.

vi. 3. 2.

The Vaisarjana offerings are made for the world of heaven. He offers in the Garhapatya with two verses; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's fire; verily he approaches the atmosphere; he offers in the Ahavaniya; verily he makes him go to the world of heaven. The Raksases sought to harm the gods as they were going to the world of heaven; they smote away the Raksases through Soma, the king, and making themselves active went to the world of heaven, to prevent the Raksases seizing them. The Soma is ready at hand; so he offers [1] the Vaisarjanas, to smite away the Raksases. 'Thou, O Soma, brought about by ourselves', he says, for he is the one who brings about by himself; 'from hostility brought about by others', he says, for the Raksases are brought about by others; 'thou art the giver of wide protection', he says; in effect he says, 'give us wide (protection).' 'May the active one gladly partake of the ghee', he says; verily he makes the sacrificer active and causes him to go to the world of heaven, to prevent the Raksases seizing him. They take up the Soma [2], the pressing-stones, the cups for Vayu, the wooden trough; they lead forth the wife (of the sacrificer), they make the carts move along with them; verily whatever is his he goes with it to the world of heaven. He offers in the Agnidh's fire with a verse containing the word 'lead', for leading to the world of heaven. He places on the Agnidh's altar the pressing-stones, the cups for Vayu, and the wooden trough, for they take it away from them; if he were to put it with them, it would become spoiled. He makes it go forward with a verse addressed to Soma; verily by means of its own [3] divinity he makes it go forward. 'Thou art the seat of Aditi; do thou sit on the seat of Aditi', he says; that is according to the text. Hitherto the sacrificer has guarded the Soma. 'This, O god Savitr, is the Soma of you (gods)', he says; verily instigated by Savitr, he hands it over to the gods. 'Thou, O Soma, god to the gods, hast thou gone', he says, for it being a god [4] goes to the gods. 'I here, man to men', he says, for he being a man goes to men. If he were not to say that formula, the sacrificer would be without offspring or cattle. 'With offspring, with increase of wealth', he says; verily he abides in this world with offspring and with cattle. 'Homage to the gods', he says, for homage is the due of the gods; '**svadhá**' to the Pitrs', be says, for the **svadhá** call is the due of the Pitrs [5]. 'Here (may) I (be free) from Varuna's noose', he says; verily he is freed from Varuna's noose. 'O Agni, lord of vows,' (he says). 'One should recover one's former body', they say, 'for who knows if the richer, when his will is accomplished will

restore it or not.' The pressing-stones are the troop of thieves of King Soma; him, who knowing thus, places the pressing-stones on the Agnidh's altar, the troop of thieves finds not.

vi. 3. 3.

Having sacrificed with a verse addressed to Visnu, he approaches the post. The post has Visnu for its deity; verily he approaches it with its own deity. 'I have passed by others, I have not approached others', he says, for he passes by others, and does not approach others. I have found thee nearer than the farther, farther than the near', he says, for he finds it nearer than the farther, farther than the near. 'I welcome thee that art of Visnu, for the sacrifice to the gods' [1], he says, for he welcomes it for the sacrifice to the gods. 'Let the god Savitr anoint thee with honey', he says; verily he anoints it with glory. 'O plant, guard it; O axe, harm it not', he says; the axe is the thunderbolt; (verily it serves) for atonement. The brilliance of the tree which fears the axe falls away with the first chip; the first chip which falls he should take up; verily he takes it up with its brilliance [2]. These worlds are afraid of the falling forward of the tree. 'With thy top graze not the sky, with thy middle harm not the atmosphere', he says; verily he makes it tender for these worlds. 'O tree, grow with a hundred shoots', (with these words) he sacrifices on the stump; therefore many (shoots) spring up from the stump of trees. 'May we grow with a thousand shoots', he says; verily he invokes this blessing. He should cut it so that it will not touch the axle [3]. If he were to cut it so that it would touch the axle, the cattle of the sacrificer would be liable to perish. If he desire of any one, 'May he be without support', he should cut for him a branch; this among trees is not supported; verily he is without support. If he desire of any one, 'May he be without cattle', he should cut for him (a post) without leaves and with a withered top; this among trees is without cattle; verily he becomes without cattle. If he desire of any one, 'May he be rich in cattle', he should cut for him one with many leaves and many branches; this [4] among trees is rich in cattle; verily he becomes rich in cattle. He should cut one that is supported for one who desires support; this among trees is supported which grows from its own birthplace on level ground and is firm. He should cut one which leans towards the west, for it is leaning over for the sacrifice. He should cut one of five cubits for him of whom he desires, 'May the higher sacrifice condescend to him'; the Pankti has five syllables, the sacrifice is

fivefold, the higher sacrifice condescends to him [5]. (He should cut one) of six cubits for one who desires support; the seasons are six; verily he finds support in the seasons. (He should cut one) of seven cubits for one who desires cattle; the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. (He should cut one) of nine cubits for one who desires brilliance, commensurate with the Trivrt Stoma; the Trivrt is brilliance; verily he becomes brilliant. (He should cut one) of eleven cubits for one who desires power; the Tristubh has eleven syllables, the Tristubh is power; verily he becomes powerful. (He should cut one) of fifteen cubits for one who has foes; the thunderbolt is fifteenfold; (verily it serves) for the overcoming of foes. (He should cut one) Of seventeen cubits for one who desires offspring; Prajapati is seventeenfold; (verily it serves) to gain Prajapati. (He should cut one) of twenty-one cubits for one who desires support; the Ekavinça is the support of the Stomas; (verily it serves) for support. It has eight corners; the Gayatri has eight syllables, the Gayatri is brilliance, the Gayatri is the beginning of the sacrifice; verily it is commensurate with brilliance, the Gayatri, the beginning of the sacrifice.

vi. 3. 4.

'To earth thee! To atmosphere thee! To sky thee!' he says; verily for these worlds he anoints it. He anoints from the foot upwards, for upwards as it were is the world of heaven. Cruel as it were is that which he does when he digs; he pours water over, for expiation he pours (water) mixed with barley; barley is strength. The post is of the height of the sacrificer. As great as is the sacrificer, so much strength does he put in it [1]. 'Thou art the seat of the Pitrs', (with these words) he spreads the strew, for what is dug in has the Pitrs for its deity.' If he were to set it up without strewing, it would be dug in and have the Pitrs for its deity; he sets it up after strewing; verily he sets it up in this (earth). He throws down the splinter of the post; verily he sets it up with its glory. 'Thee to the plants with fair berries', (with these words) he fixes on the top [2] therefore at the top plants bear fruit. He anoints it, butter is glory. The corner near the fire is of the same height as the sacrificer; in that he anoints the corner near the fire, he anoints with brilliance the sacrificer. He anoints it to the end; verily completely does he anoint the sacrificer with brilliance. He rubs it all around; verily he places brilliance in him completely. 'Support the sky, fill the atmosphere, with thy base make firm the earth', he says, for the separation of these worlds. With a verse addressed to Visnu [3] he arranges it; the

post has Visnu for its deity; verily he arranges it with its own deity. He arranges it with two (verses); the sacrificer has two feet; (verily it serves) for support. If he desire of a man, 'May I deprive him of brilliance, of the deities, of power', he should move the corner near the fire to one side or the other of the Ahavaniya; verily he deprives him of brilliance, of the deities, of power. If he desire of a man, 'May I unite him with brilliance, with the deities, with power' [4], he should set up for him the corner (of the post) near the fire in a line with the Ahavaniya; verily he unites him with brilliance, with the deities, with power. Thee that art winner of Brahmans, winner of nobles', he says that is according to the text. He winds round (the grass); the girdle is strength, the post is of the same height as the sacrificer; verily he unites the sacrificer with strength. He winds (it) round at the level of the navel; verily at the level of the navel he bestows upon him strength; therefore at the level of the navel men enjoy strength. If he desire of a man, 'May I deprive him of strength' [5], he should put (it) on either upwards or downwards; verily he deprives him of strength. If he desire, 'May Parjanya rain', he should put it on downwards, verily he brings down rain; if he desire, 'May Parjanya not rain', he should put it on upwards; verily he holds up rain. What is dug in belongs to the Pitrs, what is above the part dug in up to the girdle belongs to men, the girdle belongs to the plants [6], what is above the girdle up to the top to the All-gods, the top to Indra, the rest to the Sadhyas. The post is connected with all the gods; verily in setting up the post he delights all the gods. By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will equal us'; they blocked the way by the post and went to the world of heaven; the Rsis discerned that (world) by means of the post, and that is why it is called post [7]. In that be sets up the post, (it is) to discern the world of heaven. He puts (it) up to the east (of the fire), for before the sacrifice it is proclaimed, for what is not proclaimed is that of which when it is passed men say, 'This should have been done.' The Sadhya gods despised the sacrifice; the sacrifice touched them not; what was superabundant in the sacrifice touched them. The superabundant part of the sacrifice is the producing of fire and casting it on the fire; the superabundant part [8] of the post is the part above the top; that is their share; verily by it he delights them. The gods when the Soma sacrifice was complete cast the offering-spoons (into the fire) and the post; they reflected, 'Here we are making a disturbance of the sacrifice', they saw a ransom in the bunch of grass for the offering-spoons, in the chip for the post. When the Soma sacrifice is complete he casts (in the fire) the bunch of grass, he offers the chip, to avoid disturbing the sacrifice.

vi. 3. 5.

The Sadhya gods were in this world and nothing else living. They offered Agni as a sacrifice to Agni, for they found nothing else to offer; thence indeed these creatures were born; in that he casts the fire on the fire after producing it, (it serves for) the propagation of offspring. Now the fire is Rudra, the beast the sacrificer; if he were to produce the fire after offering the beast, he would place the sacrificer in the power of Rudra [1], and he would be liable to die. Or rather they say, 'All the gods are the fire, the beast the offering'. In that he produces the fire after offering the beast, he brings forth all the gods for the offering which is made ready. The fire should be produced, after bringing up (the beast). The offering is then neither finished nor not begun. 'Thou art the birthplace of Agni', he says, for that is the birthplace of Agni. 'Ye are the two male ones', he says, for they are the two male ones [2]. 'Thou art Urvaçi, thou art Ayu', he says, to make a pair. 'Anointed with ghee do ye produce a male', he says, for they produce a male who (produce) Agni. 'Be born with the Gayatri metre', he says; verily he produces him with the metres. 'Recite for Agni as he is being produced', he says; he recites a verse to Savitr; verily, instigated by Savitr he produces him. 'Recite for him who is born' [3], 'For him who is being cast forward recite', he says; verily as each part is performed he completes him. He recites all Gayatri verses; Agni has the Gayatri as his metre; verily he unites him with his own metre. The fire is in front; having produced fire he casts it forward; the two uniting overpower the sacrificer; 'Be of one mind with us', he says, to appease (them). He offers after casting (the fire) forward; verily he gives him food on birth; he offers with melted butter; the melted butter is the dear home of Agni; verily he unites him with his dear home, and also with brilliance.

vi. 3. 6.

'For food thee!' (with these words) he takes up the strew, for he who sacrifices strives (**icháte**) as it were. 'Thou art the impeller', he says, for he brings them up. 'To the gods the servants of the gods have come', he says, for being the servants of the gods they go to the gods. 'The priests, the eager ones', he says; the priests are the priests, the eager ones, therefore he says thus. 'O Brhaspati, guard wealth' [1], he says; Brhaspati is the holy power (Brahman) of the gods; verily by the holy

power he wins cattle for him. 'Let thy oblations taste sweet', be says; verily he makes them sweet. 'O god Tvastr, make pleasant our possessions', he says; Tvastr is the form-maker of the pairings of cattle; verily he places form in cattle. 'Stay, ye wealthy ones', he says; the wealthy ones are cattle; verily he makes cattle abide for him. 'On the impulse of god Savitr' [2], (with these words) he takes up the rope, for instigation. 'With the arms of the Açvins', he says, for the Açvins were the Adhvaryus of the gods. 'With the hands of Pusan', he says, for restraining. 'O offering to the gods, I seize thee with the noose of sacred order', he says; sacred order is truth; verily with truth which is sacred order he seizes it. He winds (the rope) round transversely, for they fasten a (beast) for killing in front; (verily it serves) for distinction. 'Fear not men', (with these words) he fastens it, for security. 'For the waters [3] thee, for the plants thee I sprinkle', be says, for from the waters, from the plants, the beast is born. 'Thou art a drinker of the waters', he says, for he is a drinker of the waters who is offered in sacrifice. 'O ye divine waters, make it palatable, a very palatable offering for the gods', he says; verily he makes it palatable. From above he sprinkles (it); verily he makes it pure from above; he makes it drink; verily within he makes it pure; from below he besprinkles (it); verily all over he makes it pure.

vi. 3. 7.

By means of Agni as Hotr the gods defeated the Asuras. Recite for Agni as he is kindled', he says, for the overcoming of foes. He recites seventeen kindling-verses; Prajapati is seventeenfold; (verily it serves) to win Prajapati. He recites seventeen; there are twelve months and seven seasons, that is the year; offspring are born in the course of the year; (verily it serves) for the propagation of offspring. The gods, after reciting the kindling-verses, could not discern the sacrifice; Prajapati silently performed [1] the libation of ghee; then did the gods discern the sacrifice; in that silently he performs the libation of ghee, (it serves) for the revelation of the sacrifice. The sacrifice was with the Asuras; the gods took it by the silent offering; in that silently he performs the libation of ghee, he takes away the sacrifice of his foe. He rubs the enclosing-sticks; verily he purifies them. Thrice each he rubs them, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. They make up twelve; the year has twelve [2] months; verily he delights the year, verily also he endows him with the year, for the gaining of the world of

heaven. The libation of ghee is the head of the sacrifice, the fire is all the gods; in that he performs the libation of ghee, verily the sacrificer at the beginning of the sacrifice wins all the gods. The libation of ghee is the head of the sacrifice, the beast is the body; having performed the libation of ghee he anoints the beast; verily on the body of the sacrifice [3] he places the head. 'Let thy breath be united with the wind', he says; the breath has the wind for its deity; verily he offers its breath in the wind. 'Thy limbs with the sacrificers, the lord of the sacrifice with his prayer', he says; verily he causes the lord of the sacrifice to obtain its blessing. Viçvarupa, Tvastr's son, vomited over the beast from above; therefore they do not cut off (portions) from the beast above; in that he anoints the beast from above, verily he makes it pure [4]. He chooses the priests, verily he chooses the metres, he chooses seven; there are seven tame animals, seven wild; there are seven metres, (and so it serves) to win both. He offers eleven fore-sacrifices; ten are the vital airs of the beast, the body is the eleventh; verily his fore-offerings are of the same size as the beast. One (of them) lies around the omentum; verily the body lies around the body. The axe is a thunderbolt, the splinter of the sacrificial post is a thunderbolt, the gods by making a thunderbolt of the ghee smote Soma. 'Anointed with ghee, do ye guard the beast', he says; verily, overpowering it by means of the thunderbolt, he offers it.

vi. 3. 8.

He encircles (it) with fire; verily he makes it completely offered, that nothing may be lost, for that which falls of the oblation is (thus) not lost. He encircles (it) with fire thrice, for the sacrifice is thrice repeated; also (it serves) to smite away the Raksases. The theologians say, 'Should the beast be grasped hold of, or not?' Now the beast is led to death; if he were to grasp hold of it, the sacrificer would be likely to die. Or rather they say, 'The beast is led to the world of heaven' [1]; if he were not to grasp hold of it, the sacrificer would be bereft of the world of heaven. He grasps hold (of it) by means of the omentum-forks; that is as it were neither grasped nor yet not grasped. 'Give directions, O Hotr, for making ready the oblations to the gods', he says, for an act that is directed is carried out. 'Ye wealthy ones, do ye kindly resort to the lord of the sacrifice', he says; that is according to the text. With the fire he goes in front, to smite away the Raksases. 'Guard from contact with earth', (with these words) he casts down the strew [2], that nothing

may be lost, for that which falls on the strew is not lost; verily also he places it on the strew. The Adhvaryu turns away from the beast as it is slaughtered; verily he conceals himself from cattle, that he may not be cut off. He attains fortune, and obtains cattle who knows thus. The wife is led forward from the back place; 'Homage to thee, O extended one', he says; the extended are the rays of the sun [3]; verily he pays homage to them. 'Come forward, irresistible', he says; the resisting is the foe; (verily it serves) to beat away the foe. 'Along the stream of ghee, with offspring, with increase of wealth', he says; verily he invokes this blessing. 'O ye waters, goddesses, purifying', he says; that is according to the text.

vi. 3. 9.

When the beast is offered in sacrifice, pain seizes its vital airs. 'Let thy speech swell, let thy breath swell' he says; verily he removes the pain from the vital airs. From the vital airs the pain enters the earth; (with the words) 'Hail to the and night!' he pours it down; verily he removes the pain of the earth by day and night. 'O plant, protect him', 'O axe, harm him not', he says; the axe is a thunderbolt [1]; (verily it serves) for atonement. He cuts from the sides, for men cut from the middle; be cuts crossways, for men cut along; for distinction. 'Thou art the share of the Raksases ', (with these words) he casts the strew, having anointed it on the thick part; verily with the blood he propitiates the Raksases. 'This Raksas here I lead to the lowest darkness, who hateth us and whom we hate', he says; there are two (kinds of) persons, he whom he [2] hates and he who hates him; both these he leads to the lowest darkness.' 'For food (**isé**) thee!' (with these words) he draws out the omentum, for he who sacrifices strives as it were. If he were to pierce (it), Rudra would be likely to slay his cattle; if he were not to pierce (it), it would not be fixed; with one he pierces, with the other not, for support. 'In ghee, O sky and earth, be covered', he says; verily with fat he anoints sky and earth. 'Uncut [3] with wealth of heroes (give us) riches', he says; that is according to the text. Now cruel as it were is what he does when he draws out the omentum. 'Fare along the broad atmosphere', he says, for atonement. Now he who grasps hold of the beast as it is led to death falls away from this world; he takes again hold of the omentum-forks; verily he finds support in this world. With the fire he goes in front, to smite away the Raksases; verily also with the oblation he follows the deities [4]. He should not pass over the last of the embers; if he were to pass over the last of the embers, he would despise the deities. 'O Vayu, taste the drops', he says; therefore the drops are

produced separately. The omentum is the chief part of cattle, the strew the chief of plants; verily he unites the chief with the chief; verily also in the plants he establishes cattle. 'Give directions for the Svaha cries', he says [5], for the completion of the sacrifice. The speckled butter is the expiration and inspiration of cattle, the omentum is the body; having poured butter on the speckled ghee,' he pours on the omentum; verily in the body of cattle he deposits expiration and inspiration. 'Hail! Go to Urdhvanabhas, the offspring of the Maruts', he says; Urdhvanabhas, the offspring of the Maruts, used to cast forward the omentum-forks of the gods; verily through him he casts them forward. He casts them forward in opposite directions; therefore expiration and inspiration are in opposite directions.

vi. 3. 10.

Having offered in sacrifice the beast, he strews over (it) a cake, verily he sacrifices it with its sap. Having performed the rite with the omentum, he performs with the cake; the cake is strength; verily he places strength in the midst of cattle; verily also he closes the cut in the beast. Having made offering of the speckled ghee, he thrice asks, 'Is the oblation cooked, Çamitr?' for the gods found truth in three (cookings). He who says what is not cooked is cooked (is burdened) with sin. The speckled butter is the expiration and the inspiration of cattle [1]; when the beast is offered the body comes into the heart; in that he sprinkles the heart with speckled ghee, he thus places expiration and inspiration in the body of cattle. By means of the beast the gods went to the world of heaven. They reflected, 'Men will mount after us.' They cut off its head and made its sap stream forth; it became the Praksa (tree); that is the nature of the Praksa. In that there is a branch of the Praksa above the strew, so he cuts off from the victim when it has its sap [2]. As the beast is borne along the Raksases follow after it; he takes it between the sacrificial post and the Ahavaniya, to smite away the Raksases. When the beast is offered its mind departs. 'Recite to Manota, for the oblation which is being divided', he says verily he secures its mind. He cuts off eleven portions; ten are the vital airs of the beast, the body is the eleventh, he cuts off as much as is the size of the beast [3]. First he makes a portion of the heart, then of the tongue, then of the breast: what he conceives with the heart, that he says with the tongue; what he says with the tongue, that he utters from the breast. That is the order in the case of the beast. If

he cuts off thus and then cuts from the rest at will, still the cutting off from that animal has been made in order. In the middle he makes a portion of the intestines, for breath is in the middle; he makes a portion of the upper part [4], for breath is in the upper part; whether he does one, or the other, there is variation in both cases. A Brahman on birth is born with a threefold debt, of pupilship to the Rsis, of sacrifice to the gods, of offspring to the Pitrs. He is freed from his debt who has a son, is a sacrificer, and who has lived as a pupil: this (debt) he performs (**ávadayate**) by these cuttings off', and that is why the cuttings-off (**avadána**) have their name. The gods and the Asuras were in conflict. The gods said to Agni, 'With thee as our hero let us overcome the Asuras' [5]. He said, 'Let me choose a boon; let me have a choice part of the beast.' He chose that choice part (of the beast), the shoulder from the fore part, the intestines from the middle, the hip from the hind part. Then the gods prospered, the Asuras were defeated; in that he makes portions of three members it is for the overcoming of his foe; he prospers himself, his foe is defeated. He cuts off transversely; therefore cattle move forward their limbs transversely, for support.

vi. 3. 11.

He covers the dipping-spoons with fat; cattle are distinguished by fat; verily he bestows on cattle their distinguishing mark. He covers (them) after putting (the fat) on the soup; the soup is the sap of cattle; verily he bestows sap upon cattle. He stirs the oblation of fat with the rib; the rib is the middle of cattle, the fat is the sap of cattle; in that he stirs the oblation of fat with the rib, he places sap in the middle of cattle. Now they kill [1] the beast when they dispose of it; the expiration has Indra for its deity, the inspiration has Indra also. 'May Indra's expiration be set in every limb', he says; verily he bestows expiration and inspiration upon cattle. 'O god Tvastr, let much be united for thee', he says; for cattle have Tvastr as their deity. 'When ye that are various become of one form', he says; for they being various become then of one form. 'Over thee as thou goest among the gods [2] for help let thy comrades and thy father and mother rejoice', he says; verily he makes him, approved by his mother and his father, go to the world of heaven. With a half-verse be offers the oblation of fat; the half-verse is yonder (sky) and the half-verse is this (earth); verily with sap he adorns both. He offers to the quarters; verily with sap he

adorns the quarters; verily from the quarters he wins strength and sap. The speckled butter is the expiration and the inspiration of cattle; cattle have the lord of the forest [3] for their deity; in that having made offering of the speckled butter he says, 'Recite for the lord of the forest, give directions for the lord of the forest', he bestows expiration and inspiration upon cattle. Of each he divides the divided pieces; there fore cattle have various forms. He moistens (it) with soup; soup is the sap of cattle; verily he bestows sap upon cattle. He invokes the Ida; the Ida is cattle; verily he invokes cattle. Four times he invokes [4], for cattle have four feet. If he desire of a man, 'May he have no cattle', he should take for him (a piece) without fat; cattle are distinguished by fat; verily by means of their distinctive mark he deprives him of cattle, and he has no cattle. If he desire of a man, 'May he have cattle', he should take for him (a piece) with fat; cattle are distinguished by fat; verily by means of their distinctive mark he wins cattle for him, and he has cattle. Prajapati created the sacrifice; he first created the butter [5], in the middle the beast, last the speckled butter; therefore the fore-sacrifices are performed with butter, the beast (is offered) in the middle, and the after-sacrifices with speckled butter. Therefore that is mixed as it were, for it was created last. He offers eleven after-sacrifices; ten are the vital airs of the beast, the body is the eleventh; he offers as many after-sacrifices as is the size of the beast. Now they kill the beast when they dispose of it; the speckled butter is the expiration and the inspiration of cattle; in that he per forms the after-sacrifices with speckled butter, verily he bestows expiration and inspiration upon cattle.

PRAPATHAKA IV

The Exposition Of the Soma Sacrifice (continued)

vi. 4. 1.

By means of the sacrifice Prajapati created offspring; verily he created them by the subsidiary sacrifices; in that he offers the subsidiary sacrifices, verily thus the sacrificer creates offspring. He cuts off from the hind portion, for from the hind portion offspring are born; he cuts off from the thick side, for offspring are born from the thick side; he cuts off without confusion, to prevent confusion of the vital

airs. He does not turn (it) round; if he were to turn (it) round, disease would be likely to seize his offspring. 'Go to the ocean, hail!' he says verily thus he produces seed [1]. 'Go to the atmosphere, hail!' he says; verily by means of the atmosphere he begets offspring for him, for in accord with the atmosphere offspring are born. 'Go to god Savitr, hail!' he says; verily, instigated by Savitr, he begets offspring for him. 'Go to day and night, hail!' he says; verily by means of day and night he begets offspring for him, for in accord with day and night offspring are born. 'Go to Mitra and Varuna, hail!' he says [2]; verily he bestows expiration and inspiration on offspring when born. 'Go to Soma, hail!' he says, for offspring have Soma for their deity. 'Go to the sacrifice, hail!' he says; verily he makes offspring fit for the sacrifice. 'Go to the metres, hail!' he says; the metres are cattle; verily he wins cattle. 'Go to the sky and the earth, hail!' he says; verily on either side he supports offspring when born with the sky and the earth. 'Go to the clouds [3] of the sky, hail!' he says; verily he procures rain for offspring when born; 'Go to Agni Vaiçvanara, hail!' he says; verily he establishes in this (world) offspring when born. He makes a portion of the vital airs, who makes a portion of the intestines; 'Give me mind and heart', he says; verily he summons the vital airs according to their places. When the beast is offered, pain reaches its heart; it gathers round the heart-spit [4]. if he were to place the heart-spit on the earth, he would cause pain to the earth; if on the waters, he would cause pain to the waters; he places it in the meeting-place of dry and wet, to appease both. He should think of whomsoever he hates; verily he causes him pain.

vi. 4. 2.

The gods divided the sacrifice on the Agnidh's altar: of what was left over they said, 'Let this remain here.' That is why the Vasativari (waters) have their name. But in the morning they could not arrange (to divide it); they placed it in the waters, they became the Vasativaris. He takes the Vasativaris; the Vasativaris are the sacrifice; verily having taken from the beginning the sacrifice he stays (with it). If the sun set, on one who has not taken (the waters), his sacrifice would not be begun [1], and he would split the sacrifice. He should either take waters with radiance in them, or having deposited gold he takes them with light in them, or he should take them from the tank of a Brahman who performs many sacrifices, for he is one who has taken the Vasativaris. He takes the Vasativaris; the Vasativaris are

cattle; verily having taken cattle from the beginning he stays (with them). If he were to take them along the stream, his cattle would be likely to wander from him; he takes them standing against the stream; verily he obstructs cattle and seizes them for him. Indra [2] slew Vrtra; he died upon the waters; of them what was pure, fit for sacrifice, and divine, that was set free. They became the Vahantis. He takes of the Vahantis; verily he takes those of waters which are pure, fit for sacrifice, and divine. He should not pass over the nearest Vahantis; if he were to pass over the nearest Vahantis, he would despise the sacrifice. He should not take of stagnant (waters); the stagnant (waters) are seized by Varuna; if he were to take of stagnant (waters) [3], be would cause Varuna to seize his sacrifice. If it is done by day, the night enters the waters; therefore the waters appear dusky by day; if it is done by night, the day enters the waters; therefore the waters appear shining by night; he takes (them) at the union of shade and light; verily for him he secures the colour of day and night. 'These waters are rich in oblation', he says; verily he takes them made into an oblation. 'Rich in oblation be [4] the sun', be says; verily he takes them with light in them. He takes with an Anustubh; the Anustubh is speech; verily with the whole of speech he takes them. He takes with a verse of four feet, he places them thrice, they make up seven, the Çakvari has seven feet, the Çakvari is cattle; verily he wins cattle. For this world the Garhapatya is established, for yonder the Ahavaniya; if he were to place (them) on the Garhapatya, he would have cattle in this world, if on the Ahavaniya, in yonder [5] world he would have cattle. He places (them) on both; verily he makes him have cattle in both worlds. He carries (them) round everywhere, to smite away the Raksases. 'Ye are the share of Indra and Agni', he says; that is according to the text. He places (them) on the Agnidh's altar; the Agnidh's altar is the invincible part of the sacrifice; verily he places (them) on the invincible part of the sacrifice. Wherever in the performance of a sacrifice nothing is done, in that (place) the Raksases infest the sacrifice. In that he takes of the Vahantis, that part of the sacrifices lies being performed, to prevent the infestation of the Raksases, for they do not move them, but they lie around until the third pressing, for the continuity of the sacrifice.

vi. 4.3.

The theologians say, 'He indeed would be an Adhvaryu who in making Soma descend should make it descend for all the gods.' 'To the heart thee!' he says; verily he makes it for men; 'To mind thee!' he says; verily he makes it for the Pitrs; 'To

the sky thee! To the sun thee!' he says; verily he makes it for the gods; so many are the gods; verily he makes it descend for them all. Before the utterance of speech [1] he begins the morning litany; verily he wins all that there is of speech. 'The waters' is the first thing he utters; the waters are the sacrifice verily over the sacrifice he utters speech. He recites all (kinds of) metres the metres are cattle; verily he wins cattle. For one who desires brilliance he should conclude with a Gayatri verse, for one who desires power with a Tristubh verse, for one who desires cattle with a Jagati verse, for one who desires support with an Anustubh verse, for one who desires the sacrifice with a Pankti verse, for one who desires food with a Viraj verse. 'Let Agni (kindled) with the kindling-stick hear my appeal', he says [2]; verily, instigated by Savitr, having made proclamation to the gods, he goes for the waters. 'O Hotr, give directions for the waters', he says; for an action which is directed is done. 'O bowl priest of the Maitravaruna, run hither'. he says; Mitra and Varuna are the leaders of the waters; verily with them he goes for them. 'O ye divine waters, child of the water', he says; verily by the oblation requiting them he seizes them: then he takes of them made into an oblation and covered with ghee [3]. 'Thou art the dragger', he says; verily he removes dirt from them. 'I draw you for the sustenance of the ocean', he says; therefore the waters though eaten and drunk do not waste away. The pit is the birthplace of the sacrifice, the Vasairivaris are the sacrifice; bringing the bowls of the Hotr and the Maitravaruna into contact he pours in the Vasativaris reciprocally, so that the sacrifice may have its birthplace; verily he produces it from its own birthplace. 'O Adhvaryu, didst thou seek the waters?' he says; 'they came to me; look upon them', in effect he says. If it is an Agnistoma, he makes a libation; if an Ukthya, he rubs (butter) on the enclosing-sticks; if it is an Atiratra, he goes forward uttering a text, to distinguish the sacrifices.

vi. 4. 4.

'On the instigation of god Savitr (with these words) he takes up the pressing-stone, for instigation, 'with the arms of the Açvins', he says; for the Açvins were the Adhvaryus of the gods; 'with the hands of Pusan', he says, for support. The Soma is cattle, the Upançu pressing-(stone) is cross breathing; in that he measures round the Upançu pressing-(stone), he confers cross-breathing upon cattle. 'To Indra thee! To Indra thee!' (with these words) he measures, for the Soma is taken for Indra.

Five times he measures with the text [1]; the Pankti has five syllables, the sacrifice is fivefold, verily he wins the sacrifice. Five times (he measures) in silence; these make up ten; the Viraj has ten syllables, the Viraj is food; verily he wins food by the Viraj. 'Ye are savoury, conquerors of Vrtra', he says; this is the Soma-drinking of the waters; he who knows thus reaches not destruction in the waters. 'With thy light which is in the sky', he says; verily from these worlds he gathers him [2]. Soma, the king, reflected on the quarters, he entered the quarters; 'forward, behind, upward, downward', he says, verily from the quarters he gathers him; verily also he wins the quarters for him. 'O mother, come forth', he says; women are likely to desire him who knows thus. 'Thy unerring, watchful name, O Soma', he says [3]; this is Soma's Soma-drinking; he who knows thus reaches not destruction from Soma. When they press Soma they kill him; he keeps back shoots; verily he protects him. The shoots are the vital airs, Soma is cattle; he later lets go the shoots; verily he bestows vital airs upon cattle; two by two he lets them go; therefore the vital airs are in pairs.

vi. 4. 5.

The Upançu Cup is breath; in that the cups are drawn beginning with the Upançu, they follow on breath. Aruna Aupaveçi used to say, 'At the morning pressing I establish the sacrifice and then I proceed with it when it has been established.' He first presses eight times; the Gayatri has eight syllables, the morning pressing is connected with the Gayatri; verily thereby he obtains the morning pressing. (He presses) eleven times on the second occasion; the Tristubh has eleven syllables, the midday pressing is connected with the Tristubh [1]; verily thereby he obtains the midday pressing. (He presses) twelve times on the third occasion; the Jagati has twelve syllables, the third pressing is connected with the Jagati; verily thereby he obtains the third pressing. This is what he calls the establishment of the sacrifice, to prevent loss; for what falls when the sacrifice is established is not lost. Or rather they say, 'The Gayatri is not open to question' at the morning pressing'; he who knows thus is not liable to question from his foe; therefore eight times in each case should press [2]. The theologians say, 'Other cups are drawn with a strainer; what strainer has the Upançu?' 'Speech is the strainer', he should reply. 'Be pure for the lord of speech, O strong one', he says; verily by speech he purifies him. 'With the shoots of the male', he says, for the shoots of the Soma are the shoots of the male;

'purified by the arms', he says, for by the arms he purifies him; 'thou art the god, purifier of gods', he says, for he being a god [3] is the purifier of gods; 'to those thee whose portion thou art', he says, for he draws him for those whose portion he is. 'Thou art he who is appropriated', he says; verily he makes breath his own; 'make our food full of sweetness for us', he says; verily he makes all food sweet for him; 'to all the powers of sky and earth thee!' he says; verily upon both gods and men he bestows the vital airs. 'May mind enter thee!' he says [4]; verily he attains mind. 'Fare along the broad atmosphere', he says, for the breath has the atmosphere as its deity. 'Hail! Thee, of kindly nature, to the sun!' he says; the gods of kindly nature are the breaths; verily in them he secretly offers. 'To the gods that drink the rays thee!' he says; the gods that drink the rays are the rays of the sun; that is their share; verily thereby he delights them. If he desire, 'May Parjanya rain' [5], he should rub (the cup) with the (palm of) the hand downwards; verily he brings down the rain. If he desire, 'May it not rain', he should rub with the hand upwards; verily he keeps up the rain. If he practise witchcraft, 'Slay N.N.; then will I sacrifice to thee', he should say; verily desiring the libation he slays him. If he be far away, he should stand until he is weary; verily he follows his breath and slays him. If he practise witchcraft [6], he should put (it) down (with the words), 'I set thee down on the breath of N.N.'; the breath is restless; verily he brings his breath to rest. He purifies by means of six shoots; the seasons are six; verily he purifies him by means of the seasons; thrice he purifies these worlds are three; verily he purifies him by means of these worlds. The theologians say, 'For what reason is it that three animals take by the hand?' In that thrice he draws separately the Upançu with his hand, therefore there are three animals which take by the hand, man, the elephant, and the ape.

vi. 4. 6.

Whatever the gods did as the sacrifice, that the Asuras did. The gods saw that the sacrifice must be established in the Upançu (cup), and they established it in the Upançu. The Asuras grasping the thunderbolt attacked the gods; the gods in fear ran up to Indra, Indra obstructed them' by means of the Antaryama (cup), and that is why the Antaryama has its name, 'the obstructor'. In that the Antaryama cup is drawn, verily thus the sacrificer obstructs his foes. 'Through thee I interpose sky and earth [1], I interpose the broad atmosphere', he says; verily with these worlds

the sacrificer obstructs his foes. The gods reflected, 'Indra hath now become what we are'; they said, 'O bounteous one, give us a share'; 'In unison with the gods, the lower and the higher', he replied; to both (the sets of) gods, the lower and the higher [2], he gave a share. 'In unison with the gods, the lower and the higher', he says; to both (the sets of) gods, the lower and the higher, he gives a share. 'O bounteous one, do thou rejoice in the Antaryama', he says; verily he does not cut off the sacrificer from the sacrifice. 'Thou art taken with a support', he says, for the support of inspiration. If both (cups) were drawn without a filter, inspiration would follow expiration, he would be likely to die. The Antaryama is drawn with a filter [3], to separate expiration and inspiration. The Upançu and the Antaryama (cups) are expiration and inspiration, the Upançu pressing-(stone) is cross-breathing. If he desire of a man, 'May he be likely to die', he should set them down for him without being in contact; verily he severs his expiration and inspiration from cross-breathing; swiftly he dies. If he desire of a man, 'May he live all his days', he should set them down for him in contact; verily he connects his expiration and inspiration with cross-breathing; he lives all his days.

vi. 4. 7.

The cup for Indra and Vayu is speech; in that the cups are drawn beginning with that to Indra and Vayu, verily they follow speech. The gods said to Vayu, 'Let us slay Soma, the king'; he replied, 'Let me choose a boon; let your cups be drawn with mine first.' Therefore the cups are drawn with those for Indra and Vayu first. They slew him; he became putrid; the gods could not endure him, they said to Vayu, 'Make him sweet for us' [1]; he replied, 'Let me choose a boon; let your vessels, be said to have me as their deity.' Therefore, being of various deities, they are said to have Vayu as their deity. Verily did Vayu make him sweet for him; therefore what becomes putrid they hang out in a windy place, for Vayu is its purifier, its sweetener. They could not find its distribution; Aditi said, 'Let me choose a boon; then shall ye distribute through me, verily with me as deity may your Soma (draughts) be set down' [2]. 'Thou art taken with a support', he says, and thereby have they Aditi for their deity, for those vessels that are made of wood are born from her womb, those that are made of clay are clearly hers; therefore he says thus. Speech aforetime spoke without discrimination; the gods said to Indra, 'Do thou discriminate this speech for us'; he replied, 'Let me choose a boon; let this

(cup) be drawn for me and for Vayu together.' Therefore the cup is drawn together for Indra and Vayu. Indra approaching it in the midst discriminated it; therefore is speech spoken distinctly. Therefore is it drawn once, in the middle, for Indra, and twice for Vayu, for he chose two boons.

vi. 4. 8.

The gods said to Mitra, 'Let us slay Soma, the king'; he replied, 'Not I; for I am the friend of all'; they answered, 'Still we will slay him'; he replied, 'Let me choose a boon; let them mix the Soma for me with milk.' Therefore they mix with milk (the Soma) for Mitra and Varuna. From him cattle departed (saying), 'He that was a friend hath done a cruel deed'; a cruel deed as it were [1] does he do who sacrifices with Soma; from him cattle depart. In that he mixes with milk (the Soma) for Mitra and Varuna, he unites Mitra with cattle, and the sacrificer with cattle. Aforetime indeed was Mitra thus aware,' When I have done this cruel deed, cattle will depart from me'; therefore he chose thus. The gods said to Varuna, 'With thee as helper we will slay Soma, the king'; he replied, 'Let me choose a boon, for me [2] and Mitra together let this (cup) be drawn.' Therefore it is drawn for Mitra and Varuna together; therefore with a king as helper they slay a king, with a Vaiçya a Vaiçya, with a Çudra a Çudra. This was not day or night, but undiscriminated; the gods said to Mitra and Varuna, 'Make this to shine forth for us'; they replied, 'Let us choose a boon; let one cup only be drawn before ours.' Therefore the cup for Indra and Vayu is drawn before that for Mitra and Varuna, for the Upançu and the Antaryama (cups) are expiration and inspiration. Mitra produced the day, Varuna the night; then indeed did this shine forth; in that (a cup) is drawn for Mitra and Varuna, (it is) for shining forth.

vi. 4. 9.

The head of the sacrifice was cut; the gods said to the Açvins, Ye are physicians; do ye replace the head of the sacrifice', they replied. Let us choose a boon; let there be drawn a cup for us also herein.' For them they drew this cup for the Açvins; then indeed did they replace the head of the sacrifice; in that (the cup) for the Açvins is drawn, (it is) to restore the sacrifice. The gods said of these two, 'Impure are they, wandering among men [1] and physicians.' Therefore a Brahman should not

practise medicine, for the physician is impure, unfit for the sacrifice. Having purified them by the Bahispavamana (Stotra) they drew for them this cup for the Açvins; therefore (the cup) for the Açvins is drawn when the Bahispavamana has been sung. Therefore by one who knows thus the Bahispavamana should be performed; verily he purifies himself. Their skill as physicians they deposited in three places, in Agni a third, in the waters a third, in the Brahman a third. Therefore one should put beside him a pot of water [2] and sit on the right hand of a Brahman when practising medicine; all medicine he performs thereby, his remedy becomes effective. The theologians say, 'For what reason are cups for two deities drawn in one vessel, but offered in two?' In that (the cups) are drawn in one vessel, therefore there is one breath within; they are offered in two vessels, therefore the breaths outside are in pairs. Those that are for two deities are the breaths, the Ida is cattle; if he should summon the Ida before those that are for two deities [3], he would obstruct his breaths by cattle, he would be likely to perish. Having eaten those for two deities, he summons the Ida; verily having placed the breaths in himself he summons the Ida. (The cup) for Indra and Vayu is speech, that for Mitra and Varuna is the eye, that for the Açvins is the ear; he eats in front that for Indra and Vayu, therefore in front he speaks with speech; in front that for Mitra and Varuna, therefore in front he sees with the eye; moving all round, that for the Açvins; therefore on all sides he hears with the ear. Those for two deities are the breaths [4], he sets down full vessels; therefore the breaths are full within; wherever in the performance of the sacrifice nothing is done, in that place the Raksases attack the sacrifice; in that he sets down full vessels the part of the sacrifice being performed is deposited to prevent the entry of the Raksases. He sets down in the north track of the southern oblation-cart; verily he places speech in speech. They lie (there) until the third pressing, for the continuity of the sacrifice.

vi. 4. 10.

Brhaspati was the Purohita of the gods, Çanda and Marka of the Asuras; the gods had the holy power (Brahman), the Asuras had the holy power (Brahman); they could not overcome one another; the gods invited Çanda and Marka; they replied, 'Let us choose a boon; let cups be drawn for us also herein.' For them they drew these cups for Çukra and Manthin; then did the gods prosper, the Asuras were defeated. He for whom knowing thus these Çukra and Manthin (cups) are drawn,

prospers himself, his foe [1] is defeated. Having driven away these two, the gods offered to themselves,' to Indra. 'Driven away are Çanda and Marka together with N.N.', he should say of whom he hates; with him whom he hates he thus drives them away. 'This is the first preparer, all maker', (with these words) they offered to themselves, to Indra, these (cups), for Indra kept making these forms. The Çukra is yonder sun, the Manthin is the moon; they depart towards the east, closing their eyes [2]; therefore men do not see them as they go east. Turning back towards the west they sacrifice, therefore men see them going west. The Çukra and the Manthin are the eyes of the sacrifice, the high altar is the nose. They offer having gone round (the altar) on both sides; therefore the eyes are on either side of the nose; therefore the eyes are held apart by the nose; they walk round on all sides, to smite away the Raksases. Now the offerings the gods made on the east, with them they drove away the Asuras who were in front [3]; with those on the west they drove away the Asuras who were behind; other sacrifices are made in the east, the Çukra and Manthin on the west; verily behind and in front the sacrificer drives away his foes; therefore offspring are engendered behind and are brought forth in front. In accordance with the Çukra and Manthin are offspring born, the eaters and the eaten. 'Engendering heroic off spring), come forth, Çukra, with pure radiance' [4], 'Engendering prolific offspring, come forth, Manthin, with mixed radiance', he says; 'the eaters are those who are heroic, the eaten those that are prolific. The offspring of him who knows thus becomes an eater, not eaten. The eye of Prajapati swelled; it fell away, it entered the Vikankata, it did not stay in the Vikankata; it entered barley, it stayed in barley; that is why barley has its name [5]. In that the Manthin vessel is of Vikankata and he mixes with groats, verily thus he gathers together the eye of Prajapati. The theologians say, 'For what reason does the Manthin vessel not go to the Sadas?' 'It is the vessel of misfortune', he should say; if it were to go there, the Adhvaryu would be blind, he would be ruined; therefore it does not go there.

vi. 4. 11.

Whatever the gods did at the sacrifice the Asuras did. The gods saw the cups with the Agrayana at their head; they drew them; then indeed did they reach the top; he for whom knowing thus the cups are drawn with the Agrayana at their head reaches the top of his equals. With a verse containing the word 'destructive' he

should draw for him who has a rival; verily having destroyed his rival he reaches the top of his equals. 'Ye gods that are eleven in the sky', he says [1]; so many are the deities; verily he draws it for all of them. 'This is thy birthplace; to the All-gods thee!' he says, for it has the All-gods for its deity. Speech departed from the gods, not being willing to remain for the sacrifice; when speech had departed the gods silently drew the cups; speech reflected, 'They are excluding me'; it went into the Agrayana; that is why the Agrayana has its name [2]. Therefore in the Agrayana speech is uttered. In that the former cups are drawn in silence, that is as when the hunter lets go (his arrow), (thinking), 'So far off is my mark at so far I shall not miss.' The Adhvaryu taking the Agrayana, commencing the sacrifice, utters his speech; thrice he utters 'Him'; verily thus he chooses the Udgatrs; the Agrayana is Prajapati; in that he utters 'Him' after taking the Agrayana, verily thus Prajapati sniffs offspring [3]; therefore the cow sniffs the calf on birth. The Agrayana is the self of the sacrifice; at each pressing he draws it; verily he continues the sacrifice in itself. He brings (it) up from above verily thus he impregnates seed; he takes (it) from below verily he generates it. The theologians say, 'For what reason does the Gayatri, the least of the metres, support the pressings?' 'The Agrayana is the calf of the Gayatri; verily turning back towards it it supports all the pressings. Therefore a cow turns back towards the calf which is taken away.

PRAPATHAKA V

The Exposition of the Soma Sacrifice (continued)

vi. 5. 1.

Indra raised his bolt to hurl at Vrtra; Vrtra was afraid of the bolt when raised to be hurled; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; on him he bestowed the Ukthya. At him he raised (the bolt) to hurl a second time; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee' [1]; on him he bestowed again the Ukthya. At him he raised (the bolt) to hurl a third time; Visnu supported him (saying), 'Smite'; he said, 'Hurl it not at me; there is this strength in me, that will I bestow on thee'; he bestowed on him again the Ukthya. Him when he had lost his magic power he slew, for the sacrifice was his

magic power. In that the Ukthya is drawn, verily the sacrificer thus appropriates the power [2] and strength of his foe. 'To Indra thee, to him of the Brhat, the strong', he says, for to Indra he gave it; 'to him thee! To Visnu thee!' he says; in that Visnu supported him (saying), 'Strike', he gives Visnu a share therein. Thrice he draws, for thrice he gave to him., This is thy birthplace; thou art the renewed offering', he says, for repeatedly [3] he draws from it. The Ukthya is the eye of the sacrifice; therefore the Somas follow the Ukthya when offered; therefore the body follows the eye; therefore as one goes many follow; therefore one becomes superior among many; therefore one wins many wives. If the Adhvaryu desire, 'May I bestow upon myself the glory of the sacrifice', standing between the Ahavaniya and the oblation-holder he should pour (it) down [4]; verily he bestows upon himself the glory of the sacrifice. If he desire, 'May I bestow upon the sacrificer the glory of the sacrifice', he should pour (it) down standing between the Sadas and the oblation-holder; verily he bestows upon the sacrificer the glory of the sacrifice. If he desire, 'May I bestow upon the Sadasyas the glory of the sacrifice', he should pour (it) down, grasping the Sadas; verily he bestows upon the Sadasyas the glory of the sacrifice.

vi. 5. 2.

The Dhruva (cup) is the life of the sacrifice; it is drawn the last of the cups; therefore life is the last of the breaths. 'The head of the sky, the messenger of earth', he says; verily he makes him the head of his equals. 'Vaiçvanara, born for holy order', he says, for life has Vaiçvanara as its deity. It is drawn with Vaiçvanara on both sides; therefore there are breaths on both sides, below and above. The other cups that are drawn make a half, the Dhruva makes a half; therefore [1] the breath below is a half of the other breaths. The other cups are deposited on strewn (ground), the Dhruva on unstrewn; therefore in bone some creatures find support, in flesh others. The Asuras from above desired to turn round the earth; the gods made it firm (**adrnhan**) with the Dhruva; that is why the Dhruva has its name; in that the Dhruva is set down from above, (it serves) for firmness. The Dhruva is the life of the sacrifice, the Hotr is the body; in that he pours the Dhruva down into the goblet of the Hotr, so he places life in the body of the sacrifice [2]. 'Before the Uktha it should be poured down', they say, for in front one enjoys life; 'In the middle it should be poured down', they say, for the middle

one enjoys life; 'In the latter part it should be poured down', they say, for with the last one enjoys life. He pours (it) down while the verse to the All-gods is being recited; offspring are connected with the All-gods; verily he confers life upon offspring.

vi. 5. 3.

By means of the sacrifice the gods went to the world of heaven; they reflected, 'Men will follow after us here'; they blocked (the way) by the year and went to the world of heaven. It the Rsis discerned by means of the season-cups; in that the season-cups are drawn, (they serve) to reveal, the world of heaven. Twelve are drawn; the year consists of twelve months; (verily they serve) to reveal the year. The first two are drawn together, the last two together; therefore the seasons are in pairs. The season-vessel has mouths on both sides, for who [1] knows where is the mouth of the seasons? 'Give directions for the season', six times he says,' the seasons are six; verily he delights the seasons; 'For the seasons', four times; verily he delights four-footed cattle; twice again he says, 'For the season'; verily he delights two-footed (cattle). 'Give directions for the season', six times he says; 'For the seasons', four times; therefore four-footed cattle depend upon the seasons; twice [2] again, 'For the season', he says; therefore bipeds live upon quadrupeds. 'Give directions for the season', six times he says; 'For the seasons', four times; twice again, 'For the season'; verily the sacrificer makes himself a ladder and bridge to attain the world of heaven. One should not follow the other; if one were to follow the other, season would follow season, the seasons would be confused [3]; therefore in order the Adhvaryu sets out by the southern (door), the Pratiprasthatr by the northern; therefore the sun goes south for six months, north for six months.' 'Thou art taken with a support; thou art Samsarpa; to Anhaspatya thee!' he says; 'There is a thirteenth month', they say; verily he delights it.

vi. 5. 4.

The season-cups are drawn for the world of heaven; Indra and Agni are the light; in that he draws the cup for Indra and Agni with the season-vessel, verily he places light above it, to light up the world of heaven. Indra and Agni are the bearers of

force among the gods; in that (the cup) for Indra and Agni is drawn, verily he wins force. He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is yonder sun, in that he draws (the cup) for the All-gods with the Çukra-vessel, yonder sun [1] rises turned to all people; therefore each one thinks, 'Towards me hath it arisen.' He draws (the cup) for the All-gods with the Çukra-vessel; people are connected with the All-gods, the Çukra is brilliance; in that he draws (the cup) for the All-gods with the Çukra vessel, verily he bestows brilliance upon people.

vi. 5. 5.

Indra in league with the Maruts slew Vrtra at the midday pressing; in that (the cups) for the Maruts are drawn at the midday pressing, they are drawn for the sacrificer as slaying the foe. Of him, when he had slain Vrtra, the seasons were confused; with the season vessel he drew (the cups) for the Maruts; then indeed did he discern the seasons; in that (the cups) for the Maruts are drawn with the season-vessel, (they serve) to reveal the seasons. (The cups) for the Maruts are a weapon which the sacrificer hurls at his foe; with the first [1] he raises it aloft, with the second he hurls it; with the third he lays (him) low. (The cups) for the Maruts are a weapon which the sacrificer makes ready; the first is a bow, the second a bowstring, the third an arrow; with the first he fits the arrow, with the second he lets it go, with the third he pierces. Indra having slain Vrtra went to the furthest distance, thinking, 'I have done amiss'; he became of bay colour, he saw these (cups) for the Maruts, to save himself;' he drew them [2]; verily with the first he won expiration, with the second inspiration, himself with the third, (the cups) for the Maruts are drawn to save the self of the sacrificer; verily he wins expiration with the first, inspiration by the second, and himself with the third. Indra slew Vrtra; the gods said of him, 'Great hath he become who hath slain Vrtra'; that is why Mahendra (great Indra) has his name. He drew this libation for Mahendra, having slain Vrtra and being above the other deities; in that (the cup) for Mahendra is drawn, so the sacrificer draws this libation, being above other people. He draws with the Çukra vessel; (the cup) for Mahendra has the sacrificer as its deity, the Çukra is brilliance; in that he draws (the cup) for Mahendra in the Çukra-vessel, verily he bestows brilliance on the sacrificer.

vi. 5. 6.

Aditi, desirous of offspring, cooked a Brahman's mess for the Sadhya gods; to her the gave the remains, she ate it, she became pregnant; of her the four Adityas were born. A second (mess) she cooked; she reflected, 'They have been born for me from the remains; if I eat first, then stronger ones will be born from me'; she ate first, she became pregnant, from her was born an egg which miscarried. She cooked a third (mess) for the Adityas [1], (saying) 'Let this labour be for enjoyment to me'; they said, 'Let us choose a boon; let him who shall be born hence be one of us; let him who shall be prosperous among his offspring be for our enjoyment'; then was born the Aditya Vivasvant, men are his offspring here, among them he alone is successful who sacrifices, he serves for enjoyment of the gods. The gods kept Rudra away from the sacrifice [2], he followed the Adityas; they took refuge in (the cups) for two deities, them they did not give up; therefore men do not give up even one worthy of death who has come for help. Therefore (the cup) for the Adityas is drawn from those for two deities, in that they were born from the remnant, therefore it is drawn from the remnant. He draws with three verses; mother, father, son, verily that is this pairing; the amnion, embryo, the chorion, verily that is this [3] pairing. The Aditya (cup) is cattle; curds are strength; he mixes with curds in the middle; verily he places strength in the middle of cattle; (with curds) to be coagulated with boiled milk, for purity. Therefore the raw milks the cooked. The Aditya (cup) is cattle; he-draws after covering (the cup); verily he draws securing cattle for him. The Aditya (cup) is those cattle; Agni is Rudra here; he draws after covering; verily he shuts off cattle from Rudra [4]. (The stone) for pressing out the Upançu (cup) is this Aditya Vivasvant; it lies round this Soma drink until the third pressing. 'O bright Aditya, this is thy Soma drink', he says; verily he unites the Aditya Vivasvant with the Soma drink. 'With the rain of the sky I mix thee', (with these words) he should mix for one who desires rain; verily he wins rain. If it should fall quickly, Parjanya would be likely to rain; if long, (he would) not (be likely). He does not place (the cup) down, for from that which is not depressed offspring are produced. He should not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; after sacrificing he should not look after (it); if he were to look after (it) his eye would be likely to be destroyed; therefore he should not look after (it).

vi. 5. 7.

He draws (the cup) for Savitr from the Agrayana with the Antaryama-vessel; the Agrayana is Prajapati; (verily it serves) for the begetting of offspring. He does not place (the cup) down, for from that which is not depressed offspring are produced. He does -not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring. Savitr is among the gods he who is connected with the Gayatri; in that the Agrayana (is drawn), it is drawn in the world of the Gayatri; in that he draws (the cup) for Savitr from the Agrayana with the Antaryama vessel, verily he draws it off from its own birthplace. The All-gods [1] could not perform the third pressing; they led Savitr who shares in the first pressing to the third pressing; then indeed they performed the third pressing. In that (the cup) for Savitr is drawn at the third pressing, (it serves) for performing the third pressing. He draws (the cup) for the All-gods from the tub with the Savitr-vessel; people are connected with the All-gods, the tub is connected with the All-gods, Savitr rules instigations; in that he draws (the cup) for the All-gods from the tub with the Savitr vessel, verily instigated by Savitr he produces offspring for him [2]. He draws Soma in Soma; verily thus he impregnates seed. 'Thou givest good protection, and art well established', he says, for he draws Soma in Soma, for support. In this same cup (offering) is made for men, gods, and Pitrs; 'Thou givest good protection, and art well established', he says; verily thereby he makes (it) for men; 'The great', he says; verily thereby he makes (it) for the gods; 'Homage', he says; verily thereby he makes (it) for the Pitrs; so many are the gods; verily he draws it for them all. 'This is thy birthplace; to the All-gods thee!' he says, for it is connected with the All-gods.

vi. 5. 8.

The Upançu is the breath; in that the first and the, last cups are drawn with the Upançuvessel, verily they follow forward the breath, they follow back the breath. The Agrayana is Prajapati, the Upançu is the breath, the wives produce offspring; in that he draws (the cup) for (Tvastr) with the wives from the Agrayana with the Upançu-vessel, (it serves) for the production of offspring. Therefore offspring are born in accordance with the breath. The gods desired that the wives should go to the world of heaven [1]; they could not discern the world of heaven, they saw this (cup) for the wives, they drew it; then indeed did they discern the world of heaven; in that (the cup) for the wives is drawn, (it serves) to reveal the world of heaven.

Soma could not bear being drawn for women; making the ghee a bolt they beat it, they drew it when it had lost its power; therefore women are powerless, have no inheritance, and speak more humbly than even a bad man [2]. In that he mixes (the cup) for (Tvastr) with the wives with ghee, he overpowers it with a bolt and draws it. 'Thou art taken with a support', he says; the support is this (earth); therefore offspring are born on this (earth). 'Of thee, pressed by Brhaspati ', he says; Brhaspati is the holy power of the gods; verily by the holy power he produces offspring for him. 'O drop', he says; the drop is seed; verily thus he impregnates seed. 'Possessing power', he says [3]; power is offspring; verily he produces offspring for him. 'O Agni', he says; the impregnator of seed is Agni; 'With the wives', he says, for pairing; 'in unison with the god Tvastr drink the Soma', he says; Tvastr is the maker of the forms of pairings of animals; verily he places form in animals. The gods sought to slay Tvastr; he went to the wives, they would not give him up; therefore [4] men do not give up even one worthy of death who has come for help. Therefore in (the cup) for the wives for Tvastr also a drawing is made. He does not put (the cup) down, for from what is not depressed offspring are produced. He does not utter the secondary Vasat; if he were to do so, he would let Rudra go after his offspring; if he were not to do so, the Agnidh would consume the Soma before it had been appeased; he says the secondary Vasat muttering, he does not let Rudra go after his offspring, the Agnidh consumes the Soma after it has been appeased. 'O Agnidh, sit on the lap of the Nestr; O Nestr, lead up the wife', he says verily the Agnidh impregnates the Nestr, the Nestr the wife. He causes the Udgatr to look (at the wife); the Udgatr is Prajapati; (verily it serves) for the production of offspring. He causes water to follow along; verily thus he pours seed; along the thigh he causes it to flow, for along the thigh is seed poured; baring the thigh he causes it to flow, for when the thigh is bared, they pair, then seed is poured, then offspring are born.

vi. 5. 9.

Indra slew Vrtra; he forced out his skull-bone, it became the wooden tub, from it the Soma flowed, it became (the cup) for the yoker of bays; he reflected regarding it, 'Shall I offer, or shall I not offer?' He reflected, 'If I shall offer, I shall offer what is raw; if I shall not offer, I shall make confusion in the sacrifice.' He decided to offer; Agni said, Thou shalt not offer what is raw in me'; he mixed it with fried

grains [1], and when it had become cooked he offered it. In that he mixes (the cup) for the yoker of bays with fried grains, (it serves) to make it cooked; verily he offers it when it has become cooked. He mixes with many; so many are his (cows) yielding his wishes in yonder world. Or rather they say,'(The fried grains) for the yoker of bays are the dappled (cows) of Indra yielding wishes'; therefore he should mix with many. The bays of Indra, which drink the Soma, are the Rc and the Saman, the enclosing-sticks are their bridles; if he should offer without removing the enclosing-sticks, he would offer fodder to them still bridled [2]; he offers after removing the enclosing-sticks; verily he offers fodder to them with their bridles removed. It is the Unnetr who offers; the Adhvaryu when he has uttered 'Godspeed!' is as one who has finished his journey; if the Adhvaryu were to offer, it would be as when one yokes again (a horse) unyoked. He offers after putting it on his head, for from the head it sprung; he offers after striding, for Indra slew Vrtra after striding; (verily it serves) for attainment. (The grains) for the yoker of bays are cattle; if he were to crush (them), few [3] cattle would attend and wait on him; if he were not to crush them, many cattle would attend, but not wait on him; in his mind he crushes them together, and effects both; many cattle attend and wait on him. They await the invitation from the Unnetr; verily they win the Soma-drinking that is here. He throws down (the remnants) on the high altar; the high altar is cattle, (the grains) for the yoker of bays are cattle verily they make cattle find support in cattle.

vi. 5. 10.

Offspring and cattle are born through the cups, goats and sheep through the Upançu and Antaryama, men through the Çukra and Manthin, whole-hooved animals through the season-cups, kine through the Aditya cup. The Aditya cup is drawn with the largest number of Rcs; therefore kine axe the most numerous of cattle; in that he thrice draws apart with his hand the Upançu (cup), therefore the female goat gives birth to two or three, but sheep are more numerous. The Agrayana is the father, the tub is the son; if the Agrayana is exhausted, he should draw from the tub; that is as when a father [1] in destitution has recourse to his son. If the tub is exhausted, he should draw from the Agrayana; that is as when a son in destitution has recourse to his father. The Agrayana is the self of the sacrifice; if the cup or the tub should be exhausted, he should draw from the Agrayana; verily

from the self he develops the sacrifice. The Agrayana is drawn (with a verse) in which there is no discriminating mark; he draws with a pot, he offers with (the vessel) for Vayu; therefore [2] (a man) is a slayer of a Brahman (through slaying) an embryo which has not been discriminated. They go to the final bath; they deposit the pots, but lift up (the vessels) for Vayu; therefore they deposit a daughter on birth, a son they lift up. In that be utters the Puroruc, it is as when one brings (something) to a superior; in that he draws the cup, it is as when having brought (something) to a superior one proclaims (it); in that he puts it down, it is as when having deposited something with a superior one goes away. Whatever of the sacrifice is accompanied by a Saman or Yajus, is loose; whatever by a Rc is firm; they are drawn with a support in front to the accompaniment of a Yajus, (they are drawn) with a support behind to the accompaniment of a Rc, for the support of the sacrifice.

vi. 5. 11.

Some vessels are used (repeatedly), others not. With those that are employed once only (**paracínani**) he conquers yonder world, for yonder world is as it were turned away (**paran**). With those which are used again he conquers this world, for this world is repeated as it were again and again. Some vessels are used (repeatedly), and others not. Through those that are used once only the plants fade; through those which are used again [1] the plants revive again. Some vessels are used repeatedly, others not. Through those which are used once only the wild animals go to the forest; through those which are used again the domestic animals come back again to the village. He who knows the foundation of the cups becomes possessed of a (sure) foundation. The hymn called the Ajya (Çastra), that is the foundation of the cups; in that he recites muttering, that [2] is (the foundation) of the Upançu and the Antaryama (cups); in that (he recites) aloud, that is (the foundation) of the other cups; he who knows thus becomes possessed of a foundation. He who knows the pairing of the cups is propagated with offspring, with cattle, with pairings. Some cups are drawn with pots, some with (vessels) for Vayu; that is the pairing of the cups. He who knows thus is propagated with offspring, with cattle, with pairings. Indra forcibly drank the Soma of Tvastr; he went to pieces on all sides [3]; he found no stay in himself; he saw these cakes ,as

an addition to the pressing, them he offered, and with them he made a stay in himself; therefore as additional to the pressing the cakes are offered; therefore as additional to the pressing he should partake of the cakes; verily he makes a stay in himself, and the Soma does not flow through him. The theologians say, 'Neither by Rc nor by Saman is the five made up; what then is the fivefold character of the sacrifice?' Fried grains, mush, rice grains, the cake, clotted milk, thereby the five is made up; that is the fivefold character of the sacrifice.

PRAPATHAKA VI

The Exposition of the Daksina and other Offerings

vi. 6. 1.

The sacrifices with the gifts are offered for the world of heaven. He offers with two (verses) on the Garhapatya; the sacrificer has two feet; (verily it serves) for support. He offers in the Agnidh's altar; verily he ascends the atmosphere. He approaches the Sadas; verily he makes him go to the world of heaven. He offers in the Garhapatya with verses addressed to Surya; verily he makes him mount yonder world. He offers in the Agnidh's altar with a verse containing the word 'Lead', for leading to the world of heaven. 'Go to the sky, fly to heaven', (with these words) he takes out the gold after the offering [1]; verily he makes him go to the world of heaven. 'With my form I approach your form', he says; for by his form he approaches their form, in that (he approaches) with gold. 'May Tutha, all knowing, allot to you', he says; Tutha, all knowing, was wont to allot the gifts of the gods; verily thereby he divides them. 'This gift of thine, O Agni [2], cometh, impelled by the Soma', he says, for his gift comes impelled by the Soma. 'Lead it by the path of Mitra', he says, for atonement. 'Go ye on by the path of holy order, of brilliant gifts', he says; holy order is truth; verily with truth, with holy order, he divides them. 'Leading prosperity by the path of the sacrifice', he says, for the gifts go by the path of the sacrifice. 'May I win a Brahman to-day [3], a seer and sprung from seers', he says; the learned man is a Brahman, a seer and sprung from seers; therefore he says thus. 'Gaze on the heaven, gaze on the atmosphere', he says; verily he makes him go to the world of' heaven. 'Join those in the seat', he says, for friendship. 'Given by us, go to the gods, full of sweetness; enter the giver', he says;

'we here are givers; do ye there enter us, full of sweetness' [4], he says in effect. He gives gold; gold is light; verily he places light before, to light up the world of heaven. He gives to the Agnidh; verily he delights the seasons headed by Agni; he gives to the Brahman priest, for instigation; he gives to the Hotr; the Hotr is the self of the sacrifice; verily he unites the self of the sacrifice with the gifts.

vi. 6. 2.

He offers the Samistayajuses, for the completion of the sacrifice. Whatever is harsh or injured in the sacrifice, what he passes over, what he does not pass over, what he does redundantly, what he does not do, all that he propitiates with them. He offers nine; nine are the breaths in man, the sacrifice is commensurate with man; all the sacrifice he delights thus. He offers six with Rcs; the seasons are six; verily he delights the seasons; he offers three with Yajuses [1]; these worlds are three; verily he delights these worlds. 'O sacrifice, go to the sacrifice; go to the lord of the sacrifice', he says; verily he makes it go to the lord of the sacrifice. 'Go to thine own birthplace', he says; verily be makes it go to his own birthplace. 'This is thy sacrifice, O lord of the sacrifice, with its, utterance of hymns and producing noble heroes', he says; verily he confers strength upon the sacrificer. Vasistha Satyahavya asked Devabhaga, 'When thou didst cause to sacrifice the Srñjayas, with many sacrificers, didst thou cause the sacrifice to rest upon the sacrifice [2] or on the lord of the sacrifice? He replied, 'On the lord of the sacrifice.' 'But in truth Srñjayas have been defeated', he said, 'the sacrifice should have been made to rest on the sacrifice, to prevent the defeat of the sacrificer.' 'Ye gods, that find the way, finding the way, go on the way', he says; verily he makes the sacrifice to rest upon the sacrifice, to prevent the defeat of the sacrificer.

vi. 6. 3.

He offers the Avabhrthayajuses; whatever sin he has committed in the year before, verily that thereby he propitiates. He goes to the waters for the final bath; Varuna is in the waters; verily straightway he propitiates Varuna. The Raksases, following along by the path, seek to injure the sacrifice; the Prastotr follows along with the Saman, the slayer of Raksases, is the Saman; (verily it serves) for the smiting away

of the Raksases. Thrice he performs the finale; these worlds are three; verily from these worlds [1] he smites away the Raksases. Each one performs the finale; for each one is infested by the Raksases, for the smiting away of the Raksases. 'King Varuna hath made a broad (path)', he says, for support. 'A hundred remedies are thine, O king, a thousand', he says; verily he makes medicine for him. 'The noose of Varuna is overcome', he says verily he overcomes the noose of Varuna. He makes offering over the strew, for the support of the oblations; verily also he offers in what has fire. He offers the fore-offerings omitting that to the strew [2]; the strew is offspring; verily he frees offspring from Varuna's noose. He offers the two portions of butter; verily he does not obstruct the two eyes of the sacrifice. He sacrifices to Varuna; verily he frees him from Varuna's noose. He sacrifices to Agni and Varuna; verily straightway he frees him from Varuna's noose. He offers two after-offerings, omitting that to the strew; the strew is offspring; verily he frees offspring from Varuna's noose. He offers four fore-offerings and two after-offerings; they make up six, the seasons are six [3]; verily he finds support in the seasons. 'O bath, O flood', he says; verily he propitiates by this utterance Varuna. In the sea is thy heart, within the waters', he says, for Varuna is in the sea. 'Let the plants and the waters enter thee'' he says; verily he unites him with the waters and the plants. 'Ye divine waters, this is thy foetus', he says; that is according to the text. The Soma is cattle [4]; if he were to partake of the drops, he would be possessed of cattle, but Varuna would seize him; if he were not to partake, he would have no cattle, but Varuna would not seize him; he should touch them only, he becomes possessed of cattle, Varuna seizes him not. 'The noose of Varuna is loosed', he says; verily is he freed from Varuna's noose. They advance without looking round, for concealment from Varuna. 'Thou art fuel may we prosper', he says; verily with the kindling-stick they approach the fire in reverence. 'Thou art brilliance; grant me brilliance', he says; verily he bestows brilliance upon himself.

vi. 6. 4.

With the wooden sword he digs up the altar, with the axle of a chariot he measures. He sets up the sacrificial post; verily gathering together a threefold bolt he hurls it at his foe, to lay him low. If he were to set it up within the altar, he would win the world of the gods; if outside the altar, the world of men; he sets it up in the place where the altar and the edge (outside) meet, for the winning of both worlds. He should set (the set) up with the lower parts alike for one who desires the world of

the Pitrs, with the girdle part alike for one who desires the world of men, with the top pieces alike for one who desires power, and all alike for one who desires support; the three in the middle alike for one who desires cattle; for through them [1] cattle attend (on him); verily he becomes possessed of cattle. He should interlock the others; verily he interlocks him with offspring and cattle. If he desire of a man, 'May he be liable to die', he should set it up for him in grave fashion, the northern half the higher, then (the southern) the lower; this is the grave fashion; he for whom he sets it up thus swiftly dies. For him who desires the heaven he should set it up with the southern half the higher, then the (northern) half the lower; verily the sacrificer makes it a ladder and a bridge to attain the world of heaven [2]. In that on one post he twines round two girdles, therefore one man wins two wives; in that he does not wind one girdle round two posts, therefore one wife does not find two husbands. If he desire of a man, 'Be a girl born to him', he should intertwine (the girdles) near the ends; verily a girl is born to him; if he desire of a man, 'Be a son born to him', he should cover it round right up to the end; verily a son is born to him [3]. The Asuras drove the gods to the south, the gods repelled them by the Upaçaya (post); that is why the Upaçaya has its name. In that the Upaçaya lies near (**upaçáye**) on the south, (it serves) to drive away the foe. All the other posts have victims (attached), the Upaçaya has none, its victim is the sacrificer; if he were not to indicate (a victim), the sacrificer would be ruined. 'N.N. is thy victim', (with these words) he should indicate whomsoever he hates; whom he hates [4], him he indicates as a victim to it. If he hates not, 'The mole is thy victim', he should say; he harms not domestic nor wild animals. Prajapati created offspring; he was destitute of proper food, he saw this set of eleven, and therewith he won proper food. In that there are ten posts, the Viraj has ten syllables, and the Viraj is food, he wins proper food by the Viraj [5]; thereby he milks the eleventh breast of her. In that the set of eleven (is set up), a thunderbolt is set up; it is liable to crush the sacrifice face to face; in that he sets up (the stake) (for Tvastr) with the wives, (it serves) to establish the sacrifice and to bind.

vi. 6. 5.

Prajapati created offspring; he thought himself emptied, he saw this set of eleven (victims), with it he bestowed life, power, and strength upon himself; he who sacrifices creates as it were offspring; then he is as it were emptied; in that this set

of eleven is (offered), with it the sacrificer bestows life, power, and strength upon himself. With (the victim) for Agni he scatters, with that for Sarasvati he makes a pairing, with that for Soma he impregnates seed [1], with that for Pusan he propagates. There is one for Brhaspati; Brhaspati is the holy power (Brahman) of the gods; verily with the holy power (Brahman) he produces offspring for him. There is one for the All-gods; offspring are connected with the All-gods; verily he produces offspring, for him. By that for Indra he wins power, by that for the Maruts the people, by that for Indra and Agni force and might. That for Savitr is for instigation, that for Varuna to free oneself from Varuna's (noose). In the middle he offers that for Indra; verily in the middle he bestows power on the sacrificer [2]. In front of that for Indra he offers that for the All-gods; food is connected with the All-gods; verily he puts food in front; therefore food is eaten in front. Having offered that for Indra he offers that for the Maruts; the Maruts are the people; verily he fastens the people to him. If he desire, 'May he who has attained (power) be banished; may he who is banished return (to power)', in the place of that for Indra he should offer that for Varuna, in the place of that for Varuna that for Indra [3]. He who has attained (power) is banished, he who is banished returns (to power). If he desire, 'May the people fall into confusion', he should interchange the animals; verily he causes the people to fall into confusion. If he should offer that to Varuna along the stream of the waters, Varuna would seize his offspring; he offers (the victim) facing north on the south side against the stream of the waters, to prevent Varuna seizing his offspring.

vi. 6. 6.

Indra caused Manu to sacrifice with his wife; after she had been encircled with fire he let her go; therewith Manu prospered; in that he lets go (the victim), (for Tvastr with the wives, the sacrificer prospers with the prosperity with which Manu prospered. From what is unsupported in the sacrifice the sacrifice comes to ruin; as the sacrifice comes to ruin the sacrificer comes to ruin along with it; in that he completes (the offering) (for Tvastr) with the wives with butter, (it serves) to support the sacrifice, and as the sacrifice finds support, the sacrificer finds support along with it. The offering of the caul [1] has been performed, the offering of the cow is not yet over, then he performs (the offering) (for Tvastr) with the wives; verily he performs it at the right moment; then indeed comes the conclusion. It is

for Tvastr; Tvastr of the seed that is spilt moulds forms, him he sets loose as a male among wives; he for him moulds forms.

vi. 6. 7.

They kill the Soma in that they press it; in that there is (an oblation) of Soma, that is as when they slay for the dead a barren cow. If he were to offer in the northern half or the middle, he would cause conflict with the gods; he offers on the southern half; this is the quarter of the Pitrs; verily in their own quarter he propitiates the Pitrs. They give to the Udgatrs, (the oblation) of Soma has the Saman for its deity; whatever of the Saman they do amiss, that is the atonement for it. They look at [1] (the victim) for Soma is a purifier; verily they purify themselves. He who cannot see himself would be dead. Having made it full all round, he should look at (it), for in it he sees himself; verily also he purifies himself. He whose mind is gone should look at (it), (saying), 'That mind of mine which hath gone away, or which hath gone elsewhere, by means of King Soma, we keep within us'; verily he keeps his mind in himself [2], his mind is not gone. At the third pressing the sacrifice departs from him who has sacrificed to him who has not sacrificed; he offers ghee with a verse to Agni and Visnu; all the deities are Agni, the sacrifice is Visnu; verily he supports the deities and the sacrifice. He sacrifices muttering, for pairing. The theologians say, 'Mitra appropriates the well-performed part of the sacrifice, Varuna the ill-performed; where then is the sacrifice, and where the sacrificer?; In that he offers a cow to Mitra and Varuna, by Mitra [3] he propitiates the well-performed part of the sacrifice, by Varuna the ill-performed; the sacrificer is not ruined. Even as men plough the field with the plough, so do the Rc and the Saman plough the sacrifice; in that he offers a cow to Mitra and Varuna, verily he rolls a roller over the ploughed-up sacrifice, for atonement. The metres of him who has sacrificed are worn out, the cow is the sap of the metres; in that he offers the cow to Mitra and Varuna, he again delights the metres, to drive away weariness; verily also he bestows sap upon the metres.

vi. 6. 8.

The gods divided up power and strength; what there was left over became the

Atigrahya cups, and that is why the Atigrahyas have their name. In that the Atigrahyas are drawn, verily thus the sacrificer bestows. upon himself power and strength, brilliance by that for Agni, power by that for Indra, splendour by that for Surya. The Atigrahyas are the support of the sacrifice, the Prsthas are the two wheels, if he were not to. draw them in the Prsthya (rite), the Prsthas would destroy the sacrifice in front; if he were to draw them in the Ukthya [1], the Atigrahyas would destroy the sacrifice behind; but they should be drawn in the Viçvajit with all the Prsthas, so that the sacrifice may have all its strength. Prajapati indicated the sacrifices to the gods, he put away their dear forms, they became the Atigrahya; 'Bodiless is his sacrifice', they say, 'for whom the Atigrahyas are not drawn.' They should be drawn also in the Agnistoma, so that the sacrifice may have its body. All the deities were alike, and were not discriminated; these gods [2] saw these cups and drew them, Agni that for Agni, Indra that for Indra, Surya that for Surya; then indeed were they discriminated from the other gods; he, for whom knowing thus these cups are drawn, is discriminated from his evil foe. 'These worlds must be made full of light, with like strength', they say; verily with that for Agni he bestows light on this world, with that for Indra on the atmosphere, for Indra and Vayu are yoke-fellows; with that for Surya on yonder world [3] he bestows light; full of light these worlds become for him; he makes them of like strength. Bamba and Viçvavayasa found these cups, and to them these worlds, the distant and the near, became revealed; to him, for whom knowing thus these cups are drawn, these worlds, the distant and the near, become revealed.

vi. 6. 9.

Whatever the gods did at the sacrifice the Asuras did. The gods caused the metres and the pressings to find support in the Adabhya; then the gods prospered, the Asuras were defeated; he, for whom knowing thus the Adabhya is drawn, prospers himself, his foe is defeated. Because the gods deceived the Asuras with the Adabhya (undeceivable), that is why the Adabhya has its name. He who knows thus deceives his foe; his foe deceives him not [1]. The Adabhya is the form of Prajapati, called the freer; he draws from (the Soma) which is tied up, for freedom; he who knows thus is set free from his evil foe. They kill the Soma in that they press it; in the slaying of the Soma the sacrifice is slain, with the sacrifice the sacrificer. The theologians say, 'What is it that the sacrificer does in the sacrifice

whereby he goes alive to the world of heaven?' The Adabhya is the taking alive; he draws from (the Soma) before pressing; verily he makes him go alive to the world of heaven. Now they break the sacrifice asunder when they make it find support in the Adabhya; he lets go the shoots, for the continuance of the sacrifice.

vi. 6. 10.

The gods drew the cups in a line; Prajapati saw this Ançu, drew it, and therewith prospered. Verily he, for whom knowing thus the Ançu is drawn, prospers. He draws from (the Soma) when it has been once pressed, for once he prospered thereby. He draws with the mind, for Prajapati is mind as it were; (verily it serves) to obtain Prajapati. He draws with (a vessel) of Udumbara; the Udumbara is strength; verily he wins strength; it has four corners; verily he finds support in the quarters [1]. He who knows the foundation of the Ançu becomes possessed of a foundation. The Saman is that called the Vamadevya; singing in his mind that foundation he draws; verily he becomes possessed of a foundation. If the Adhvaryu were not to make a success of drawing the Ançu, for both the Adhvaryu and the sacrificer would it go ill; if he were to make a success, for both would it go well; he draws without breathing; this is its success. He breathes over gold; gold is immortality, breath is life; verily with life he quickens immortality; it is of a hundred (Krsnalas) in weight, man has a hundred (years of) life, a hundred powers; verily in life, in power he finds support.

vi. 6. 11.

Prajapati assigned the sacrifices to the gods; he thought himself emptied; he pressed over himself the power and strength of the sacrifice in sixteen ways; that became the Sodaçin; there is no sacrifice called Sodaçin; in that there is a sixteenth Stotra and a sixteenth Çastra, therefore is it the Sodaçin, and that is why the Sodaçin has its name. In that the Sodaçin is drawn, so the sacrificer bestows power and strength upon himself. To the gods the world of heaven [1] did not become manifest; they saw this Sodaçin, and drew it; then did the world of heaven become manifest to them; in that the Sodaçin is drawn, (it serves) for the conquest of the world of heaven. Indra was the youngest of the gods, he had recourse to Prajapati, he bestowed on him the Sodaçin, he drew it; then indeed did he attain the summit

of the gods; he for whom knowing thus the Sodaçin [2] is drawn attains the summit of his equals. He draws at the morning pressing; the Sodaçin is the thunderbolt, the morning pressing is the thunderbolt; verily he draws it from its own birthplace. At each pressing he draws; verily from each pressing he produces it. At the third pressing he should draw (it) for one who desires cattle; the Sodaçin is the thunderbolt, the third pressing is cattle; verily by means of the thunderbolt he wins for him cattle from the third pressing. He should not draw (it) in the Ukthya; the Ukthas are offspring and cattle; if he were to draw (it) in the Ukthya [3], he would consume his offspring and cattle. He should draw (it) for one who desires cattle in the Atiratra; the Sodaçin is the thunderbolt; verily having won cattle for him by the thunderbolt, he calms them later with (the Çastras of) the night. He should also draw (it) in the Agnistoma for a Rajanya, for a Rajanya sacrifices desiring distinction; verily in the day rite he grasps a bolt for him, and the bolt kindles him to prosperity, or it burns him; the twenty-onefold is the Stotra used, for support; what is recited has the word 'bay' in it; he obtains the dear abode of Indra [4]. The smaller metres were among the gods, the larger among the Asuras; the gods recited the larger metre with the smaller on either side; then indeed did they appropriate the world of the Asuras. In that he recites the larger metre with a smaller metre on either side, verily thus he appropriates the world of his foe. They make six syllables redundant; the seasons are six; verily he delights the seasons. They place four in front [5]; verily he wins four-footed cattle; two last; verily he wins two-footed (cattle); they make up an Anustubh; the Anustubh is speech, therefore speech is the highest of the breaths. When the sun is half-set, he sets about the Stotra of the Sodaçin; in this world Indra slew Vrtra; verily straightway be hurls the bolt against his foe. The sacrificial fee is a reddish-brown horse; that is the form of the bolt; (verily it serves) for success.

KANDA VII

THE EXPLANATION OF THE SOMA. SACRIFICE (continued)

PRAPATHAKA I

The One Day Sacrifices

vii. 1. 1.

Production of offspring is light. Agni is the light of the gods; the Viraj is the light of the metres. The Viraj of speech ends in Agni; it is produced according to the Viraj. Therefore it is called light. Two Stomas bear the morning pressing, like expiration and inspiration; two the midday pressing, like eye and ear; two the third pressing, like speech and support. This sacrifice is commensurate with man, and is perfect [1]. Whatever desire a man has, he wins by it, for one wins all by that which is perfect. By means of the Agnistoma Prajapati created off spring; by means of the Agnistoma he grasped them. When he grasped them the mule escaped. Following it he took its seed, and placed it in the ass. Therefore the ass has double seed. They also say, 'He placed it in the mare.' Therefore the mare has double seed. They also say, 'In the plants [2] he placed it.' Therefore plants, though not anointed, glisten.' They also say, 'He placed it in offspring.' Therefore twins are born. Therefore the mule has no offspring, for his seed has been taken from him. Therefore he is not suitable for the sacrifice, but is suitable if there is a sacrifice when one gives (to the priests) all one's goods or a thousand, for he escaped. He who knowing thus sacrifices with the Agnistoma begets unborn offspring and grasps those that are born. Therefore they say, 'It is the best of sacrifices [3].' Prajapati indeed is the best, for he sacrificed with it first. Prajapati desired, 'May I have offspring.' He meted out the Trivrt from his mouth. After it the god Agni was created, the Gayatri metre, the Rathantara Saman, of men the Brahman, of cattle

the goat; therefore are they the chief, for they were produced from the mouth. From the breast and arms he meted out the Pañcadaça Stoma. After it the god Indra was created, the Tristubh metre, the Brhat [4] Saman, of men the Rajanya, of cattle the sheep. There fore they are strong, for they were created from strength. From the middle he meted out the Saptadaça Stoma. After it the All-gods as deities were created, the Jagati metre, the Vairupa Saman, of men the Vaiçya, of cattle cows. Therefore are they to be eaten, for they were created from the receptacle of food. Therefore are they more numerous than others, for they were created after the most numerous of the gods. From his feet he meted out the Ekavinça Stoma. After it the Anustubh metre [5] was created, the Vairaja Saman, of men the Çudra, of cattle the horse. Therefore the two, the horse and the Çudra, are dependent on others. Therefore the Çudra is not fit for the sacrifice, for he was not created after any gods. Therefore they depend on their feet, for they were created from the feet. The Trivrt is the breaths; the Pañcadaça the half-months; the Saptadaça Prajapati; these worlds are three; the Ekavinça is the sun yonder. In this they rest, in this they find support. He who knows thus rests on this, finds, support in this.

vii. 1. 2.

At the morning pressing he keeps glorifying the Trivrt Stoma by the Gayatri metre; the Pañcadaça Stoma by the Trivrt, which is splendour; the Saptadaça by the Pañcadaça which is force and strength; the Ekavinça by the Saptadaça which is connected with Prajapati and causes begetting. Verily thus Stoma glorifies Stoma; verily also Stoma leads Stoma forth. As many as are the Stomas, so many are desires, so many the worlds, so many the lights; verily so many Stomas, so many desires, so many worlds, so many lights does he win.

vii. 1. 3.

The theologians say, 'He indeed would really sacrifice, who having sacrificed with the Agnistoma should also sacrifice with the Sarvastoma.' If they omit the Trivrt Stoma, then his vital airs are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my vital airs. If they omit the Pañcadaça Stoma, his strength is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my

strength.' If they omit the Saptadaça Stoma [1], his offspring is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my offspring.' If they omit the Ekavinça Stoma, his support is omitted, but he who offers the sacrifice does so with the wish, 'May it be in my support.' If they omit the Trinava Stoma, his seasons and the strength of the Naksatras are omitted, but he who offers the sacrifice does so with the wish, 'May it be in my seasons and the strength of the Naksatras' [2]. If they omit the Trayastrinça Stoma, his deities are omitted, and he who offers the sacrifice does so with the wish, 'May it be in my deities.' He who knows the lowest of the Stomas attaining the first place, obtains him self the first place. The Trivrt is the lowest of Stomas, the Trivrt occupies the first place. He who know thus obtains the first place.

THE EXPOSITION OF THE SATTRAS

The Ahina Sacrifices

vii. 1. 4.

The Angirases performed a sacrificial session. They went to the world of heaven. Of them Havismant and Haviskrt were left behind. They desired, 'May we two go to the world of heaven.' They two saw this two-night rite, they grasped it, and sacrificed with it. Then they went to the world of heaven. He, who knowing thus offers the two-night sacrifice, goes to the world of heaven. They went with the first day and arrived with the second [1]. The first day is the Abhiplava, the second the complete (**gati**). The first day is the Jyotistoma form of the Agnistoma; with it he wins splendour. The second day is an Atiratra with all the Stomas, that he may obtain all and win all. On the first day the Saman is in the Gayatri (metre). The Gayatri is brilliance and splendour; verily he bestows brilliance and splendour on himself. On the second day (the Saman) is in the Tristubh metre. The Tristubh is force and strength; verily he bestows force and strength on himself. The Saman on the first day [2] is the Rathantara. The Rathantara is this (earth); verily he stands firm on this (earth). (The Saman) on the second is the Brhat. The Brhat is yonder (sky); verily he stands firm on yonder (sky). They say, 'Where are the Jagati and the Anustubh?' On the first day the Saman is that of Vikhanas; verily he does not leave the Jagati. On the second it is the Sodaçin; verily he does not leave the Anustubh. Then they say, 'If the days fall in the same half month, then the strength

of one day only will belong to the rite.' The first day takes place on the night of new moon; the second on the next day, verily the days fall on separate half-months, and have the several strengths. The first day has Havismant, the second Haviskrt in the finale, for support.

vii. 1. 5.

This was in the beginning the waters, the ocean. In it Prajapati becoming the wind moved. He saw her, and becoming a boar he seized her. Her, becoming Viçvakarma, he wiped. She extended, she became the earth, and hence the earth is called the earth (lit. 'the extended'). In her Prajapati made effort. He produced the gods, Vasus, Rudras, and Adityas. The gods said to Prajapati, 'Let us have offspring.' He said [1], 'As I have created you by penance, so seek ye offspring in penance.' He gave to them Agni as a support, saying, 'Strive with that support.' They strove with Agni as a support. After a year they produced one cow. They gave it to the Vasus, Rudras, and Adityas, saying 'Guard it.' The Vasus, Rudras, and Adityas guarded it. It produced for the Vasus, Rudras, and Adityas (each) three hundred and thirty-three [2]. Thus she became the thousandth. The gods said to Prajapati, 'Cause sacrifice to be made to us with a thousand.' He caused sacrifice to be made by the Vasus with the Agnistoma. They won this world and gave (the thousandth). He caused sacrifice to be made by the Rudras with the Ukthya. They won the atmosphere and gave (the thousand). He caused sacrifice to be made by the Adityas with the Atiratra. They won yonder world, and gave (the thousand). Now the atmosphere [3] was broken. Therefore the Rudras are murderous, for they have no support. Therefore they say, 'The midmost day of the three-day night is not fixed; for it was moved.' The Ajya (Çastra) of the midmost day is in the Tristubh metre. He recites the Samyana hymns, then recites the Sodaçin, that the day may be made firm and be not loose. Therefore in the three-night rite, the first day should be an Agnistoma, then an Ukthya, then an Atiratra, for the separation of these worlds. On each day in succession he gives three hundred continuously [4], for the continuance of these worlds. He should not break the decades lest he should thus destroy the Viraj. Now for the thousandth Indra and Visnu strove. Indra reflects, 'By this Visnu will appropriate all the thousand.' They made arrangement as to it, Indra got two-thirds, Visnu the remaining third; verily the fact is recorded in the verse, 'Ye twain have conquered.' It is the Achavaka [5] who recites this

verse. Now (some say), 'The thousandth is to be given to the Hotr'; what is left over, is left over for the Hotr; the Hotr is the receiver of what has not been taken. Then others say, 'It is to be given to the Unnetr.' This is left over of the thousand, and the Unnetr is the one of the priests who is left over. Then some say, 'It is to be given to all those who have a place in the Sadas.' Then some say, 'It should be driven away and allowed to wander at will.' Then some say, 'It is to be given to the Brahman and the Agnidh [6], two shares to the Brahman and the third to the Agnidh. For the Brahman is connected with Indra, the Agnidh with Visnu; (verily the division is) just as they two agreed upon. Then some say, 'The one which is beautiful and of varied colour is the one to be given.' Then others say, 'The one which has two colours and on either side is spotted is the one to be given', for the gaining of a thousand. That indeed is the march of the thousand (**sahásrasyáyana**). There are a thousand Stotriyas, a thousand gifts (to the priests); the world of heaven is measured by a thousand; (verily it serves) for the winning of the heavenly world.

vii. 1. 6.

Soma found a thousand; Indra discovered it after him. Yama approached them and said to them, 'May I have a share too in it.' They said to him, 'Be it so.' Yama saw in one of the (cows) strength. He said to them, 'This one has the strength of the thousand, this be mine, the rest yours.' They said, 'We all see that in this one is strength [1]. Let us each have a portion.' So they took shares in the one. They put her into the waters, saying, 'Come out for Soma.' She came out in the shape of a red brown cow of one year old, together with three hundred and thirty three. Therefore let one buy the Soma with a red brown cow one year old. He, who knowing thus buys the Soma with a red brown cow one year old, buys the Soma with three hundred and thirty-three [2] and sacrifices with Soma for which he has paid a good price. They put her into the waters, saying, 'Come out for Indra.' She came out in the shape of a red draught animal with good characteristics, destroying foes, together with three hundred and thirty-three. Therefore one should give a red draught animal with good characteristics, destroying foes. He who knowing thus gives a red draught animal with good characteristics, destroying foes, gives her as three hundred and thirty-three [3]. They put her into the waters' saying, 'Come out for Yama.' She came out in the shape of an aged, stupid, utterly bad animal,

together with three hundred and thirty-three. Therefore one should offer as the funeral cow one that is aged, stupid, utterly bad. If a man knowing thus offers a cow that is aged, stupid, utterly bad, as the funeral cow, she becomes for him in yonder world three hundred and thirty-three. Speech is the thousandth. Therefore [4] a boon must be given; for she is a boon, and when she is given she is a thousand. Therefore one must not accept a boon; for she is a boon; verily he would be accepting a thousand. Let him say, 'She is a boon', and of another, 'Let this be mine'; verily he avoids accepting a thousand. She should be spotted on either side. They say, 'Let her be spotted on one side only; spotted is the thousand on the other side.' The one for a boon
[5] should be beautiful, perfect in form; for she is a boon; (verily it serves for) prosperity. Leading her round to the north of the Agnidh's place he makes her smell the wooden tub near the Ahavaniya fire, saying,

'Smell the tub, O great one, with broad stream rich in milk;
Let the drops enter thee as the streams the ocean;
Give me a share in a thousand, with offspring, with cattle;
Let wealth again visit me.'

Verily he unites him with offspring, with cattle, with wealth [6]. He becomes rich in offspring, in cattle, in wealth, who knows thus. Having gone round the Agnidh's place with her, he should offer in front, while the cow stands facing (him), Saying,

Ye twain have conquered; ye are not conquered;
Neither of the two of them hath been defeated;
Indra and Visnu when ye contended,
Ye did divide the thousand into three.'

The thousand is divided into three parts at the three-night festival; verily he makes her possessed of a thousand, he makes her the measure of a thousand [7]. He offers to her forms; verily he unites her with her forms. Rising up he mutters in her ear,

'O Ida, Ranti, Aditi, Sarasvati, Priya, Preyasi, Mahi, Viçruti,

These, O inviolable one, are thy names;
Proclaim me among the gods as a doer of good deeds.'

Verily she proclaims him among the gods, and the gods take note of him.

vii. 1. 7.

By the thousandth the sacrifice goes to the world of heaven. She makes him go to the world of heaven. 'Do thou make me go to the world of heaven', he says; verily she makes him go to the world of heaven. 'Do thou make me go to the world of light', he says; verily she makes him go to the world of light. 'Do thou make me go to all holy worlds', he says; verily she makes him go to all holy worlds [1]. 'Do thou make me go to a secure place, with offspring and cattle, let wealth again visit me', (he says); verily she establishes him with offspring and cattle in wealth. Rich in offspring, cattle, and wealth he becomes who knows thus. He should give her to the Agnidh, or the Brahman, or the Hotr or the Udgatr, or the Adhvaryu. In giving her, he gives a thousand. A thousand he accepts who not knowing [2] accepts her. He should accept her, (saying), 'Thou art one, not a thousand. Thee as one I accept, not a thousand; come to me as one, not as a thousand'; verily he who knows thus accepts her as one, not as a thousand. 'Thou art gentle, resting well, auspicious; come to me as gentle, well resting, auspicious,' [3] he says; verily she becoming gentle, well resting, auspicious, comes to him, and harms him not. The theologians say, 'Does the thousandth follow the thousand? or the thou sand the thousandth?' If he were to let her go to the east, the thousandth would follow the thousand; now the thousand has no understanding, and would not recognize the world of heaven. He lets her go to the west; the thousand follow after her. She knowing goes to the world of heaven. He lets her go towards the sacrificer. Quickly a thousand springs up. The (thousandth) is the last to be taken, but the first to go to the gods.

vii. 1. 8.

Atri gave offspring to Aurva who was desirous of children. She deemed herself empty, without strength, weak, worn out. He saw the four night rite; he grasped it, and sacrificed with it. Then indeed were four sons born for him, a good Hotr, a

good Udgatr, a good Adhvaryu, a good councillor. He, who knowing thus offers the four-night rite, has four sons born for him, a good Hotr, a good Udgatr, a good Adhvaryu, a good councillor. The Pavamana (Stomas) which are twenty-fourfold are splendour [1]; the increasing Stomas are prosperity. Atri who had faith as his deity and offered sacrifices was not visited by the four strengths, brilliance, power, splendour, food. He saw these four Soma libations with the four Stomas; he grasped them and sacrificed with them. He won brilliance with the first, power with the second, splendour with the third, food with the fourth. He, who knowing thus, grasps the four Soma libations with the four Stomas and sacrifices with them, wins brilliance with the first, power with the second, splendour with the third, food with the fourth. With the success which Atri had, the sacrificer prospers.

vii. 1. 9.

Jamadagni desiring prosperity, sacrificed with the four-night rite. He prospered therein, and accordingly the two descendants of Jamadagni are not seen as grey-haired. That prosperity is his who knowing thus offers the four-night rite. On the Upasads offerings of the sacrificial cake are made. The sacrificial cake is cattle; verily he wins cattle. The sacrificial cake is food; verily he wins food. An eater of food and owner of cattle he becomes who knowing thus offers the four-day rite.

vii. 1. 10.

The year was alone in the world. He desired, 'May I create the seasons.' He saw this five-night rite; he grasped it and sacrificed with it. Then indeed he created the seasons. He who- knowing thus offers the five-night rite gains offspring. The seasons being created were not distinguished. They saw this five-night rite. They grasped it and sacrificed with it. Then they were distinguished [1]. He who knowing thus offers the five-night rite is distinguished from the enemy that hates him. Sarvaseni Çauceya desired, 'May I be rich in cattle.' He grasped this five-night rite and sacrificed with it. Then indeed he obtained a thousand cattle. He who knowing thus offers the five-night rite obtains a thousand cattle. Babara Pravahani desired, 'May I be a speaker of speech.' He grasped the five-night rite [2] and sacrificed with it. Then indeed he became a speaker of speech. He, who knowing

thus offers the five-night rite, becomes a speaker of speech, and men call him 'lord of speech'. The four-night rite is incomplete; the six-night rite is redundant, the correct sacrifice is the five-night rite. He who knowing thus sacrifices with the five-night rite sacrifices with the correct sacrifice. The (sacrifices) last five nights; the year consists of five seasons [3]; verily he stands firm in the year with its five seasons. Again the Pankti has five elements, the sacrifice is fivefold; verily he wins the sacrifice. There is an Agnistoma characterized by the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the obtainment of food; verily also he gains offspring by reason of it. There is an Agnistoma with the Pañcadaça (Stoma), for the gaining of Prajapati; (it has) the characteristics of the Mahavrata, for the gaining of food. There is a Viçvajit Atiratra, with all the Prstha (Stotras), for the winning of all.

The Horse Sacrifice (continued)

vii. i. 11.

a On the instigation of god Savitr, I take thee with the arms of the Açvins, with the hands of Pusan.
b This bond of order they grasped
At their assemblies in ages gone by, the sages;
Therewith the gods mastered the pressed (juice),
In the Saman of order declaring the stream.
c Thou art surrounding; thou art the world; thou art the restrainer; thou art the supporter; do thou go, with the cry of 'Hail!' to Agni Vaiçvanara, the extending.
d Thou art the restrainer, the ruler on earth; thou art the restrainer who dost restrain;
thou art the supporter who dost support.
c For ploughing thee! For comfort thee! For wealth thee! For increase thee!
f For earth thee! For the atmosphere thee! For sky thee!
g For being thee! For not being thee! For the waters thee! For the plants thee! For all
creatures thee!

vii. 1. 12.

a Many through thy dam, powerful through thy sire, thou art a horse, thou art a

steed,
thou art a runner, thou art a male, thou art a strong horse, thou art a racer, thou art powerful, thou art a stallion, thou art heroic hearted; 'goer' is thy name; do thou follow
the course of the Adityas.
b To Agni hail! Hail to Indra and Agni! Hail to Prajapati! Hail to the All-gods! Hail to
all the deities!
c Here is support, hail! Here is keeping apart, hail! Here is joy, hail! Here is delight,
hail!
d Thou art becoming; to being thee, to what is becoming thee, to what shall be thee! To
all beings thee!
e O gods that guard the quarters, do ye guard for the gods for sacrifice this horse duly
besprinkled.

vii. 1. 13.

To the going hail!
To the advancing hail!
To the running hail!
To him after be hath run hail!
To the crying of 'shoo' hail!
To him over whom is cried 'shoo' hail!
To him who hath moved hail!
To him who hath moved forward hail!

To him springing forward hail!
To him jumping away hail!
To him who advanceth hail!
To him who advanceth forward hail!
To all hail!

vii. 1. 14.

To Agni hail!
To Soma hail!
To Vayu hail!
To the joy of the waters hail!
To Savitr hail!
To Sarasvati hail!
To Indra hail!
To Brhaspati hail!
To Mitra hail!
To Varuna hail!
To all hail!

vii. 1. 15.

To earth hail!
To atmosphere hail!
To sky hail!
To the sun hail!
To the moon hail!
To the Naksatras hail!
To the eastern quarter hail!
To the southern quarter hail!
To the western quarter hail!
To the northern quarter hail!
To the zenith hail!
To the quarters hail!
To the intermediate quarters hail!
To the half-years hail!
To the autumns hail!
To the days and nights hail!
To the half-months hail!
To the months hail!

To the seasons hail! To the year hail! To all hail!

vii. 1. 16.

To Agni hail!
To Soma hail!
To Savitr hail!
To Sarasvati hail!
To Pusan hail!
To Brhaspati hail!
To the joy of the waters hail!
To Vayu hail!
To Mitra hail!
To Varuna hail!
To all hail!

vii. 1. 17.

To earth hail!
To atmosphere hail!
To sky hail!
To Agni hail!
To Soma hail!
To the sun hail!
To the moon hail!
To the day hail!
To the night hail!
To the straight hail!
To the good hail!
To fair dwelling hail!
To hunger hail!
To satisfaction hail!
To disease hail!
To snow hail!
To ice hail!
To heat hail!
To the wild hail!

To heaven hail!

To the world hail! To all hail!

vii. 1. 18.

a Thou hast come into being by the toil; the work of the gods thou art the way of holy order. With the Vasus, the gods, as deity, with the Gayatri metre I yoke thee, with the spring season as oblation I consecrate thee.
b With the Rudras, the gods, as deity, with the Tristubh metro, I yoke thee; with the summer season as oblation I consecrate thee.
c With the Adityas, the gods, as deity, with the Jagati metre, I yoke thee; with the rainy season as oblation I consecrate thee.
d With the All-gods as deity, with the Anustubh metro, I yoke thee [1]; with the autumn season as oblation I consecrate thee.
e With the Angirases, the gods, as deity, with the Pankti metre, I yoke thee; with the winter and cool seasons as oblation I consecrate thee.
f I have mounted upon consecration, the wife of holy order, with the Gayatri metro and holy power; holy order have I placed upon truth; truth have I placed upon holy order.
g The great.
h The protecting.
i-m Here is support, hail! Here is keeping apart, hail Here is joy, hail! Here is delight, hail!

vii. 1. 19.

To the sounding of 'Im' hail!
To him over whom 'Im' is sounded hail!
To him neighing hail!
To him neighing down hail!
To him snorting hail!
To him snorting forth hail!
To the smell hail!
To what is smelt hail!

To expiration hail!
To cross-breathing hail!
To inspiration hail!
To him being bound hail!
To him after being bound hail!
To him being untied hail!
To him untied hail!

To him about to run hail!
To him having run hail!
To him about to rest hail!
To him having rested hail!
To him about to go to rest hail!
To him going to rest hail!
To him having gone to rest hail!
To him about to sit down hail!
To him sitting down hail!
To him having sat down hail! [1]
To him about to stand hail!
To him who is standing hail!
To him who hath stood hail!
To him about to go down hail!
To him going down hail!
To him having gone down hail!
To him about to lie hail!
To him lying hail!
To him who hath lain hail!
To him about to close the eyes hail!
To him closing the eyes hail!
To him having closed the eyes hail!
To him about to sleep hail!
To him who hath slept hail!
To him about to wake hail!
To him awakening hail!
To him who hath awakened hail!
To him about to become awake hail!

To him becoming awake hail!
To him who hath become awake hail!
To him about to hear hail!
To him hearing hail!
To him who hath heard hail!
To him about to look hail! [2]
To him who is looking hail!
To him who hath looked hail!
To him who is about to go out hail!
To him going out hail!
To him who hath gone out hail!
To him about to roll about hail!
To him rolling about hail!

To him who hath rolled about hail!
To him about to get up hail!
To him getting up hail!
To him who hath got up hail!
To him about to shake himself hail!
To him shaking himself hail!
To him who hath shaken himself hail!
To him about to step out hail!
To him stepping out hail!
To him who hath stopped out hail!
To him who is about to rush hail!
To him who is rushing hail!
To him who hath rushed hail!
To him about to scratch hail!
To him scratching hail!
To him having scratched hail!
To him about to rub hail!
To him rubbing hail!
To him who hath rubbed hail!
What he eateth, to that hail!
What he drinketh, to that hail!
To what he evacuateth, to that hail!

To the dung he maketh hail!
To seed hail!
To offspring hail!
To begetting hail!
To all hail!

vii. 1. 20.

a To Agni hail! To Vayu hail! To Surya hail!
b Thou art holy order, thou art the holy order of holy order; thou art truth, thou art the truth of truth!
c Thou art the path of holy order, the shadow of the gods, the name of immortality; thou art truth, thou art Prajapati.
d When on him as on a steed in swift movements,
The folk of the sky vie with the sun;
Choosing the waters the sage becometh pure,
Like a beast the busy guardian that goeth around.

PRAPATHAKA II

The Ahina Sacrifices (continued)

vii. 2. 1.

The Sadhya gods, desirous of heaven, saw this (rite) of six nights. They grasped it, and sacrificed with it. Then indeed did they go to the world of heaven. Those, who knowing thus perform (the rite) of six nights, go to the world of heaven. (The rite) of six nights is a Sattra of the gods, for these Prsthas are obvious. Those, who knowing thus perform (the rite) of six nights, mount evidently upon the gods. (The rite) is of six nights; the seasons are six, the Prsthas are six [1]; verily by the Prsthas they mount the seasons, by the seasons the year; verily in the year they find support. They proceed with the Brhat and the Rathantara, (Samans). The Rathantara, is this (earth), the Brhat is yonder (sky); verily with them do they proceed; verily also in them do they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. There is an

Agnistoma with the Trivrt (Stoma); verily they win brilliance. There is a Pañcadaça (Stoma); verily they win power. There is a Saptadaça (Stoma) [2], for the winning of food; verily also by it they are propagated. There is an Ekavinça (Stoma), for support; verily also they place radiance in themselves. There is a Trinava (Stoma), for con quest. There is a Trayastrinça (Stoma), for support. They should sacrifice with this (rite) of six nights with both Sadas and oblation-holder. The oblation-holder and the Agnidh's seat should be of Açvattha wood, for that is heavenly. They should have wheels, for gaining the world of heaven. The sacrificial post is mortar-based, for support. They go forward, for forward as it were is the world of heaven [3]. They go with the Sarasvati. This is the path that goes to the gods; verily they mount upon it. They go calling aloud; verily fastening misfortune on another they attain support. When ten (cows) make a hundred, then is one time to stop. Man is of a hundred (years of) life and of a hundred powers; verily in life and power do they find support. When a hundred make a thousand, then is one time to stop. Yonder world is measured by a thousand; verily they conquer yonder world. If one of them perish or they be oppressed, then is one time to stop, for that is a suitable opportunity.

vii. 2. 2.

Kusurubinda Auddalaki desired, 'May I be rich in cattle.' He grasped this (rite) of seven nights, and sacrificed with it. Then indeed did be win all the domestic animals. He, who knowing thus sacrifices with (the rite) of seven nights, wins all domestic animals. (The rite) is of seven nights; the domesticated animals are seven, the wild seven, the metres seven, for winning both. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance [1]. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekavinça (Stoma), for support; verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is an Agnistoma with the Pañcadaça (Stoma) to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all. If they were in the preceding days to perform the Prsthas in the obvious way, and similarly in the Viçvajit [2], the last day would be as when one sits down to a cow which has already been milked; it would not be good enough for even a single night (rite). In the preceding days they perform the

Brhat and the Rathantara. The Rathantara is this (earth), the Brhat yonder (sky); verily they depart not from them; verily also in them do they find support. In that they perform the Prsthas in the Viçvajit in the obvious manner, it is as when one milks a cow which is ready to give.

vii. 2. 3.

Brhaspati desired, 'May I be resplendent.' He saw this rite of eight nights, he grasped it, and sacrificed with it. Then indeed did he become resplendent. He, who knowing thus sacrifices with (the rite) of eight nights, becomes resplendent. (The rite) is of eight nights; the quarters are four, the intermediate quarters four; verily from the quarters he wins splendour [1]. There is an Agnistoma with the Trivrt (Stoma); verily he wins brilliance. There is a Pañcadaça (Stoma); verily he wins power. There is a Saptadaça (Stoma), for the winning of food; verily also by it he is propagated. There is an Ekavinça (Stoma), for support verily he places radiance in himself. There is a Trinava (Stoma), for conquest. There is a Trayastrinça (Stoma), for support. There is an Agnistoma with the Pañcadaça (Stoma), to obtain Prajapati; it has (the characteristics of) the Mahavrata, to win food. There is a Viçvajit Atiratra with all the Prsthas, to conquer all.

vii. 2. 4.

Prajapati created offspring. They being created were ahungered. He saw this (rite) of nine nights, he grasped it, and sacrificed with it. Then indeed was he able to help offspring, When offspring are ahungered, one should sacrifice with (the rite) of nine nights, for these worlds are not fitted for them, and thus they are ahungered; verily he makes these worlds fitted for them, and as they become fitted he becomes fit for offspring along with them; these worlds become fit for him [1], and strength he places in offspring. By means of three nights he makes fit this world, by means of three nights the atmosphere, by means of three nights yonder world. As a man casts thread on thread, so he casts world on world, for firmness, and to avoid looseness. The Stomas are known as Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they find support in these worlds, and he becomes famous among people [2]. (The rite) is of nine

nights; verily in order he places brilliance on him. If a man be a long time ill, he should sacrifice with (the rite) of nine nights; for his breaths are loosened, and thus is he ill long; verily he supports his breaths in him, and even if his life be gone, yet he lives.

vii. 2. 5.

Prajapati desired, 'May I be propagated.' He saw this Daçahotr, and offered it. By this he created (the rite) of ten nights, and by this (rite) often nights he was propagated. If one is about to consecrate oneself for (the rite) of ten nights one should offer the Daçahotr; verily he creates by the Daçahotr (the rite) of ten nights, and by (the rite) of ten nights he is propagated. The sacrifice of ten nights is connected with the Viraj. He, who knowing thus sacrifices with (the rite) of ten nights, attains the Viraj. The sacrifice of ten nights is connected with Prajapati [1]. He, who knowing thus sacrifices with (the rite) of ten nights, is propagated. Indra was on a level with the gods, he was not separated from them. He ran up to Prajapati; he gave him this (rite) of ten nights. He grasped it, and sacrificed with it. Then indeed he became separated from the other gods. He, who knowing thus sacrifices with (the rite) of ten nights, attains separation from the evil enemy. The sacrifice of ten nights has three eminences [2]; the Pañcadaça (Stoma) is one eminence; the Ekavinça one eminence, the Trayastrinça one eminence. He, who knowing thus sacrifices with (the rite) of ten nights, becomes thrice eminent among his peers. The sacrificer is the Pañcadaça; the sacrificer the Ekavimça, the sacrificer the Trayastrinça, and the others are the citadels. If a man have witchcraft practised against him, he should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever can befall him, the practiser of witchcraft overcomes him not. The gods and the Asuras were in conflict. The gods [3] saw in (the rite) of ten nights the divine citadels. They surrounded themselves with them; no harm whatever befell them; then the gods prospered, the Asuras were defeated. He who has enemies should sacrifice with (the rite) of ten nights; verily he surrounds himself with the divine citadels; no harm whatever befalls him; he prospers and his enemy is defeated. Stoma serves Stoma; verily he makes his enemy his servant. In that they perform the lesser Stoma after per forming the greater there is uniformity [4]; to break the uniformity the Agnistoma Samans are before and after (the greater Stoma). There is an

Agnistoma, with the Trivrt (Stoma), in praise of Agni, with verses addressed to Agni; verily he wins brilliance. There is an Ukthya, with the Pañcadaça (Stoma), and verses addressed to Indra; verily he wins power. There is an Agnistoma, with the Trivrt (Stoma), and verses addressed to the All-gods; verily he wins prosperity. There is an Agni stoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, in which the Soma offering is bitter, to win food; verily also by it he is propagated [5]. There is an Ukthya with the Ekavinça (Stoma), and verses addressed to the sun, for support; verily he places radiance in himself. There is an Agnistoma, with the Saptadaça (Stoma), and verses addressed to Prajapati, (called) the added oblation; verily he is invited by all. There are two Agnistomas, with the Trinava (Stoma) on either side (of the Ukthya), with verses addressed to Indra, for conquest. There is an Ukthya, with the Trayastrinça (Stoma) with verses addressed to the All-gods, for rest. There is an Atiratra Viçvajit with all the Prsthas, for supremacy.

vii. 2. 6.

The seasons, desirous of offspring, could not procure offspring. They desired, 'May we create offspring, may we win offspring, may we procure offspring, may we possess offspring.' They saw this (rite) of eleven nights; they grasped it, and sacrificed with it. Then indeed did they create offspring, win offspring, procure offspring, and possess offspring. They became the seasons, and that is why the seasonal periods are seasonal periods. They are the children of the seasons, and therefore [1] they are said to be connected with the seasons. Those, who knowing thus perform (the rite) of eleven nights, create offspring, win offspring, procure offspring, and possess offspring. There is an Atiratra with the form of light; verily they place light before them, to reveal the world of heaven. There is a Prsthva Sadaha; the seasons are six, the Prsthas are six; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There is a Caturvinça; the Gayatri has twenty-four syllables [2], splendour is connected with the Gayatri; verily in the Gayatri and in splendour they find support. There is a Catucçatvarinça; the Tristubh has forty-four syllables, the Tristubh is power; verily in the Tristubh and in power they find support. There is an Astacatvarinça; the Jagati has forty-eight syllables, cattle are connected with the Jagati; verily in the Jagati and in cattle they find support. (The rite) is of eleven

nights, the seasons are five, the seasonal periods are five; verily in the seasons, in the seasonal periods, and in the year they find support and win offspring. There are Atiratras on either side, to secure offspring.

vii. 2. 7.

He should draw the cup for Indra and Vayu first if he desire, 'May my offspring accord in order of seniority.' Offspring are in accord according to the arrangement of the sacrifice, and if the sacrifice is disarranged, they are at discord. Verily he makes his offspring in accord in order of seniority; the younger does not overstep the older. He should draw the cup for Indra and Vayu first for one who is ill. For he who is ill is separated from breath, the cup for Indra and Vayu is breath; verily he unites him with breath. They should draw the cup for Mitra and Varuna first if when they are consecrated one die [1]. From expiration and inspiration are they separated of whom when consecrated one dies, Mitra and Varuna are expiration and inspiration; verily at the commencement they grasp expiration and inspiration. He should draw the Açvina cup first who is infirm. The Açvins are of the gods those who are infirm, late as it were came they to the front. The Açvins are the gods of him who is infirm; they lead him to the front. He who desires support having attained prosperity should draw the Çukra Cup first. The Çukra is yonder sun, this is the end; a man when he has reached the end
[2] of prosperity stops; verily from the end he grasps the end, and becomes not worse. He who practises witchcraft should draw the Manthin cup first. The Manthin vessel is a vessel of misfortune; verily he causes death to seize on him; swiftly does he reach misfortune. He should draw the Agrayana cup first whose father and grandfather are holy, and who yet does not possess holiness. From speech and power is he separated whose father and grandfather are holy [3], and who yet does not possess holiness. The Agrayana (cup) is the breast as it were and the speech as it were of the sacrifice; verily with speech and with power he unites him, then he becomes not worse. He against whom witchcraft is practised should draw the Ukthya cup first. The Ukthya vessel is the power of all vessels; verily he yokes him with all power. He should take as Puroruc (the verse) 'O Sarasvati, lead us to prosperity.' Sarasvati is speech [4]; verily with speech he yokes him. 'May we go not through thee to joyless fields', he says. The joyless fields are those of death; verily he goes not to the fields of death. He should draw full cups for one who is

ill. Pain afflicts the breaths of him who is ill, the cups are breaths; verily he frees his breaths from pain, and even if his life is gone, yet he lives. He should draw full cups if rain does not fall. Pain afflicts the breaths of the people if rain does not fall, the cups are breaths; verily he frees the breaths of the people from pain, and rain soon falls.

vii. 2. 8.

(The cup) for Indra and Vayu is connected with the Gayatri, the opening day is connected with the Gayatri, and therefore on the opening day (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Tristubh, the second day is connected with the Tristubh, and therefore on the second day the Çukra is drawn; verily he draws it in its own abode. The Agrayana is connected with the Jagati, the third day is connected with the Jagati, and therefore on the third day the Agrayana is drawn; verily he draws it in its own abode. In that it completes the metres, it completes the sacrifice [1]; in that the Agrayana is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The second three nights begin with the Jagati, the Agrayana is connected with the Jagati; in that the Agrayana is drawn on the fourth day, he draws it in its own abode; verily also they revolve round their own metre. (The cup) for Indra and Vayu is connected with the Rathantara (Saman), the fifth day is connected with the Rathantara, and therefore on the fifth day [2] (the cup) for Indra and Vayu is drawn; verily he draws it in its own abode. The Çukra is connected with the Brhati, the sixth day is connected with the Brhati, and therefore on the sixth day the Çukra is drawn; verily he draws it in its own abode. In that it completes the metres, it completes for the second time the sacrifice; in that the Çukra is drawn on the next day, where they have seen the sacrifice, thence does he again employ it. The third three nights begin with the Tristubh, the Çukra is connected with the Tristubh [3]; in that the Çukra is drawn on its seventh day, he draws it in its own abode, and they revolve round their own metre. The Agrayana, is speech, the eighth day is speech, and therefore on the eighth day the Agrayana is drawn; verily he draws it in its own abode. (The cup) for Indra and Vayu is breath, the ninth day is breath, and therefore on the ninth day (the cup) for Indra and Vayu. is drawn; verily he draws it in its own abode. In that [4] it completes the metres, it completes for the third time the sacrifice; in that (the cup) for Indra and Vayu is

drawn on the next day, where they have seen the sacrifice, thence does he again employ it, and they revolve round their own metre. They go by a trackless way leaving the path who start with anything except (the cup) for Indra and Vayu. The tenth day is the end of the sacrifice, (the cup) for Indra and Vayu is drawn on the tenth day; verily having reached the end of the sacrifice [5], they proceed from the trackless way to the path, and it is as when men go pushing on with a strong (team). The metres set their wishes on one another's world, and the gods then interchanged them. The fourth day is the abode of (the cup) for Indra and Vayu, the Agrayana is drawn on this (day); therefore (the cup) for Indra and Vayu is drawn on the ninth day, the abode of the Agrayana. The fifth day is the abode of the Çukra [6], (the cup) for Indra and Vayu is drawn on this (day); therefore the Çukra is drawn on the seventh day, the abode of (the cup) for Indra and Vayu. The sixth day is the abode of the Agrayana, the Çukra is drawn on this (day); therefore the Agrayana is drawn on the eighth day, the abode of the Çukra. Verily thus does he exchange the metres, and he who knows thus obtains interchange with the richer; verily also he causes concord in the sacrifice for the gods. Therefore one gives this to another.

vii. 2. 9.

Prajapati desired, 'May I be propagated.' He saw this (rite) of twelve nights; he grasped it, and sacrificed with it. Then indeed was he propagated. He who desires, 'May I be propagated', should sacrifice with (the rite) of twelve nights; verily he is propagated. The theologians say, 'The sacrifices have Agnistomas at the beginning; why then is Atiratra first employed?' The two Atiratras are the eyes of the sacrifice, the two Agnistomas the pupils; if [1] they were to employ the Agnistoma first, they would put the pupils outside; therefore the Atiratra is employed first; verily having inserted the eyes of the sacrifice they put the pupils in them. He, who knows the Gayatri to have sides of light, goes to the world of heaven with light and radiance. The sides are the Agnistomas, the eight Ukthyas in between are the body; verily the Gayatri has sides of light. He who knows thus goes to the world of heaven with light and radiance [2]. The twelve nights' (rite) is Prajapati in twelve divisions. The two sides are the Atiratras, the eight Ukthyas within are the body; Prajapati in such guise touches truth with the Sattra, truth is the breaths; verily he touches the breaths. Those who perform the Sattra perform it with the breath of all people, and

therefore they ask, 'Are these performers of a Sattra?' Dear to people and noble is he who knows thus.

vii. 2. 10.

This (rite) with a Vaiçvanara on one side (only) was not able to win the world of heaven; it was stretched upwards and the gods piled round this Vaiçvanara, to overcome the world of heaven. The seasons made Prajapati sacrifice with it, and in them because of it he prospered. He prospers among the priests who knowing thus sacrifices with (the rite) of twelve days. They were desirous of obtaining (their desires) from him. He gave to the spring the sap [1], to the hot season barley, to the rains plants, to autumn rice, beans and sesamum to winter and the cool season. Prajapati made Indra sacrifice with it. Then indeed did Indra become Indra; therefore they say, 'It is the sacrifice of the inferior', for he by it first sacrificed. He eats a corpse who accepts a present at a Sattra; a human corpse or the corpse of a horse. Food is the cow; in that he does not purify the vessel in which they carry food, filth is produced from it [2]. One should sacrifice by oneself, for Prajapati prospered by himself. One should be consecrated for twelve nights; the year consists of twelve months, Prajapati is the year, he is Prajapati, he is born indeed who is born from fervour. The twelve Upasads are these four sets of three nights; with the first three he prepares the sacrifice, with the second three he grasps the sacrifice [3], with the third three he cleanses the vessels, and with the fourth three he purifies himself within. He who eats his victim, eats his flesh, who eats his sacrificial cake, eats his brains, who eats his fried grain, eats his excrement, who eats his ghee, eats his marrow, who eats his Soma, eats his sweat, and also he eats the excrements from his head, who accepts (a present) at the twelve-day (rite). Therefore one should not cause one to sacrifice with the twelve-day (rite), to avert evil.

The Horse Sacrifice (continued)

vii. 2. 11.

To one hail! To two hail! To three hail! To four hail!
To five hail!

To six hail!
To seven hail!
To eight hail!
To nine hail!
To ten hail!
To eleven hail!
To twelve hail!
To thirteen hail!
To fourteen hail!
To fifteen hail!
To sixteen hail!
To seventeen hail!
To eighteen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!
To forty-nine hail!
To fifty-nine hail!
To sixty-nine hail!
To seventy-nine hail!
To eighty-nine hail!
To ninety-nine hail!
To a hundred hail!
To two hundred hail!
To all hail!

vii. 2. 12.

To one hail!
To three hail!
To five hail!
To seven hail!
To nine hail!
To eleven hail!
To thirteen hail!
To fifteen hail!

To seventeen hail!
To nineteen hail!
To twenty-nine hail!
To thirty-nine hail!

To forty-nine hail! To fifty-nine hail! To sixty-nine hail! To seventy-nine hail! To eighty-nine hail! To ninety-nine hail! To a hundred hail! To all hail!

vii. 2. 13.

To two hail!
To four hail!
To six hail!
To eight hail!
To ton hail!
To twelve hail!
To fourteen hail!
To sixteen hail!
To eighteen hail!
To twenty hail!
To ninety-eight hail!
To a hundred hail!
To all hail!

vii. 2. 14.

To three hail!
To five hail!
To seven hail!
(Then as in 12 down to) To all hail!

vii. 2. 15.

To four hail!
To eight hail!

To twelve hail!
To sixteen hail!
To twenty hail!
To ninety-six hail!

To a hundred hail! To all hail!

vii. 2. 16.

To' five hail!
To ten hail!
To fifteen hail!
To twenty hail!
To ninety-five hail!
To a hundred hail!
To all hail!

vii. 2. 17.

To ten hail!
To twenty hail!
To thirty hail!
To forty hail!
To fifty hail!
To sixty hail!
To seventy hail!
To eighty hail!
To ninety hail!
To a hundred hail!
To all hail!

vii. 2. 18.

To twenty hail!
To forty hail!

To sixty hail!
To eighty hail!
To a hundred hail!
To all hail!

vii. 2. 19.

To fifty hail!
To a hundred hail!

To two hundred hail!
To three hundred hail!
To four hundred hail!
To five hundred hail!
To six hundred hail!
To seven hundred hail!
To eight hundred hail!
To nine hundred hail!
To a thousand hail!
To all hail!

vii. 2. 20.

To a hundred hail!
To a thousand hail!
To ten thousand hail!
To a hundred thousand hail!
To ten hundred thousand hail!
To ten million hail!
To a hundred million hail!
To a thousand million hail!
To ten thousand million hail!
To a hundred thousand million hail!
To ten hundred thousand million hail!

To dawn hail!
To the dawning hail!
To him that will rise hail!
To the rising hail!
To the risen hail!
To heaven hail!
To the world hail!
To all hail!

PRAPATHAKA III

The Sattras

vii. 3. 1.

They go swiftly in that it is the tenth day. In that it is the tenth day they loosen their sins. He who among men going swiftly falls in with a trackless way, he who strikes a post, and he who stumbles, are left out. So he, who on this tenth day, the Avivakya, comes to grief, is left out. If one points out (an error) to one who comes to grief, he seizes hold of him and comes out successfully, and then the one who pointed out (his error) is left out [1]. Therefore on the tenth day, the Avivakya, one should not point out (errors) to one who comes to grief. Or rather they say, 'By that which was successful in the sacrifice the gods went to the world of heaven, and overcame the Asuras by what was unsuccessful.' What is successful in the sacrifice belongs to the sacrificer, what is unsuccessful to his enemy. Now he, who comes to grief on the tenth day, the Avivakya, produces overmuch. Those who are outside as spectators [2] should point out (his error). If there be none there, then (the error) should be pointed out from within the Sadas. If there be none there, then it should be pointed out by the Grhapati. At any rate it should be pointed out. They sing the verses of the serpent queen on that day. The queen of what creeps is this (earth). Whatever on this (earth) they praise, whatever they have praised, through that is this (earth) the serpent queen. Now whatever they have praised with speech and what they will praise thereafter, (it is done thinking), 'Having won both and obtained them, let us stop.' They sing these (verses) with the mind. Neither a horse chariot nor a mule chariot can in one moment encompass this (earth), but mind can in one moment encompass it, mind can overcome it. Then they repeat the

Brahman. The Rc verses are limited, the Samans are limited, and the Yajuses are limited, but of the Brahman there is no end, and that he should declare to the one who responds. That is the response.

vii. 3. 2.

The theologians say, 'By the first day of the twelve-day rite what is it that the sacrificer takes from the priests?' 'Brilliance and power' is (the answer). 'What by the second?' 'The breaths and food.' 'What by the third?' 'These three worlds.' 'What by the fourth?' 'Four-footed cattle.' 'What by the fifth?' 'The Pankti with its elements.' 'What by the sixth?' 'The six seasons.' 'What by the seventh?' 'The Çakvari with its seven feet.' 'What by the eighth?' 'The Gayatri with its eight syllables.' 'What by the ninth?' 'The Trivrt Stoma.' 'What by the tenth?' 'The Viraj with its ten syllables.' 'What by the eleventh?' 'The Tristubh with its eleven syllables.' 'What by the twelfth?' 'The Jagati with its twelve syllables.' So much is there as that. So much as that he takes from them.

vii. 3. 3.

(The rite) of thirteen nights is a complete (rite of) twelve days, for the opening and concluding days are the same. There are three Atiratras, three are these worlds, for the obtaining of these worlds. The first Atiratra is the expiration, the second cross-breathing, the third inspiration; verily they find support in expiration, inspiration, out-breathing, and food, and reach their full life, who knowing thus perform (the rite) of thirteen nights. They say, '(The rite) of twelve days is the sequence of speech. They would cleave it if they put an Atiratra in the middle, and the speech of the householder would be liable to fail.' They perform the Mahavrata after the Chandomas; verily they maintain the sequence of speech, and the speech of the householder is not likely to fail. The Chandomas are cattle, the Mahavrata food; in that they perform the Mahavrata after the Chandomas, they find support in cattle and in food.

vii. 3. 4.

The Adityas desired, 'May we be prosperous in both worlds.' They saw this (rite) of fourteen nights; they grasped it, and sacrificed with it. Then indeed they prospered in both worlds, this and yonder. Those, who knowing thus perform (the rite) of fourteen nights, prosper in both worlds, this and yonder. (The rite) is of fourteen nights, there are seven domesticated plants and seven wild; (verily it serves) to win both. In that the Prsthas are performed in succession [1], they conquer by them yonder world. In that the Prsthas are reversed, they conquer by them this world. There are two Trayastrinça Stomas in the middle; verily they attain sovereignty. (These two) are overlords; verily they become overlords of their peers. There are Atiratras on either side, for security.

vii. 3. 5.

Prajapati went to the world of heaven. The gods followed him, and the Adityas and the cattle followed them. The gods said, 'The cattle on which we have lived have followed us.' They arranged this (rite) of fourteen nights away for them. The Adityas mounted the world of heaven with the Prsthas; they arranged the cattle in this world with the two Tryahas. By means of the Prsthas the Adityas prospered in yonder world, the cattle in this world by the Tryahas [1]. Those who, knowing thus, perform (the rite of) fourteen nights, prosper in both worlds, in this and in yonder; by the Prsthas they prosper in yonder world and by the Tryahas in this world. The three days are the Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the middle, for balance [2]. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). The (nights) are fourteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for four, the quarters are four; verily they find support in the

quarters. There are Atiratras on either side, for security.

vii. 3. 6.

Indra was on a level with the gods, he was not distinguished from them. He ran up to Prajapati; he gave him this (rite) of fifteen nights. He grasped it, and sacrificed with it. Then indeed he became distinguished from the other gods. Those who knowing thus perform (the rite) of fifteen nights attain distinction from the evil enemy. The three days are Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere [1], the Ayus yonder (sky); verily they find support in these worlds. There can be no Sattra where there is no Chandoma; in that there axe Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the strength, and in cattle, they Chandomas cattle; verily in force and find support. (The rite) is of fifteen nights; the bolt is fifteenfold; verily they hurl the bolt at their enemies. There are Atiratras on either side, for securing power.

vii. 3. 7.

Indra was as it were loose and unfixed. He was afraid of the Asuras. He ran up to Prajapati; he gave him this (rite) of fifteen nights as a bolt. With it he overcame and conquered the Asuras and attained prosperity. By the Agnistut he burned away the evil, by (the rite) of fifteen nights he placed force, might, power, and strength in himself. Those, who knowing thus perform (the rite) of fifteen nights overcome and conquer their enemies and attain prosperity. By the Agnistut they burn away the evil [1], by (the rite) of fifteen nights they place force, might, power, and strength in themselves. These (nights) are full of cattle. Fifteen indeed are the nights of the half-month, the year is made up of half-months, cattle are born throughout the year; therefore (these nights) are full of cattle. These (nights) are heavenly. Fifteen indeed are the nights of the half-month, the year is made up of half-months, the world of heaven is the year; verily (these nights) are heavenly. There are the three days, Jyotis, Ayus, and Go. The Jyotis is this (earth), the Go the atmosphere [2], the Ayus yonder (sky); verily they mount upon these worlds. If the Prsthas were on one side, there would be a lack of balance; the Prsthas are in the

middle, for balance. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven [3]. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is reversed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). These (nights) are fifteen. As for ten of them, the Viraj is ten-syllabled, the Viraj is food; verily by the Viraj they win food. As for five, the quarters are five; verily they find support in the quarters. There are Atiratras on either side, for securing power, strength, offspring, and cattle.

vii. 3. 8.

Prajapati desired, 'May I be an eater of food.' He saw this (rite of) seventeen nights; he grasped it, and sacrificed with it. Then indeed he became an eater of food. Those, who knowing thus perform (the rite) of seventeen nights, become eaters of food. There is a period of five days; the seasons are five in the year; verily in the seasons and the year they find sup port. Again the Pankti is of five elements, the sacrifice is fivefold; verily they win the sacrifice. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the sacrifice. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle, they find support. (The rite is) of seventeen nights; Prajapati is seventeenfold; (verily it serves) to obtain Prajapati. There are Atiratras on either side, for securing food.

vii. 3. 9.

The Viraj dividing itself stayed among the gods with the holy power (Brahman), among the Asuras with food. The gods desired, 'May we acquire both the holy power (Brahman) and food! They saw (the rite of) these twenty nights. Then indeed they acquired both the holy power (Brahman) and food, and became resplendent and eaters of food. Those, who knowing thus perform (the rite of)

these nights, acquire both the holy power (Brahman) and food [1], and become resplendent and eaters of food. They (make up) two Virajs; verily separately in them they find support. Man is twentyfold, ten fingers and ten toes; verily obtaining the greatness of man they cease (the rite). There are Tryahas consisting of Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, the Ayus yonder (sky); verily they mount upon these worlds. The Tryahas go in order; verily in order they mount the world of heaven [2]. If the Prsthas were on one side there would be a lack of balance; the Prsthas are in the middle, for balance. The Prsthas are force and strength; verily they place force and strength in the middle. They proceed with the Brhat and the Rathantara (Samans). The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed, verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. They mount the world of heaven turning away (from earth), who perform the Prsthas in succession. The Tryaha is re versed, for the return (from heaven), and for support. Having prospered in either world they cease (the rite). There are Atiratras on either side, for securing splendour and food.

vii. 3. 10.

Yonder sun was in this world. The gods surrounded it with the Prsthas and removed it to the world of heaven. They surrounded it from below with the Para (Samans), and placed it with the Divakirtya (Saman) in the world of heaven. They surrounded it from above with the Para (Samans), and with the Prsthas they descended (from heaven). Yonder sun indeed in yonder world is surrounded by the Para (Samans) on both sides. In that there are Prsthas the sacrificers go by them to the world of heaven; they surround it from below with the Para (Samans), and by the Divakirtya (Saman) find support [1] in the world of heaven. They surround it from above with the Para (Samans), and descend with the Prsthas. If there were not Paras above, they would depart away from the world of heaven; if there were none below, they would. burn creatures. There are Parahsamans on both sides of the Divakirtya; verily they surround them on both sides in the world of heaven. The Divakirtya is the sacrificers, the Parahsamans the year; the Parahsamans are on both sides of the Divakirtya; verily on both sides [2] they find support in the year. The Divakirtya is the back, the Parahsamans the two sides; the Parahsamans are on

both sides of the Divakirtya; therefore the sides are on both sides of the back. (In the rite) the greatest number of libations are made, the greatest number of Çastras recited; verily in the middle of the sacrifice they tie a knot not to slip. There are seven libations; seven are the breaths in the head; verily they place breaths in the sacrificers. In that the Prsthas are in succession, they mount upon yonder world with them. If they were not to descend to this world [3], the sacrificers would either go mad or perish. In that the Prsthas are reversed they descend to this world with them; verily also they find support in this world, for sanity. Indra was unsettled. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then indeed he became settled. Those, who sacrifice much and are unsettled [41, should perform (the rite) of twenty-one nights. There are twelve months, five seasons, three worlds here, and yonder sun as the twenty-first. So many are the worlds of the gods; verily in them in order they find support. Yonder sun did not shine. He ran up to Prajapati; he gave him this (rite) of twenty-one nights; he grasped it, and sacrificed with it. Then in deed did he shine. Those, who knowing thus perform (the rite) of twenty one nights, shine also. (The rite) is of twenty-one nights, the Ekavinça (Stoma) is radiance; verily they attain radiance, and support also, for the Ekavinça is support. There are Atiratras on either side, for securing splendour.

The Horse Sacrifice (continued)

vii. 3. 11.

a Let the sacrifice come forward
From yonder over to me,
The sacrifice which the Rsis have brought forward.
b May the fault in the sacrifice settle on him who hateth us,
Making his body godless, strengthless,
Distorted and inert;
May it rest with him who hateth us.
c O sacrifice, come to me
With the brilliance of the sacrifice.
I summon the Brahmans, the priests, the gods,
With the brilliance of thee, the sacrifice, O offering.
d With the sacrifice I summon the cooked food [1] to thee, O offering.

I gather for thee good deeds, offspring, and cattle.
e The Praisas, the kindling-(verses), the butter sprinklings, the shares of the ghee,
The call, the reply, I prepare for thee,
The fore- and after-sacrifices, the Svisakrt, the Ida.
The prayers, I win, the light.
f By Agni, by Indra, by Soma,
By Sarasvati, by Visnu, by the gods,
By the Yajya and the Anuvakya, I summon for thee, O offering.
I take for thee the sacrifice with the Vasat cry.
g The chant, the Çastra, the response,
The libation, the Ida, the prayers, I win, the light.
I summon for thee the sacrifices of the wives, O offering,
I take thy I offering and sacrificial utterance.
h Cattle, the pressed (Soma), the sacrificial cakes,
The pressings, the sacrifice,
The gods with Indra, I summon for thee, O offering,
Lead by Agni, with Soma, and them all.

vii. 3. 12.

The past, the present, the future, Vasat, hail, reverence!
The Rc, the Saman, the Yajus, Vasat, hail, reverence!
The Gayatri, the Tristubh, the Jagati, Vasat, hail, reverence!
The earth, the atmosphere, the sky, Vasat, hail, reverence!
Agni, Vayu, Surya, Vasat, hail, reverence!

Expiration, cross-breathing, inspiration, Vasat, hail, reverence!
Food, ploughing, rain, Vasat, hail, reverence!
Father, son, grandson, Vasat, hail, reverence!
Bhuh, Bhuvah, Suvar, Vasat, hail, reverence!

vii. 3. 13.

a May a house be mine, may offspring be mine;
May the strong sacrifice come to me.
May the divine and holy waters come to me;

May the abundance of a thousandfold (wealth) fail me not.
b May the cup be mine; may the Puroruc be mine;
May the chant and the Çastra come to me in union.
May the Adityas, the Rudras, the Vasus, be present at the rite;
May the abundance of a thousandfold (wealth) fail me not.
c May the Agnistoma, come to me, and the Ukthya;
May the nocturnal Atiratra come to me.
May the (draughts) which have stood over night, well offered, come to me;
May the abundance of a thousandfold (wealth) fail me not.

vii. 3. 14.

By fire he surmounted fervour, by speech holy power, by a gem forms, by Indra the gods, by the wind the breaths, by the sun the sky, by the moon the Naksatras, by Yama the Pitrs, by the king men, by fruit the flavours, by the boa constrictor serpents, by the tiger wild beasts, by the eagle birds, by the stallion horses, by the bull kine, by the he-goat goats, by the ram sheep, by rice food, by barley plants, by the banyan trees, by the Udumbara strength, by the Gayatri the metres, by the Trivrt the Stomas, by the Brahmana speech.

vii. 3. 15.

Hail! (To) meditation (I offer).
To that meditated upon hail!
Hail! (To) that which we meditate on (I offer).
To mind hail! Hail! (To) mind (I offer).
To Prajapati hail! To Ka hail! To Who hail!' To Whoever (*katamásmai*) hail!
To Aditi hail! To Aditi the great hail! To Aditi the gentle hail!
To Sarasvati hail! To Sarasvati the mighty hail! To Sarasvati, the purifying hail!
To Pusan hail! To Pusan guardian of travellers hail! To Pusan watcher of men hail!

To Tvastr hail! To Tvastr the seminal hail! To Tvastr the multiform hail! To Visnu hail! To Visnu the Nikhuryapa hail! To Visnu the Nibhuyapa hail!

vii. 3. 16.

To the teeth hail!
To the jaws hail!
To the lips hail!
To the mouth hail!
To the nostrils hail!
To the eyes hail!
To the ears hail!
The eyelashes above the lower eyelashes-(to them) hail!
The eyelashes below the upper eyelashes-(to them) hail!,
To the head hail!
To the brows hail!
To the forehead hail!
To the (upper part of the) head hail!
To the brain hail!
To the hairs hail!
To the part that bears (the yoke) hail!
To the cervical vertebrae hail!
To the neck bones hail!
To the spinal column hail!
To the vertical column hail!
To the flank hail!
To the sides hail! [1]
To the shoulders hail!
To the upper forefeet hail!
To the lower forefeet hail!
To the legs hail!
To the hips hail!
To the thighs hail!
To the knees hail!
To the legs hail!
To the buttocks hail!
To the mane hail!
To the tail hail!
To the testicles hail
To the member hail!

To the seed hail!

To offspring hail!
To begetting hail!
To the feet hail!
To the hoofs hail!
To the hairs (of the body) hail!
To the skin hail!
To the blood hail!
To the flesh hail!
To the sinews hail!
To the bones hail!
To the marrow hail!
To the limbs hail!
To the trunk hail!
To all hail!

vii. 3. 17.

To the glossy and variegated one hail!
To the glossy-thighed one hail!
To the white-footed hail!
To the white-humped one hail!
To the one with white openings hail!
To the white-backed one hail!
To the white-shouldered one hail!
To the flower-cared one hail!
To the white-lipped one hail!
To the white-browed one hail!
To the one with white buttocks hail!
To the white shining one hail!
To the glossy hail!
To the marked one hail!
To the black-kneed hail!
To the black-speckled hail!
To the red-speckled hail!

To the ruddy-speckled hail!
To such hail!
To what sort hail!
To one like this hail!
To a like one hail!
To a different one hail!
To a fair-like one hail!

To form hail! To all hail!

vii. 3. 18.

To the black hail!
To the white hail!
To the tawny hail!
To the spotted hail!
To the ruddy hail!
To the yellow hail!
To the brown hail!
To the ichneumon(-coloured) hail!
To the red hail!
To the purple hail!
To the dark brown hail!
To the dark blue hail;
To the dead black hail!
To the fair-shaped hail!
To the one of like form hail!
To the one of different form hail!
To the one of the same form hail!
To the one of matching form hail!
To the tawny hail!
To the pale red hail!
To the speckled hail!
To the speckled-thighed hail!
To all hail!

vii. 3. 19.

To the plants hail!
To the roots hail!
To the panicles hail!
To the joints hail!
To the twigs hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!
To those that are not used hail!

To those that have fallen off hail!
To those that are lying (on the ground) hail!
To all hail!

vii. 3. 20.

To the trees hail!
To the roots hail!
To the panicles hail!
To the corona hail!
To the branches hail!
To the leaves hail!
To the flowers hail!
To the fruits hail!
To those that are used hail!
To those that are not used hail!
To those that have fallen off hail!
To those that are lying (on the ground) hail!
To' the one that is left hail!
To the one that is left over hail!
To the one that is left around hail!
To the one that is left along hail!
To the one left out hail!

To the one deprived (of leaves) hail!
To the one not deprived hail!
To the one deprived around hail!
To the one deprived along hail!
To the one deprived altogether hail
To all hail!

PRAPATHAKA IV

The Sattras (continued)

vii. 4. 1.

Brhaspati desired, 'May the gods have faith in me, and may I become their Purohita.' He saw this (rite) of twenty-four nights; he grasped it, and sacrificed with it. Then the gods had faith in him, and he became their Purohita. In those who knowing thus perform the twenty four night (rite) men have faith, and they become their Purohitas.
There are the three days Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky) [1]; verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force and strength, and in cattle they find support. They proceed with the Brhat and the Rathantara (Samans). The Rathantara, is this (earth), the Brhat yonder (sky); verily with them do they [2] proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. (The rite is one) of twenty-four nights. Twenty four half-months make up the year; the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 2.

As are men, so were the gods in the beginning. They desired, 'Let us strike off the misfortune, the evil of death, and reach the conclave of the gods.' They saw this twenty-four night (rite); they grasped it, and sacrificed with it. Then they struck off the misfortune, the evil of death, and reached the conclave of the gods. Those who knowing thus perform the twenty-four night (rite) strike off the misfortune, the evil, and win prosperity, for the conclave of the gods is in the case of man [1] prosperity. The Atiratra is light, for the lighting up of the world of heaven. There is a Prsthva Sadaha. The year consists of six seasons, and, entering it, the months, the half-months and the seasons reached the conclave of the gods. Those who knowing thus perform the twenty-four night rite, entering the year, reach a better station. There are three Trayastrinças before, and three Trayastrinças behind; verily with Trayastrinças on either hand they strike off the evil of misfortune and in the middle reach the conclave of the gods [2], for the conclave of the gods is the Prsthas. There is uniformity in that there are three Trayastrinças in succession, and a break in the uniformity in that there is in the middle one which is not defined. The Prsthas go onwards, the Chandomas go onwards; with both forms they go to the world of heaven. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle [3]; verily in force and strength and in cattle they find support. There are three Trayastrinças before, and three Trayastrinças behind; in the middle there are the Prsthas. The Trayastrinças are the breast, the Prsthas the breath; verily thus the sacrificers don a protection for the breath, to avoid injury. They proceed with the Brhat and the Rathantara. The Rathantara is this (world), the Brhat yonder (world); verily they proceed with them; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they [4] proceed to the world of heaven. They mount the world of heaven turning away (from earth) who perform the Prsthas in succession. The six-day (rite) is reversed for the return (from the heaven), and for support. Having prospered in either world they cease (the rite). They go from a Trivrt to a Trivrt, for the attainment of the Stomas, for pre eminence. There is an Agnistoma in the Jyotis form. This dwelling is this (world); verily by reason thereof they depart not from this dwelling. (The rite is one) of twenty-four nights. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now the Gayatri is of twenty-four syllables; the Gayatri is splendour; verily by the

Gayatri they win splendour. There are Atiratras on either side, to secure splendour.

vii. 4. 3.

This (earth) was bare and hairless. It desired, 'Let me be propagated with plants and trees.' It saw these thirty nights. Then indeed it was propagated with plants and trees. Those who desire offspring and cattle should perform (the rite of) these (nights); they are propagated with offspring and cattle. This (earth) was hungry. It saw this Viraj, and placing it within itself it won food, plants [1], trees, offspring, cattle. Thereby it grew, it attained victoriousness and greatness. Those, who knowing thus perform (the rite of) these (nights), placing the Viraj in themselves, win food, grow great with offspring and cattle, and attain victoriousness and might. There is a Jyotistoma Atiratra, for the revealing of the world of heaven. There is a Prsthya Sadaha. The seasons are six, the Prsthas are six; verily by the Prsthas they reach the seasons, with the seasons the year; verily; the year [2] they find support. From the Trayastrinças they go to the Trayastrinça, for the continuity of the sacrifice. Now the Trayastrinça is Prajapati; verily they seize hold of Prajapati, for support. There is a Trinava, for victory. There is an Ekavinça, for support; verily they place radiance in themselves. There is a praise of Agni with the Trivrt; verily they bum away evil with it. Now the Trivrt is brilliance; verily they place brilliance in themselves. There is a praise of Indra with the Pañcadaça; verily they win power (**indriyá**) [3]. There is a Saptadaça, for the winning of food; verily by it they are propagated. There is an Ekavinça, for support; verily they place radiance in themselves. There is a Caturvinça. Twenty-four half-months make up the year, the year is the world of heaven; verily they find support in the year, the world of heaven. Now there is the chief (day), and those who knowing thus perform (the rite of) these (nights) become the chief. From the Caturvinça they go to the Prsthas. Verily having found support in the year [4] they attain the gods. From the Trayastrinça they go to the Trayastrinça. The gods are three and thirty; verily in the gods they find support. There is a Trinava. The Trinava is these worlds; verily in these worlds they find support. There are two Ekavinças, for support; verily they place radiance in themselves. There are many Sodaçins, and therefore there are many males among offspring. In that these Stomas are intermingled, therefore this (earth) is covered with mingled plants and trees [5]. Those who knowing thus perform (the rite of) these (nights) have both offspring and cattle. These go

imperfect to the world of heaven, for they resort to various Stomas; in that the Stomas are arranged in order, they go in order to the world of heaven, and there is order in both these worlds. These (nights) are thirty in number, the Viraj has thirty syllables; verily by the Viraj they win food. There are Atiratras on either hand, to secure food.

vii. 4. 4.

Prajapati went to the world of heaven. But with whatever metre the gods yoked him, they achieved not him. They saw (the rite of) these thirty-two nights. The Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh; verily having gained Prajapati by his own metre they mounted on him and went to the world of heaven. Those who knowing thus perform (the rite of) these thirty-two (nights)--the Anustubh has thirty-two syllables, Prajapati is connected with the Anustubh-gaining Prajapati by his own metre, go to prosperity [1], for the world of heaven for man is prosperity. These (nights) are thirty-two, the Anustubh has thirty-two syllables, the Anustubh is speech; verily they gain all speech; all become speakers of speech, for all attain prosperity. There are the three days, Jyotis, Go, and Ayus. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky); verily they mount upon these worlds. The three days occur in order; verily in order do they mount upon the world of heaven. They proceed with the Brhat and Rathantara (Samans) [2]. The Rathantara is this (earth), the Brhat yonder (sky); verily with them do they proceed; verily also in them they find support. These indeed are the quick paths of the sacrifice; verily by them do they proceed to the world of heaven. Those who perform the three days in succession mount upon the world of heaven turning away (from earth). There is a three day period reversed, for returning (from heaven), and also for support. Having prospered in both worlds they cease (the rite). These (nights) are thirty-two. As for thirty of them, the Viraj has thirty syllables, the Viraj is food; verily by the Viraj they win food. As for the (remaining) two, they are days and nights, and by both forms they go to the world of heaven. There are Atiratras on either side, for security.

vii. 4. 5.

There are two Sattras of the gods, that of twelve days and that of thirty-three days. Those, who knowing thus perform (the rite of) thirty-three days, mount openly upon the deities. As a great man who has reached (the goal) seeks (more), so he does. If he fail he becomes worse; if he fail not, he remains the same. Those, who knowing thus perform (the rite of) thirty-three days, are distinguished from the evil enemy. The gods in the beginning seized these (nights), sharing the days [1]. One took one day, one another, and with them all equally prospered. Those, who knowing thus perform (the rite) of thirty-three days, all equally prosper, all gain the rank of village chief. There are five day periods; the year has five seasons; verily they rest on the seasons, the year. Again the Pankti has five syllables, the sacrifice is fivefold; verily they win the sacrifice. There are three (days with the) Açvina (Çastra); three are these worlds; verily in these [2] worlds they find support. Again three are the powers of the sacrifice; verily they win them. There is a Viçvajit (day), for the winning of food. It has all the Prsthas, for the conquest of all. The twelve-day (rite) is speech. If they were to perform the twelve-day (rite) before (what has already gone), they would perform speech imperfectly, and their speech would be likely to fail. They perform the twelve-day (rite) afterwards; verily they perform speech perfectly, and therefore we utter speech from above. Intermediately indeed [3] by means of a ten-nights' (rite) did Prajapati create offspring. In that there is a ten-nights' (rite), the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattra. In that there is a ten-nights' rite, (it serves) for the prosperity of the Sattra. Verily also whatever is wrongly done in the former days, it serves to atone. These nights form two rows, the sacrificers are the Viçvajit, the first are sixteen with the Atiratra, the second are sixteen with the Atiratra. To those, who knowing thus perform (the rite) of thirty-three days, are born children in two rows. There are Atiratras on either side, for security.

vii. 4. 6.

The Adityas desired, 'Let us go to the world of heaven.' They discerned not the world of heaven, they went not to the world of heaven. They saw this (rite) of thirty-six nights; they grasped it, and sacrificed with it. Then indeed did they discern the world of heaven, and went to the world of heaven. Those, who knowing

thus perform (the rite) of thirty six nights, discern the world of heaven, and go to the world of heaven. The Atiratra is light [1]; verily they put light before them, to reveal the world of heaven. There are Sadahas; six are the seasons; verily in the seasons they find support. There are four (Sadahas); four are the quarters; verily in the quarters they find support. There can be no Sattra where there is no Chandoma; in that there are Chandomas, there is the Sattra. The gods they win by the Prsthas, the cattle by the Chandomas. The Prsthas are force and strength, the Chandomas cattle; verily in force [2] and strength they find support. (The rite has) thirty-six nights; the Brhati has thirty-six syllables, cattle are connected with the Brhati; verily by the Brhati they win cattle. The Brhati obtained the sovereignty over the metres. They obtain sovereignty who knowing thus perform (the rite) of thirty-six nights; verily they go to the world of heaven. There are Atiratras on either side, for the securing of the world of heaven.

vii. 4. 7.

Vasistha, his sons slain, desired, 'May I win offspring, and defeat the Sauddsas.' He saw this (rite) of forty-nine nights; he grasped it, and sacrificed with it. Then indeed did he win offspring and defeated the Sauddsas. Those, who knowing thus perform (the rite) of forty-nine nights, win offspring and defeat their enemies. There are three Agnistomas with the Trivrt; verily they sharpen the point of the bolt. There are ten Pañcadaças; the bolt is fifteenfold [1]; verily they take away the bolt from their rivals. The tenth day has a Sodaçin; verily they place strength in the bolt. There axe twelve Saptadaças, to win food; verily also they are propagated by them. There is a Prsthya Sadaha. Six are the seasons, six the Prsthas; verily by the Prsthas they mount upon the seasons, by the seasons upon the year; verily in the year they find support. There are twelve Ekavinças, for support; verily they place radiance in themselves [2]. There are many Sodaçins, for conquest. There are six (days) with the Açvina (Çastra), six are the seasons; verily they rest on the seasons. These nights are deficient and redundant. They are deficient in that they are fifty less one, redundant in that they are (one) more than forty-eight. Both from the deficient, indeed, and from the redundant Prajapati was propagated. Those who desire offspring and cattle should perform (the rite of) these nights; verily are they propagated with offspring and cattle. This sacrifice is connected with the Viraj because it is one of forty-nine (nights). Those, who knowing thus perform (the rite) of forty-nine nights, attain the Viraj, and become eaters of food. There are Atiratras

on either side, for the securing of food.

vii. 4. 8.

Those who are about to consecrate themselves for the year (rite) should consecrate themselves on the Ekastaka. The Ekastaka is the wife of the year; on that night he dwells with her; verily they consecrate themselves grasping openly the year. Those who consecrate themselves on the Ekastaka consecrate themselves in the troubled part of the year, for then are the two months called the end. Those who consecrate themselves on the Ekastaka consecrate themselves on the torn part of the year, for them are the two seasons called the end. They should consecrate themselves on the full moon in Phalguni. The full moon in Phalguni is the beginning of the year [1]; verily they consecrate them selves grasping the year at its beginning. To that there is this one objection that the Visuvant day falls in the cloudy season. They should consecrate themselves on the full moon in Citra. The full moon in Citra, is the beginning of the year; verily they consecrate themselves grasping the year at the beginning. In that there is no objection at all. They should consecrate themselves on the fourth day before the full moon. Then the buying (of the Soma) falls for them on the Ekastaka; verily they do not waste the Ekastaka. In their case [2] the pressing-(day) falls on the first half (of the month), the months end in the first half, they complete (the rite) in the first half, and when they complete the rite the plants and trees come out after them. And after them follows the fair report, 'These sacrificers have succeeded', and therefore all succeed.

vii. 4. 9.

They go to the world of heaven who perform the Sattra. They kindle themselves with the Diksas, and cook themselves with the Upasads. With two they cut off their hair, with two their skin, with two their blood, with two their flesh, with two their bones, with two their marrow. In the Sattra the self is the sacrificial gift; verily taking the self as the gift they go to the world of heaven. They cut off the top-knot, for prosperity, (thinking), 'More swiftly may we attain the world of heaven.'

vii. 4. 10.

The theologians say, 'The Atiratra is the highest of the forms of sacrifice. Why do they perform it first?' Now in doing so they really perform in order first the Agnistoma, then the Ukthya, then the Sodaçin, then the Atiratra, all the forms of sacrifice, and seizing and holding them, they keep drinking the Soma. They perform the Jyotistoma first; the Jyotistoma is the beginning of the Stomas; verily they commence the Stomas from the beginning [1]. The Stomas being sung together make up the Viraj, and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily by it they go to the world of heaven. 'The Rathantara is used in the day, the Rathantara at night', say the theologians, 'what is used to avoid repetition?' The great Saman of Sobhari is used as the Brahmasaman at the third pressing; it they place in the middle, to separate them; verily there is no repetition.

vii. 4. 11.

They first perform the Jyotistoma; verily by it they find support in this world. They perform secondly the Gostoma; verily by it they find support in the atmosphere. They perform thirdly the Ayustoma; verily by it they find support in yonder world. The Jyotis is this (earth), the Go the atmosphere, and the Ayus yonder (sky). In that they perform these Stomas, the performers of the Sattra keep finding support in these worlds. These, (Stomas) being sung together make up the Viraj [1], and two verses are redundant; the Gostoma has one too many, and the Ayustoma one too few. The Jyotistoma is the world of heaven, the Viraj is strength; verily they win strength. They experience not misery through hunger, and are not hungry, for the performers of Sattras are as it were afflicted with hunger. The two Agnistomas on either side are the rims, the Ukthyas in the middle the nave, and that is the circling wheel of the gods. In that they go [2] by that Sadaha, they mount the wheel of the gods, for safety. They obtain prosperity. They go with the Sadaha; there are six seasons; verily in the seasons they find support. The go with a Jyotistoma on either hand; verily on either hand they find support in the world of heaven. There are two Sadahas, they make up twelve days. Man is of twelve parts, two thighs, two arms, the trunk and the head, four members, and the breasts as the eleventh and twelfth [3]. Therefore (the days) follow man. There are three Sadahas, they make up eighteen days, nine and nine. Nine are the breaths in man; verily they follow the

breaths. There are four Sadahas, they make up twenty-four days. The year consists of twenty-four half-months; verily they follow the year. 'The year is not fixed', they say. 'It is greater than a support.' The Brahmana of the month is that of the year also verily they go finding support in each month.

The Horse Sacrifice (continued)

vii. 4. 12.

a Let the ram aid thee with cooked food, the dark-necked with goats, the cotton-tree with increase, the Parna-tree with the holy power (Brahman), the fig-tree with the sacrifice, the banyan with the beakers, the Udumbara with strength, the Gayatri with the metres, the Trivrt with the Stomas. b Ye are helpers; let the helpers help thee. Deal among dear things, best among things to be sought, treasure lord of treasures, thee we hail, O my radiant one.

vii. 4. 13.

To (the waters of) wells hail!
To those of the pools hail!
To those of the clefts hail!
To those of holes hail!
To those which are dug for hail!
To those of lakes hail!
To those of morasses hail!
To those of ponds hail!
To those of tanks hail!
To those of marshes hail!
To those of rain hail!
To those without rain hail!
To those of hail hail!
To those of rime hail!
To those which glide hail!

To those which are stagnant hail!

To those of the streams hail!
To those of the rivers hail!
To those of the ocean hail!
To all hail!

vii. 4. 14.

To waters hail!
To those that flow hail!
To those that flow around hail
To those that flow all about hail!
To those that flow swiftly hail!
To those that flow quickly hail!
To those that flow wildly hail!
To those that flow terribly hail!
To the waters of earth hail!
To those of the atmosphere hail!
To those of the sky hail!
To all hail!

vii. 4. 15.

a Him who is fain to injure the steed
Varuna punisheth.
Away the man, away the dog!
b I and thou, Vrtra-slayer,
Have been united to win spoils;
Even the foe, O hero with the bolt,
Must think of us;
Good are Indra's gifts.
c Thou hast surpassed in might, O Indra, on the earth
The regions comprehend not thy greatness;
For with thine own strength thou didst slay Vrtra;
No foe hath found the end of thee in fight.

vii. 4. 16.

Homage to the king! Homage to Varuna!
Homage to the horse!
Homage to Prajapati!
Homage to the overlord!
Thou art an overlord; make me an overlord; may I be overlord of creatures.
Place me, place in me.
To him that is driven near hail!
To him that is taken hold of hail!
To him that is sacrificed hail!

vii. 4. 17.

a Let the healing wind blow upon our cows,
Let them feed on strengthening herbs;
Let them drink waters full of life and fatness;
Rudra, be gracious to the food that hath feet.
b Those which are of one, of various hues, or of like hue
Those whose names Agni knoweth by sacrifice;
Those which the Angirases made here by devotion,
To those, O Parjanya, grant abundant protection.
c Those who offered to the gods their bodies;
Those whose every form Soma knoweth;
O Indra [1], place them in our pastures,
Swelling with milk and rich in offspring.
d Prajapati, bestowing these on me,
In harmony with all the gods and Pitrs,
Hath brought them, auspicious, to our pastures.
May we possess their offspring.
e Here is support, hail!
f Here is keeping apart, hail!
y Here is joy, hail!
h Here is delight, hail!'
i The great.
k The protecting.

vii. 4. 18.

a What was the first conception?
What was the great age?
What was the tawny one?
What was the smooth one?

b The sky was the first conception.
The horse was the great age.
The night was the tawny one.
The sheep was the smooth one.
c Who moveth alone?
Who too is born again?
What is a remedy for the cold?
What is the great enveloper?
d The sun moveth alone [1].
The moon is born again.
Fire is the remedy for the cold.
Earth is the great enveloper.
e I ask thee of the furthest end of the earth.
I ask thee of the navel of the world.
I ask thee of the seed of the strong horse.
I ask thee of speech's highest realm.
f They call the altar-ground the furthest end of the earth.
They call the sacrifice the navel of the world.
They call Soma the seed of the strong horse.
(They call) the Brahman the highest realm of speech.

vii. 4.19.

a O Amba! O Ambali! O Ambika!
b No one leadest me.
The wicked horse is sleeping.
c O fair one, clad in fair raiment in the world of heaven be ye two covered....
{*...several verses omitted from original translation...*}
1 When the deer eateth grain,

He deemeth not his flock fat.
When the Çadra woman is the loved of the Aryan,
She seeketh not wealth for prosperity....
{*...several verses omitted from original translation...*}
q Dadhikravan have I sung,
The swift strong horse.
May he make our mouths fragrant;
May he lengthen our days.
r Ye waters are healing;
Further us to strength,
To see great joy.
s The most auspicious flavour that is yours

Accord to us here
Like eager mothers.
t To him may we come with satisfaction,
To whose dwelling ye quicken us,
O waters, and propagate us.

vii. 4. 20.

a Bhuh! Bhuvah! Svar!
b Let the Vasus anoint thee with the Gayatri metre. Let the Rudras anoint thee with the
Tristubh metre. Let the Adityas anoint thee with the Jagati metre.
c As the wind hath gone to the waters,
Indra's dear body,
By that path, O praiser,
Bring back to us the horse.
d O thou that hast barley, that hast grain, (bring) renown for me;
e For barley, for milk, this food eat, O ye gods; this food eat, O Prajapati.
f They yoke the tawny ruddy one,
Which goeth round them that stand;
The lights shine in the sky.
g They yoke his dear steeds
On either side of the chariot,

Dark, strong, bearing heroes.
A Making a banner for that which hath none,
Form for the formless, O ye men,
Thou wert born with the dawns.

vii. 4. 21.

To expiration hail!
To cross-breathing hail!
To inspiration hail!
To sinews hail!
To ligatures hail!
To surrounding ligatures hail!
To joints hail!
To joinings hail!
To bodies hail!
To the sacrifice hail!
To the sacrificial gifts hail!

To heaven hail! To the world hail! To all hail!

vii. 4. 22.

To the bound hail!
To the unbound hail!
To the fastened hail!
To the unfastened hail!
To the yoked hail!
To the unyoked hail!
To the well-yoked hail!
To the unyoked hail!
To the one set free hail!
To the one lot go hail!
To that which moveth crookedly hail!
To that which moveth around hail!

To that which moveth together hail!
To that which moveth along hail!
To that which goeth hail!
To that which riseth hail!
To that which standeth hail!
To all hail!

PRAPATHAKA V

The Gavam Ayana

vii. 5. 1.

The cows performed that Sattra, being hornless, with the desire, 'May horns be born to us.' For ten months they performed it, and then horns were born, and they ceased (the rite), (saying), 'We have obtained (our desire).' Then those whose horns were not born ceased (the rite) after making up the year, (saying), 'We have obtained (our desire).' Both those which obtained horns and those which did not ceased, (saying),'We have obtained (our desire).' The year is the cows' Sattra [1], and those who knowing thus perform the year (sacrifice) are prosperous. Therefore a hornless cow has pleasure during the two months of the rainy season, for that is won for it by the Sattra. Therefore whatever is done in the house of one who performs for a year (a Sattra), that is done completely, successfully, and adequately. Those who perform the year (Sattra) are swimming on the ocean. He who does not see the further bank of the ocean cannot get out from it. The ocean is the year [2]. Its further banks are the two Atiratras. Those who knowing thus perform the year (Sattra) reach the end without injury. The former Atiratra is this (earth), the latter is yonder (sky); the former is mind, the latter speech; the former expiration, the latter inspiration; the former the commencement, the latter the end. The Atiratra is a Jyotistoma, of Vaiçvanara; verily they put light before them, to reveal the world of heaven. There is a fore offering, accompanied by the Caturvinça Stoma. The year has twenty-four half-months [3]; verily as they go on they find support in the year. There are three hundred and sixty Stotriyas; so many are the nights of the year; verily they attain both forms of the year. They perform (the rites of) the next days for rest, for safety. There are six-day periods. The year has six seasons; verily they find support in the seasons, the year. The Go and the Ayus (Stomas) are the Stomas in the middle; verily they place a pair in the middle

of the year [4] for procreation. On either side there is the Jyotistoma. It is the releasing; verily the metres are released; verily also they go to the world of heaven with the six-day (rite) which has a Jyotistoma on either side. The theologians say, 'They sit; by what path do they go?' One should reply,' By the path that leads to the gods. The path that leads to the gods is the metres, the Gayatri, Tristubh, and Jagati. The Gayatri is the Jyotistoma, the Tristubh, the Gostoma, the Jagati the Ayustoma. In that there are these Stomas, so do they go by the path that leads to the gods [5]. There is used the same Saman. The Saman is the world of the gods; verily they leave not the world of the gods. There are used various verses. The verses are the world of man; verily they keep mounting one world of gods after another from the world of men. There is the Brahman's Saman as the Abhivarta to win the world of heaven. There is the Abhijit (day) for the gaining of the world of heaven. There is the Viçvajit (day) for the gaining of all. Month by month they perform the Prsthas, month by month the Atigrahyas are drawn; verily in each month they place strength, for the support of the months. They perform the Prsthas in the latter part of the month. Therefore it is on the top that the plants bear fruit.

vii. 5. 2.

The cows performed that Sattra, being hornless and desiring to obtain horns. For ten months they performed it, and then horns appeared. They said, 'We have gained (them), let us cease (the rite), for we have attained the desire for the sake of which we began (the rite).' But others said, either half of them or as many as might be the case, 'Let us perform (the rite) for these months, the eleventh and the twelfth, and when we have made up the year, let us cease' [1]. In their case their horns grew in the twelfth month. Whether by faith, or by lack of faith-that is, those which have no horns-both indeed were prosperous, those which gained horns and those which won strength. He who ceases after ten months is prosperous, and he who ceases after twelve also, if he knows thus. They go by their feet, and he who goes by his foot attains (what he seeks). The Ayana is successful, and therefore is it productive of cows.

vii. 5. 3.

They perform the Prahas in the first month, they perform them in the middle month, they perform them in the last month. They say, 'In the case of a cow which they milk thrice a day, she yields sparingly at the latter two milkings; how then can she be milked who is twelve times milked?' Having made up the year, they should perform the Prsthas once in the last month; verily the sacrificers win the sacrifice and cattle. It is an ocean [1] without a near or a further shore that they enter upon who perform the year (rite). If they employ the Brhat and the Rathantara Samans, it would be as if they were to provide a boat in the middle of the ocean. Going continuously with the Brhat and the Rathantara they obtain support. The union is milked for all desires; thus the sacrificers obtain all desires.

vii. 5. 4.

The Rcs are the same. The Rcs are the world of men; verily they leave not the world of man. There are different Samans; the Saman is the world of the gods; verily they descend from the world of the gods to one world after another of men. They first use the Jagati, and the metres descend from the Jagati, the cups from the Agrayana, the Prsthas from the Brhat, the Stomas from the Trayastrinça. Therefore the younger descends before an elder. The Viçvakarman cup is drawn; verily by it the sacrificers win all rites. The cup for Aditi [1] is drawn. Aditi is this (earth); verily they rest on this (earth). The one and the other are drawn, for pairing, for propagation. Of old Prajapati created offspring by means of the ten-night (rite); in that the ten-night rite is performed, the sacrificers create offspring. Udanka Çaulbayana has declared the ten-night rite to be the prosperity of the Sattra, and the ten-night rite serves for the prosperity of the Sattra. Verily also whatever is done wrongly in the earlier days, this serves to atone for it.

vii. 5. 5.

If two libations are offered simultaneously, then one should perform the early litany in the advanced part of the night. He who does it first wins the speech, the gods, and the metres (of the others). The strophe should contain the word 'strong (*vrsan*)'; verily he takes Indra away from their morning pressing. Or rather they say, 'The strophe at the beginning of each pressing should be of this kind'; verily he

takes Indra away from each of their pressings.
For entry, for rest, for the overcoming, of the Gayatri, of the Tristubh, of the Jagati, of the Anustubh, of the Pankti, hail! Entry and rest are the metres; verily by the metres [1], he takes away their metres. One should recite the Sajaniya hymn; one should recite the Vihavya hymn; one should recite the Kayaçubhiya hymn of Agastya. This indeed is so much as that, verily he takes away so much as is theirs. If at the early pressing the bowl is broken, they should sing verses addressed to Visnu and containing the epithet Çipivista. Whatever in the sacrifice is redundant, is redundant with regard to Visnu Çipivista; verily Visnu Çipivista places the redundant in the redundant. Verily having obtained the redundant by the redundant, they win it. If it is broken at the midday pressing, they should make the Saman have the Vasatkara as its finale. The support of the sacrifice is the Vasatkara; verily they make the Saman obtain support. If it breaks at the third pressing, the same thing (should be done).

vii. 5. 6.

Having made up the month with the six-day periods they leave out a day, for they behold the months by the six-day periods. Having made up the months with the half-months, they leave out a day, for they behold the months by the half-months. Having made up the months by the new moon night, they leave out a day, for they behold the months by the new moon night. Having made up the months by the full moon night, they leave out a day, for they behold the month by the full moon night. He who pours (liquid) into a full (vessel) wastes the liquid; he who pours out from a full (vessel) [1] places breath in it. In that, having made up the months with the full moon night, they leave out a day, they place breath in the year, and the performers of the Sattra breathe along it. If they did not leave out a day, then the year would fall asunder, as falls asunder a skin bag tied tight, and they would be ruined. In that, having made up the months with the full moon night, they leave out a day, they place out-breathing in the year, and the performers of the Sattra breathe out along it [2], and are not ruined. At the full moon (the Soma) of the gods is pressed. In that, having made up the months with the full moon night, they leave out a day, with the sacrifice to the gods they go to another sacrifice. They cleave asunder the sacrifice, in that (after performing it) as a series of six-day rites they leave out a day. They offer an animal for Prajapati. Prajapati is all the gods; verily with the gods do they offer the sacrifice. They leave the pressing [3], who leave out

the day. The Samnayya is the fourth pressing. Because there is the Samnayya, they do not leave the pressing. They partake of it after uttering the invocation, for they have this then as their Soma drink. The deities who share in the pressings of those who leave out the day go to their places; they offer the sacrificial cakes in each of the pressings; verily they win the deities who share in the pressing from their several places. (They offer the cakes) on eight potsherds at the early pressing, on eleven potsherds at the midday pressing, and on twelve potsherds at the third pressing; verily they obtain and win the metres. They offer an oblation to the All-gods at the third pressing. The third pressing belongs to the All-gods; verily they leave not the third pressing.

vii. 5. 7.

The theologians consider, 'Should (a day) be left out, or should it not be left out?' They say, 'It should be left out.' They say, 'It should be left out at the new moon and at the full moon, for these two guide the sacrifice.' 'These two must not be left out,' they say, 'for these two determine the dependent sacrifice.' '(The day) should be left out on the first Vyastaka,' they say, 'for this is what rends the month.' They should not leave out a day which is appointed [1]. If they should leave out one which is appointed, they should leave it out on the seventh day after making up the months with six-day periods, whatever be the recur rent position which it occupies in the course of the six-day period. They should then offer to Agni, with the Vasus, a cake on eight potsherds, to Indra curds, to Indra with the Maruts a cake on eleven potsherds, to the All-gods a cake on twelve potsherds. The early pressing belongs to Agni with the Vasus; in that they offer to Agni with the Vasus a cake on eight potsherds, they make the god share in it [2], and they approach the pressing with eight. In that the curds belong to Indra, they do not shut out Indra from a share. The midday pressing belongs to Indra with the Maruts. In that they offer to Indra with the Maruts a cake on eleven potsherds, they make the god share in it, and they approach the pressing with eleven [3]. The third pressing belongs to the All-gods with the Rbhus. In that they offer to the All-gods a cake on twelve pot sherds, they make the gods share in it, and they approach the pressing with twelve. They offer a beast to Prajapati-Prajapati is the sacrifice that the sacrifice may not be abandoned. For six months (as they go) hence the Brahman's Saman should be the 'victorious'. The 'victorious' is the holy power (Brahman); verily they go winning the world of

heaven by the holy power (Brahman); for the world of heaven is as it were opposite from hence. When they come thence the Brahman's Saman for six months should be 'O Indra, bear us strength, as a father to his sons. Guide us, O thou that art much invoked, on our path. Living, may we attain the light.' The light is this world, the light is offspring; verily they come, gazing on this world by repeating the verse.

vii. 5. 8.

When the gods had come to the end, their power and strength departed. They won them again by the Kroça (Saman), and that is why the Kroça has the name. In that they sing the Kroça at the end of the pit, they win power and strength at the end of the sacrifice. They sing the Sattra syarddhi (Saman) at the end of the Ahavaniya; verily, making Agni a witness, they advance to prosperity. They sing the Prajapater Hrdaya within the shed; verily they win his favour. They sing the Çloka (Saman) in front of the Sadas [1], the Anuçloka (Saman) behind; verily fame is their portion at the end of the sacrifice. The Adhvaryu sings nine (verses). Nine are the breaths in man; verily he places breaths in the sacrificers. All of them are addressed to Indra; verily he places power (indriya) in the breaths. He sings without the Pratihara. Therefore a man can contract all the other members (of the body) except the head, but the bead not. The Rathantara (Saman) has the Pañcadaça (Stoma); verily they win power. The Brhat has the Saptadaça [2], for the winning of food; verily also they are propagated by it. The Bhadra (Saman) has the Ekavinça (Stoma) with Dvipada verses, for support. The wives (of the sacrificers) sing, for offspring, for propagation. Prajapati created offspring; he desired, 'May I gain the kingship over them.' He obtained the kingship over them by the Rajana (Saman), and that is why the Rajana has the name. In that there is the Rajana, the sacrificers obtain the kingship over offspring. It has the Pañcavinça (Stoma), to win Prajapati [3]. They sing five (verses) standing; verily they win the world of the gods; five sitting; verily they win the world of men. These come to ten; the Viraj is of ten syllables, the Viraj is food; verily they win food by the Viraj. In five places they sing sitting down; there are five quarters; verily they rest on the quarters. They come up each before one verse has been sung; verily they bear food from the quarters. The Udgatr sings these (verses); verily having borne food from the quarters [4] they place glory in themselves. Therefore one breath protects all the limbs. Therefore,

just as a bird about to fly upwards raises its head aloft, so the sacrificers are highest among people. The Udgatr mounts a throne; verily they attain rule. The Hotr (mounts) a swing; verily they mount the back of the firmament. The Adhvaryu (mounts) two mats; verily they reach the surface of the ruddy one. So many indeed are the worlds, and in them in order they find support. Then the sacrificers make thus a bridge to mount, for the gaining of the world of heaven.

vii. 5. 9.

By means of the Arkya (Saman) Prajapati created offspring in thousands. From them by means of the Ilamda (Saman) he took away the food they had gathered. In that there is the Arkya, the sacrificers create offspring; in that there is the Ilamda, they take away from the offspring which has been created the food they have gathered. Therefore, in whatever year the Sattra is performed, the offspring are hungry in that year, for they take their food and strength; in whatever year the Sattra is imperfect, the offspring are not hungry in that year [1]; for they take not their food and strength. They raise a loud noise. As men being freed from bonds cry aloud, so the sacrificers freed from the bonds of the gods cry aloud, placing food and strength in themselves. The lute has a hundred strings. Man is of a hundred (years) of age, and of a hundredfold strength; verily they find support in age and strength. They run a race, to win what has not yet been won. They beat drums; the voice of the drum is the highest (form of) speech; verily they win the highest (form of) speech. They beat the earth-drum; verily they win that speech which has entered this (earth); verily also they conquer the earth. All (forms of) speech they utter, to gain all (forms of speech). Two strive on a dry hide, to gain strength. One reviles, another extols. He who reviles purifies them, he who extols places food in them after they are purified. They win by the first months what is done by the Rsis and by the gods; in that the Bhutechad Samans are used, both are gained. Those who perform the year rite lose their virility. There are a pair united within the sacrificial ground; verily they lose not virility.

vii. 5. 10.

They pierce the hide; verily they remove the sin of the (sacrificers). 'Do not miss,

do not pierce through', he says; verily they now remove their sin. Slave girls dance round the Marjaliya fire with water-pots on their heads, beating the ground with their feet, and singing 'This is honey.' Honey indeed is the chiefest food of the gods; verily they win the chiefest food. They beat the ground with their feet; verily they endow the (sacrificers) with might.

The Horse Sacrifice (continued)

vii. 5. 11.

To earth hail!
To the atmosphere hail!
To the sky hail!
To that which will stream together hail!
To that which is streaming together hail!
To that which hath streamed together hail!
To that which will cloud hail!
To that which cloudeth hail!
To that which hath been clouded hail!
To cloud hail!
To mist hail!
To storm hail!
To freezing hail!
To springing hail!
To that which will lighten hail!
To that which lighteneth hail!
To that which lighteneth together hail!

To that which will thunder hail!
To that which thundereth hail!
To that which thundereth terribly hail!
To that which will rain hail!
To that which raineth hail!
To that which raineth around hail!
To that which raineth about hail!
To that which raineth together hail! [1]

To that which raineth along hail!
To that which will sprinkle hail!
To that which sprinkleth hail!
To that which is sprinkled hail!
To that which will warm hail!
To that which warmeth hail!
To that which warmeth around hail!
To that which will cease hail!
To that which ceaseth hail!
To that which hath ceased hail!
To that which will stream away hail!
To that which streameth away hail!
To that which hath streamed away hail!
To that which will burn hail!
To that which burneth hail!
To that which burneth terribly hail!
To the Rc verses hail!
To the Yajus verses hail!
To the Samans hail!
To the Angirases hail!
To the Vedas hail!
To the Gathas hail!
To the Naraçansis hail!
To the Raibhis hail!
To all hail!

vii. 5. 12.

To the toothed hail!
To the toothless hail!
To the breathing hail!
To that which hath not breath hail!
To that which hath a face hail!

To the faceless hail!
To that which hath a nose hail!

To the noseless hail!
To that which hath eyes hail!
To the eyeless hail!
To that which hath ears hail!
To the earless hail!
To that which hath a head hail!
To the headless hail!
To that which hath feet hail!
To the footless hail!
To that which breatheth hail!
To that which breatheth not hail!
To that which speaketh hail!
To the speechless hail!
To that which seeth hail!
To that which seeth not hail!
To that which heareth hail!
To that which heareth not hail!
To that which hath a mind hail! [1]
To the mindless hail!
To that which hath seed hail!
To the seedless hail!
To offspring hail!
To begetting hail!
To that which hath hair hail!
To the hairless hail!
To skin hail!
To the skinless hail!
To that which hath a hide hail!
To the hideless hail!
To that which hath blood hail!
To the bloodless hail!
To that which hath flesh hail!
To the fleshless hail!
To sinews hail!
To that which hath no sinews hail!
To that which hath bones hail

To the boneless hail!
To that which hath marrow hail!
To the marrowless hail!

To that which hath limbs hail!
To the limbless hail!
To the trunk hail!
To the trunkless hail!

vii. 5. 13.

Who yoketh thee? Let him yoke thee. Let Visnu yoke thee, for the prosperity of this sacrifice, for my pre-eminence, for N.N.'s pleasure; for life thee, for expiration thee, for inspiration thee, for cross-breathing thee, for dawning thee, for wealth thee, for prosperity thee, for sound thee, for nourishing thee, for calling from afar thee, for falling thee (I yoke).

vii. 5. 14.

To Agni, of the Gayatri (metre), the Trivrt (Stoma), the Rathantara (Saman), the spring (season), (offering is made) on eight potsherds. To Indra, of the Tristubh (metre), the Pañcadaça, (Stoma), the Brhat (Saman), the summer (season), (offering is made) on eleven potsherds. To the All-gods of the Jagati (metre), the Saptadaça (Stoma), the Vairupa (Saman), the rainy (season), (offering is made) on twelve potsherds. To Mitra and Varuna, of the Anustubh (metre), the Ekavinça (Stoma), the Vairaja (Saman), the autumn (season), curds. To Brhaspati, of the Pankti (metre), the Trinava (Stoma), the Çakvara (Saman), the winter (season), an oblation (is made). To Savitr, of the Atichandas (metre), the Trayastrinça (Stoma), the Raivata (Saman), the cool (season), (offering is made) on twelve potsherds. To Aditi, as Visnu's consort, an oblation (is made). To Agni Vaiçvanara (offering is made) on twelve potsherds. To Anumati an oblation (is made). To Ka (offering is made) on one potsherd.

vii. 5. 15.

Now for the fire which is produced on the fire-altar and for Soma, the king, the beast for Agni and Soma is the guest-offering. Again the fire which is piled up is cruel, and if one were not to cast upon the fire which has been piled up these oblations, the cruel fire would spring up in wrath, and injure the offspring and cattle of the sacrificer. In that he casts the oblations on the fire which has been piled up, he appeases it with its own portion, and the cruel fire [1] does not spring up in wrath and injure his offspring and cattle. There are ten oblations. Nine are the breaths in man, and the navel is the tenth; verily he places breaths in the sacrificer. Again the Viraj is of ten syllables; the Viraj is food; verily he finds support in the Viraj as food. 'It must be piled with the seasons, the metres, the Stomas, and the Prsthas', they say. In that he casts these oblations, he piles it with the seasons, the metres, the Stomas, and the Prsthas. 'The quarters can be won by one who has pressed the Soma' they say [2]. In that he casts these oblations, (it is) for the winning of the quarters. The gods made Indra sacrifice with it, and therefore is it Indra's pressing; men made Manu sacrifice with it, and therefore is it Manu's pressing. As Indra among the gods, as Manu among men, becomes he who knowing thus sacrifices with this sacrifice. The Puronuvakyas contain the word 'quarter', for the conquest of the quarters.

vii. 6. 16.

a Who is the sole lord of the world,
Which breatheth and winketh, through his greatness,
Who is the lord of biped and of quadruped here,
Who is the god whom we are to worship with oblation?
b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the sky is the greatness, the Naksatras the form, the sun the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 17.

a He who is the giver of soul, the giver of strength,
On whose instruction all, on whose (instruction) the gods depend.
Whose shadow is immortality, whose shadow is death;
Who is the god whom we are to worship with oblation?

b Thou art taken with a foundation. I take thee dear to Prajapati. Of thee the earth is the greatness, the plants and trees the form, the fire the splendour; to his greatness, to Prajapati, thee (I offer). Hail!

vii. 5. 18.

In the priesthood may a Brahmana be born of spiritual glory. In this kingdom may a prince be born, an archer, a hero, and a great car fighter; a milk cow; a draught ox; a swift racer; a prolific woman; a victorious warrior; a youth fit for the assembly. To this sacrificer be a hero born. May Parjanya rain for us whensoever we desire. May our plants ripen with fruit. May union and peace be ours.

vii. 5. 19.

a The steed hath come to the earth; the strong steed hath made Agni his yoke-fellow. The steed hath come to the atmosphere; the strong steed hath made Vayu his yoke follow.
The steed hath come to the sky; the strong steed hath made Surya his yoke-fellow.
b Agni is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.
Vayu is thy yoke-fellow, O steed; I grasp thee; bear me prosperously [1].
The Aditya is thy yoke-fellow, O steed; I grasp thee; bear me prosperously.
Thou art the supporter of expiration; support my expiration.
Thou art the supporter of cross-breathing; support my cross-breathing.
Thou art the supporter of inspiration; support my inspiration.
Thou art the eye; place the eye in me.
Thou art the ear; place the ear in me.
Thou art life; place life in me.

vii. 5. 20.

May the seed be living, Parjanya rain, the corn be ripened, the plants rich in leaves, this (earth) easy to walk on, the fire easy of approach, the atmosphere easy to see through, the wind purifying, the sky easy of access, he that burns yonder kindly, the day and night as of old, the half months of fifteen days, the months of thirty days, the seasons in due order, and the year auspicious.

vii. 5. 21.

To) Agni (offering is made) on eight potsherds; to Soma an oblation; to Savitr (offering) on eight potsherds; to Pusan an oblation; to Rudra an oblation; to Agni Vaiçvanara (offering) on eight potsherds; if he should not go to the wild beast's lair; to Agni, saviour from distress, (offering is made) on eight potsherds; to Surya milk (is offered); Vayu receives a share in the butter offering.

vii. 5. 22.

To Agni, saviour from distress, (offering is made) on eight potsherds; to Indra, saviour from distress, on eleven potsherds; to Mitra and Varuna, saviours from sin, a milk offering; to Vayu and Savitr saviours from sin, an oblation; to the Açvins, saviours from sin, grain; to the Maruts, saviours from evil, on seven potsherds; to the All-gods, saviours from evil, on twelve potsherds; to Anumati an oblation; to Agni, Vaiçvanara on twelve potsherds; to heaven and earth, saviours from evil, on two potsherds.

vii. 5. 23.

To Agni he made obeisance; to the earth he made obeisance; as Agni with the earth made harmony, so for me may favourable harmonies be made.
To Vayu he made obeisance, to the atmosphere he made obeisance; as Vayu with the atmosphere (made harmony, so &c.).
To Surya he made obeisance, to the sky he made obeisance; as Surya with the sky (made harmony, so &c.).
To the moon he made obeisance, to the Naksatras he made obeisance; as the moon with the Naksatras (made harmony, so &c.).
To Varuna he made obeisance, to the waters he made obeisance [1]; as Varuna with the waters (made harmony, so &c.).
To the Saman he made obeisance, to the Rc he made obeisance; as the Saman with the Rc (made harmony, so &c.).
To the Brahman (caste) he made obeisance, to the Ksatriya (caste) he made obeisance; as the Brahman with the Ksatriya (made harmony, so &c.).

To the king he made obeisance, to the people he made obeisance; as the king with the people (made harmony, so &c.).
To the chariot he made obeisance, to the horses he made obeisance; as the chariot with the horses (made harmony, so &c.).
To Prajapati he made obeisance, to creatures he made obeisance; as Prajapati with creatures made harmony, so for me may favourable harmonies be made.

vii. 5. 24.

a Thine ancient paths, O Savitr,
That are extended dustless through the atmosphere,
With these to-day, with thy paths easy to travel,
Guard us, and, O God, speak for us.
b Reverence to Agni, dweller on earth, maker of room; grant room to this thy sacrificer. Reverence to Vayu, dweller in the atmosphere, maker of room; grant room to this thy sacrificer. Reverence to Surya, dweller in the sky, maker of room; grant room to this thy sacrificer.

vii. 5. 25.

He who knows the head of the sacrificial horse becomes possessed of a head and fit for sacrifice. The head of the sacrificial horse is the dawn, the eye the sun, the breath the wind, the ear the moon, the feet the quarters, the ribs the intermediate quarters, the winking the day and night, the joints the half-months, the joinings the months, the limbs the seasons, the trunk the year, the hair the rays (of the gun), the form the Naksatras, the bones the stars, the flesh the mist, the hair the plants, the tail hairs the trees, the mouth Agni, the open (mouth) Vaiçvanara [1], the belly the sea, the anus the atmosphere, the testicles the sky and the earth, the *membrum virile*, the pressing-stone, the seed the Soma. When it chews, there is lightning; when it moves about, there is thundering; when it makes water, there is rain; its speech is speech. The Mahiman (cup) indeed is born before the birth of the horse as the day. The Mahiman (cup) is born after it as the night. These two Mahiman (cups) surround on either side the horse. As Haya (steed) it carried the gods, as Arvan (courser) the Asuras, as Vajin (racer) the Gandharvas, as Açva (horse) men. The birthplace of the horse, indeed, is the sea, its kindred is the sea.

HYMNS OF THE SAMAVEDA

Translated with a Popular Commentary

Ralph T.H. Griffith

1895

PREFACE

The *Samaveda*, or Veda of Holy Songs, third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the *Rgveda* or Veda of Recited praise. Its Sanhita, or metrical portion, consists chiefly of hymns to be chanted by the Udgatar priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The Collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the *Rgveda*, transposed and re-arranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations, of more or less importance, from the text of the *Rgveda* as we now possess it which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the *Rgveda*. In singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the Ganas or Song-books. Two of these manuals, the Gramageyagdna, or Congregational, and the Aranyagana or Forest Song-Book, follow the order of the verses of part I, of the Sanhita, and two others, the Uhagana, the Uhyagana, of Part II. This part is less disjointed than part I, and is generally arranged in triplets whose first verse is often the repetition of a verse that has occurred in part I.

There is no clue to the date of the compilation of the *Samaveda Hymns*, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Aryans first came into India, but was required for guidance and use in the complicated ritual elaborated by the invaders after their expansion and settlement in their new homes.

There are three recensions of the text of the *Samaveda Sanhita*, the Kauthuma Sakha or recension is current in Guzerat, the Jaiminiya in the Carnatic, and the Ranayaniya in the Mahratta country. A translation, by Dr. Stevenson, of the Ranayaniya recension-or, rather, a free version of Sayana's paraphrase-was edited by Professor Wilson, in 1842; in 1848 Professor Benfey of Göttingen brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874-78 Pandit Satyavrata Samasrami of Calcutta published in the Bibliotheca Indicaa. most meritorious edition of the Sanhita according to the same recension, with Sayana's commentary, portions of the Song-books, andi other illustrative matter. I have followed Benfey's text, and have, made much use of his glossary and notes. Pandit Satyavrata Samasrami's edition also has been of the greatest service to me. To Mr. Venis, Principal of the Benares Sanskrit College, I am indebted for, the loan of the College manuscripts of the text and commentary.

I repeat the expression of my obligations to those scholars whose works assisted me in my translation of the *Hymns of the Rgveda*. For help in translating the non-Rgvedic Hymns of the

Samaveda, I am additionally indebted to the late Professor Benfey and to Professor Ludwig whose version will be found in his *Der Rgveda*, vol. III, pp. 19-25.

For further information regarding the *Samaveda* Weber's *History Of Indian Literature*, and Max Müller's *History of Ancient Sanskrit Literature*, or the article on the Veda in *Chamber's Encyclopaedia* should be consulted.

R.T.H. GRIFFITH

Kotagiri, Nilgiri
25th May,1893.

FIRST PART

BOOK I

CHAPTER I

Om. Glory to the Samaveda! To Lord Ganesa glory! Om.

DECADE I Agni

1. Come, Agni, praised with song, to feast and sacrificial offering: sit
As Hotar on the holy grass!
2. O Agni, thou hast been ordained Hotar of every sacrifice,
By Gods, among the race of men.
3. Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
4. Served with oblation, kindled, bright, through love of song may Agni, bent
On riches, smite the Vritras dead!
5. I laud your most beloved guest like a dear friend, O Agni, him
Who, like a chariot, wins us wealth.
6. Do thou, O Agni, with great might guard us from all malignity,
Yea, from the hate of mortal man!
7. O Agni, come; far other songs of praise will I sing forth to thee.
Wax mighty with these Soma-drops!
8. May Vatsa draw thy mind away even from thy loftiest dwelling place!
Agni, I yearn for thee with song.
9. Agni, Atharvan brought thee forth by rubbing from the sky, the head
Of all who offer sacrifice.
10. O Agni, bring us radiant light to be our mighty succour, for
Thou art our visible deity!

DECADE II Agni

1. O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe
2. I seek with song your messenger, oblation-bearer, lord of wealth,
Immortal, best at sacrifice.
3. Still turning to their aim in thee the sacrificer's sister hymns
Have come to thee before the wind.
4. To thee, illuminer of night, O Agni, day by day with prayer,

Bringing thee reverence, we come.
5. Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house!
6. To this fair sacrifice to drink the milky draught art thou called forth:
O Agni, with the Maruts come!
7. With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial lord of holy rites.
8. As Aurva and as Bhrigu called, as Apnavana called, I call
The radiant Agni robed with sea.
9. When he enkindles Agni, man should with his heart attend the song:
I kindle Agni till he glows.
10. Then, verily, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.

DECADE III Agni

1. Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.
2. May Agni with his pointed blaze cast down each fierce devouring fiend:
May Agni win us wealth by war!
3. Agni, be gracious; thou art great: thou hast approached the pious man,
Hast come to sit on sacred grass.
4. Agni, preserve us,from distress consume our enemies, O God,
Eternal, with thy hottest flames
5. Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring thee rapidly.
6. Lord of the tribes, whom all must seek, we worshipped Agni set thee down,
Refulgent, rich in valiant men.
7. Agni is head and height of heaven, the master of the earth is he
He quickeneth the waters' seed.
8. O Agni, graciously announce this our good fortune of the Gods,
And this our newest hymn of praise!
9, By song, O Agni, Angiras! Gopavana hath brought thee forth
Hear thou my call, refulgent one!
10. Agni, the Sage, the Lord of Strength, hath moved around the sacred gifts,
Giving the offerer precious things.
11. His heralds bear him up aloft, the God who knoweth all that lives,
The Sun, that all may look on him.
12, Praise Agni in the sacrifice, the Sage whose holy laws are true

The God who driveth grief away.
13. Kind be the Goddesses to lend us help, and kind that we may drink:
May their streams bring us health and wealth
14. Lord of the brave, whose songs dost thou in thine abundance now inspire,
Thou whose hymns help to win the kine?

DECADE IV Agni

1. Sing to your Agni with each song, at every sacrifice for strength.
Come, let us praise the wise and, everlasting God even as a well-beloved friend,
2. Agni, protect thou us by one, protect us by the second song,
Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well!
3. O Agni, with thy lofty beams, with thy pure brilliancy, O God,
Kindled, most youthful one! by Bharadvaja's hand, shine on us richly, holy Lord!
4. O Agni who art worshipped well, dear let our princes be to thee,
Our wealthy patrons who are governors of men, who part, as gifts, the stall of kine!
5. Agni, praise-singer! Lord of men, God! burning up the Rakshasas,
Mighty art thou, the ever-present, household-lord! home-friend and guardian from the sky.
6. Immortal Jatavedas, thou bright-hued refulgent gift of Dawn,
Agni, this day to him who pays oblations bring the Gods who waken with the morn!
7. Wonderful, with thy favouring help, send us thy bounties, gracious Lord.
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!
8. Famed art thou, Agni, far and wide, preserver, righteous, and a Sage.
The holy singers, O enkindled radiant one, ordainers, call on thee to come.
9. O holy Agni, give us wealth famed among men and strengthening life!
Bestow on us, O helper, that which many crave, more glorious still through righteousness!
10. To him, who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him like the first vessels filled with savoury juice, to Agni let the lauds go forth.

DECADE V Agni

1. With this mine homage I invoke Agni for you, the Son of Strength,
Dear, wisest envoy, skilled in noble sacrifice, immortal messenger of all.
2. Thou liest in the logs that are thy mothers: mortals kindle thee.
Alert thou bearest off the sacrifleer's gift, and then thou shinest to the Gods.
3. He hath appeared, best prosperer, in whom men lay their holy acts:
So may our songs of praise come nigh to Agni who was born to give the Arya strength!
4. Chief Priest is Agni at the laud, as stones and grass at sacrifice.
Gods! Maruts! Brahmanaspati! I crave with song the help that is most excellent.

5. Pray Agni of the piercing flame, with sacred songs, to be our help;
For wealth, famed Agni, Purumilha and ye men! He is Suditi's sure defence.
6. Hear, Agni who hast ears to hear, with all thy train of escort Gods!
With those who come at dawn let Mitra, Aryaman sit on the grass at sacrifice.
7. Agni of Divodasa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth: he stands in high heaven's dwelling-place.
8. Whether thou come from earth or from the lofty lucid realm of heaven,
Wax stronger in thy body through my song of praise: fill full all creatures, O most wise!
9. If, loving well the forests, thou wentest to thy maternal floods,
Not to be scorned, Agni, is that return of thine when, from afar, thou now art here.
10. O Agni, Manu stablished thee a light for all the race of men:
With Kanva hast thou blazed, Law-born and waxen strong, thou whom the people reverence.

CHAPTER II

DECADE I Agni

1. The God who giveth wealth accept your full libation poured to, him!
Pour ye it out, then fill the vessel full again, for so the God regardeth you.
2. Let Brahmanaspati come forth, let Sunrita the Goddess come,
And Gods bring to our rite which yields a fivefold gift the hero, lover of mankind!
3. Stand up erect to lend us aid, stand up like Savitar the God,
Erect as strength-bestower when we call on thee with priests who balm our offerings!
4. The man who bringeth gifts to thee, bright God who fain wouldst lead to wealth,
Winneth himself a brave son, Agni! skilled in lauds, one prospering in a thousand ways.
5. With hymns and holy eulogies we supplicate your Agni, Lord
Of many families who duly serve the Gods, yea, him whom others too inflame.
6. This Agni is the Lord of great prosperity and hero, strength,
Of wealth with noble offspring and with store of kine, the Lord of battles with the foe.
7. Thou, Agni, art the homestead's Lord, our Hotar-priest at sacrifice.
Lord of all boons, thou art the Potar, passing wise. Pay worship, and enjoy the good!
8. We as thy friends have chosen thee, mortals a God, to be our help.
The Waters' Child, the blessed, the most mighty one, swift conqueror, and without a peer.

DECADE II Agni

1. Present oblations, make him splendid: set ye as Hotar in his place the Home's Lord, worshipped
With gifts and homage where they pour libations! Honour him meet for reverence in our houses.
2. Verily wondrous is the tender youngling's growth who never draweth nigh to drink his

mother's milk.
As soon as she who hath no udder bore him, he, faring on his. great errand, suddenly grew strong.
3. Here is one light for thee, another yonder: enter the third and, be therewith united.
Beautiful be thy union with the body, beloved in the Gods' sublimest birthplace!
4. For Jatavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car;
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!
5. Agni Vaisvanara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
6. Even as the waters from the mountain ridges, so sprang the; Gods, through lauds, from thee, O Agni.
To thee speed hymns and eulogies, as horses haste, bearing him who loves the song, to battle.
7. Win to protect you, Rudra, lord of worship, priest of both worlds, effectual sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless!
8. The King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth at the flush of morning.
9. Agni advanceth with his lofty banner: through earth and heaven the Bull hath loudly bellowed
He hath come nigh from the sky's farthest limit: the Steer hath waxen in the waters' bosom.
10. From the two fire-sticks have the men engendered with thoughts, urged by the hand, the glorious Agni,
Far-seen, with pointed flame, Lord of the Homestead.

DECADE III Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames. are mounting to the vault of heaven.
2. Set forth the gleaming one, the song-inspirer, not foolish with. the foolish, fort-destroyer,
Who leadeth with his hymns to thought of conquest, gold-bearded, richly splendid with his armour
3. Thou art like heaven: one form is bright, one holy, like Day and Night dissimilar in colour.
All magic powers thou aidest, self-dependent! Auspicious bethy bounty here, O Pushan!
4. As holy food, Agni, to thine invoker give wealth in cattle, lasting, rich in marvels!
To us be born a son and spreading offspring. Agni, be this thy gracious will to us-ward!
5. Stablished to fill the juice with vital vigour, giver of wealth, guard of his servant's body,
The great Priest, born, who knows the clouds, abider with men, is seated in the waters' eddy.
6. Let the song, honouring the best, with longing honour the Asura's most famous sovran,
The deeds of him the mighty, deeds like Indra's, the manly one in whom the folk must triumph!
7. In the two kindling-blocks lies Jatavedas like the well-cherished germ in pregnant women,--

Agni who day by day must be entreated by men who watch provided with oblations.
8. Agni, from days of old thou slayest demons: never shall Rakshasas in fight o'ercome thee.
Burn up the foolish ones, raw flesh devourers: let none of them escape thine heavenly arrow!

DECADE IV Agni

1. Bring us most mighty splendour thou, Agni, resistless on thy way:
Prepare for us the path that leads to glorious opulence and strength!
2. May the brave man, if full of zeal he serve and kindle Agni's flame,
Duly presenting sacred gifts, enjoy the Gods' protecting help.
3. Thy bright smoke lifts itself aloft, and far-extended shines in heaven,
For, Purifier! like the Sun thou beamest with thy radiant glow.
4. Thou, Agni, even as Mitra, hast a princely glory of thine own.
Bright, active God, thou makest fame increase like means of nourishment.
5. At dawn let Agni, much-beloved, guest of the house, be glorified,
In whom, the everlasting one, all mortals make their offerings blaze.
6. Most moving song be Agni's: shine on high, O rich in radiant light!
Like the chief consort of a King riches and strength proceed from thee.
7. Exerting all our strength with thoughts of power we glorify in speech
Agni your dear familiar friend, the darling guest in every house.
8. His beam hath lofty power of life: sing praise to Agni, to the God
Whom men have set in foremost place, like Mitra for their eulogy!
9. To noblest Agni, friend of man, chief Vritra-slayer, have we come-
Who with Srutarvan, Riksha's son, in lofty presence is inflamed.
10. Born as the loftiest Law commands, comrade of those who grew with him.
Agni, the sire of Kasyapa by faith, the mother, Manu, Sage.

DECADE V Agni

1. We in King Soma place our trust, in Agni, and in Varuna,
The Aditya, Vishnu, Surya, and the Brahman-priest Brihaspati.
2. Hence have these men gone up on high and mounted to the heights of heaven:
On! conquer on the path by which Angirasas travelled to the skies!
3. That thou mayst send us ample wealth, O Agni, we will kindler thee:
So, for the great oblation, Steer, pray Heaven and Earth to come to us!
4. He runs when one calls after him, This is the prayer of him who prays.
He holds all knowledge in his grasp even as the felly rounds the wheel.
5. Shoot forth, O Agni, with thy flame: demolish them on every side!
Break down the Yatudhana's strength, the vigour of the Rakshasa!

6. Worship the Vasus, Agni! here, the Rudras and Adityas, all
Who know fair sacrifices, sprung from Mann, scattering blessings down!

BOOK II

CHAPTER I

DECADE I Agni

1. Agni, thy faithful servant I call upon thee with many a gift,
As in the keeping of the great inciting God.
2. To Agni, to the Hotar-priest offer your best, your lofty speech,
To him ordainer-like who bears the light of songs.
3. O Agni, thou who art the lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jatavedas, high renown
4. Most skilled in sacrifice, bring the Gods, O Agni, to the pious, man:
A joyful Priest, thy splendour drives our foes afar
5. Taught by seven mothers at his birth was he, for glory of the wise.
He, firm and sure, hath set his mind on glorious wealth
6. And in the day our prayer is this: May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes
7. Worship thou Jatavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame
8. No mortal man can e'er prevail by arts of magic over him
Who hath served Agni well, the oblation-giving God.
9. Agni, drive thou the wicked foe, the evil-hearted thief away,
Far, far, Lord of the brave! and give us easy paths!
10. O hero Agni, Lord of men, on hearing this new laud of mine
Burn down the Rakshasas, enchanters, with thy flame!

DECADE II Agni

1. Sing forth to him the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas
2. Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice
3. Sing praise to him the Lord of light! The Gods have made the God to be their messenger,
To bear oblation to the Gods.
4. Anger not him who is our guest! He is the bright God Agni, praised by many a man,
God Hotar, skilled in sacrifice.

5. May Agni, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss.
Yea, may our eulogies bring bliss.
6. Thee have we chosen skilfullest in sacrifice, immortal Priest among the Gods,
Wise finisher of this holy rite.
7. Bring us that splendour, Agni, which may overcome each greedy fiend in our abode,
And the malicious wrath of men!
8. Soon as the eager Lord of men is friendly unto Manu's race
Agni averteth from us all the Rakshasas!

DECADE III Indra

1. Sing this, beside the flowing juice, to him your hero, much-invoked,
To please him as a mighty Bull
2. O Satakratu Indra, now rejoice with that carouse of thine
Which is most glorious of all!
3. Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.
4. Sing praises that the horse may come; sing, Srutakaksha, that the cow
May come, that Indra's might may come
5. We make this Indra very strong to strike, the mighty Vritra dead:
A vigorous hero shall he be.
6. Based upon strength and victory and power, O Indra, is thy birth:
Thou, mighty one! art strong indeed,
7. The sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.
8. If I, O Indra, were, like thee, the single ruler over wealth
My worshipper should be rich in kine.
9. Pressers, blend Soma juice for him, each draught most excellent, for him
The brave, the hero, for his joy.
10. Here is the Soma juice expressed. O Vasu, drink till thou art full:
Undaunted God, we give it thee

DECADE IV Indra

1. Surya, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for man.
2. Whatever, Vritra-slayer! thou, Surya hast risen upon to-day,
That, Indra, all is in thy power.
3. That Indra is our youthful friend, who with his trusty guidanceled
Turvasa, Yadu from afar.

4. O Indra, let not ill designs surround us in the sunbeams' light
This may we gain with thee for friend!
5. Indra, bring wealth that gives delight, the victor's ever-conquering wealth,
Most excellent, to be our aid
6. In mighty battle we invoke Indra, Indra is lesser fight,
The friend who bends his bolt at fiends.
7. In battle of a thousand arms Indra drank Kadru's Soma juice
There he displayed his manly might.
8. Faithful to thee, we sing aloud, heroic Indra, songs to thee
Mark, O good Lord, this act of ours!
9. Hitherward! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.
10. Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long!

DECADE V Indra and others

1. I Hear, as though 'twere close at hand, the cracking of the whips they hold:
They gather splendour on their way.
2. Indra, these friends of ours, supplied with Soma, wait and look to thee
As men with fodder to the herd.
3. Before his hot displeasure all the peoples, all the men bow down,
As rivers bow them to the sea.
4. We choose unto ourselves that high protection of the mighty Gods,
That it may help and succour us.
5. O Brahmanaspati, make thou Kakshivan Ausija a loud
Chanter of flowing Soma juice!
6. Much honoured with libations may the Vritra-slayer watch for us:
May Sakra listen to our prayer
7. Send us this day, God Savitar, prosperity with progeny
Drive thou the evil dream away!
8. Where is that ever-youthful Steer, strong-necked and never yet bent down?
What Brahman ministers to him?
9. There where the mountains downward slope, there at the meeting of the streams
The Sage was manifest by song.
10. Praise Indra whom our songs must laud, sole sovran of mankind, the chief
Most liberal who controlleth men

CHAPTER II

DECADE I Indra and others

1. Indra whose jaws are strong hath drunk of worshipping Sudaksha's draught,
The Soma juice with barley brew.
2. O Lord of ample wealth, these songs of praise have called aloud to thee,
Like milch-kine lowing to their calves!
3. Then straight they recognized the mystic name of the creative Steer,
There in the mansion of the Moon.
4. When Indra, strongest hero, brought the streams, the mighty waters down,
Pushan was standing by his side.
5. The Cow, the streaming mother of the liberal Maruts, pours her milk,
Harnessed to draw their chariots on.
6. Come, Lord of rapturous joys, to our libation with thy bay steeds, come
With bay steeds to the flowing juice
7. Presented strengthening gifts have sent Indra away at sacrifice,
With night, unto the cleansing bath.
8. I from my Father have received deep knowledge of eternal Law:
I was born like unto the Sun.
9. With Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice
10. Soma and Pushan, kind to him who travels to the Gods, provide
Dwellings all happy and secure.

DECADE II Indra

1. Invite ye Indra with a song to drink your draught of Soma steeds, juice,
All-conquering Satakratu, most munificent of all who live
2. Sing ye a song, to make him glad, to Indra, Lord of tawny
The Soma-drinker, O my friends!
3. This, even this, O Indra, we implore: as thy devoted friends
The Kanvas praise thee with their hymns!
4. For Indra, lover of carouse, loud be our songs about the juice
Let poets sing the song of praise.
5. Here, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof
6. As a good cow to him who milks, we call the doer of good deeds
To our assistance duy by day.
7. Hero, the Soma being shed, I pour the juice for thee to drink

Sate thee and finish thy carouse!
8. The Soma, Indra, which is shed in saucers and in cups for thee,
Drink thou, for thou art lord thereof!
9. In every need, in every fray we call, as friends, to succour us,
Indra, the mightiest of all.
10. O come ye hither, sit ye down: to Indra sing ye forth your song,
Companions, bringing hymns of praise

DECADE III Indra

1. So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!
2. Great is our Indra from of old; greatness be his, the Thunderer
Wide as the heaven extends his might.
3. Indra, as one with mighty arm, gather for us with thy right hand
Manifold and nutritious spoil!
4. Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave.
5. With what help will he come to us, wonderful, ever-waxing friend?
With what most mighty company?
6. Thou speedest down to succour us this ever-conquering God of yours
Him who is drawn to all our songs.
7. To the assembly's wondrous Lord, the lovely friend of Indra, I
Had prayed for wisdom and successs.
8. May all thy paths beneath the sky whereby thou speddest Vyasva on,
Yea, let all spaces hear our voice
9. Bring to us all things excellent, O Satakratu, food and strength,
For, Indra, thou art kind to us!
10. Here is the Soma ready pressed: of this the Maruts, yea, of this,
Self-luminous the Asvins drink.

DECADE IV Indra and others

1. Tossing about, the active ones came nigh to Indra at his birth,
Winning themselves heroic might.
2. Never, O Gods, do we offend, nor are we ever obstinate
We walk as holy texts command.
3. Evening is come: sing loudly thou Atharvan's nobly singing son:
Give praise to Savitar the God!
4. Now Morning with her earliest light shines forth, dear daughter of the Sky:

High, Asvins, I extol your praise.
5. Armed with the bones of dead Dadhyach, Indra, with unresisted might
The nine-and-ninety Vritras slew.
6. Come, Indra, and delight thee with the juice at all our Soma feasts,
Protector, mighty in thy strength
7. O thou who slayest Vritras, come, O Indra, hither to our side,
Mighty one, with thy mighty aids!
8. That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth,
9. This is thine own Thou drawest near, as turns a pigeon to his mate:
Thou carest, too, for this our prayer.
10. May Vata breathe his balm on us, healthful, delightful to our heart:
May he prolong our days of life

DECADE V Indra and others

1. Ne'er is he injured whom the Gods Varuna, Mitra, Aryam.
The excellently wise, protect.
2. According to our wish for kine, for steeds and chariots, as of old,
Be gracious to our wealthy chiefs
3. Indra, these spotted cows yield thee their butter and the milky draught,
Aiders, thereby, of sacrifice.
4. That thou much-lauded! many-named! mayst, with this thought, that longs for milk,
Come to each Soma sacrifice.
5. May bright Sarasvati, endowed with plenteous wealth and spoil, enriched
With prayer, desire the sacrifice.
6. Why 'mid the Nahusha tribes shall sate this Indra with his Soma juice?
He shall bring precious things to us.
7. Come, we have pressed the juice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass
8. Great, unassailable must be the heavenly favour of the Three,
Varuna, Mitra, Aryaman.
9. We, Indra, Lord of ample wealth, our guide, depend on one like thee,
Thou driver of the tawny steeds!

BOOK III

CHAPTER I

DECADE I Indra

1. Let Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!
2. Drink our libation, Lord of hymns! with streams of meath thou art bedewed:
Yea, Indra, glory is thy gift.
3. Indra hath ever thought of you and tended you with care. The God,
Heroic Indra, is not checked.
4. Let the drops pass within thee as the rivers flow into the sea
O Indra, naught excelleth thee!
5. Indra, the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
6. May Indra give, to aid us wealth handy that rules the skilful ones!
Yea, may the Strong give potent wealth
7. Verily Indra, conquering all, drives even mighty fear away,
For firm is he and swift to act.
8. These songs with every draught we pour come, lover of the song, to thee
As milch-kine hasten to their calves.
9. Indra and Wishan will we call for friendship and prosperity,
And for the winning of the spoil.
10. O Indra, Vritra-slayer, naught is better, mightier than thou
Verily there is none like thee!

DECADE II Indra

1. Him have I magnified, our Lord in common, guardian of your folk,
Discloser of great wealth in kine.
2. Songs have outpoured themselves to thee, Indra, the strong, the guardian Lord,
And with one will have risen to thee!
3. Good guidance hath the mortal man whom Arya-man, the Marut host,
And Mitras, void of guile, protect.
4. Bring us the wealth for which we long, O Indra, that which is concealed
In strong firm place precipitous.
5. Him your best Vritra-slayer, him the famous champion of mankind
I urge to great munificence.
6. Indra, may we adorn thy fame, fame of one like thee, hero! deck,
Sakra! thy fame at highest feast!
7. Indra, accept at break of day our Soma mixt with roasted corn,
With groats, with cake, with eulogies!
8. With waters' foam thou torest off, Indra, the head of Namuchi,
When thou o'ercamest all the foes.

9. Thine are these Soma juices, thine, Indra, those still to be expressed:
Enjoy them, Lord of princely wealth!
10. For thee, O Indra, Lord of light, Somas are pressed and grass is strewn:
Be gracious to thy worshippers!

1. We seeking strength, with Soma drops fill full your Indra like a well,
Most liberal, Lord of boundless might.
2. O Indra, even from that place come unto us with food that gives
A hundred, yea, a thousand powers!
3. The new-born Vritra-slayer asked his mother, as he seized his shaft,
Who are the, fierce and famous ones?
4. Let us call him to aid whose hands stretch far, the highly-lauded, who
Fulfils the work to favour us
5. Mitra who knoweth leadeth us, and Varuna who guideth straight,
And Aryaman in accord with Gods.
6. When, even as she were present here, red Dawn hath shone from far away,
She spreadeth light on every side.
7. Varuna, Mitra, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!
8. And, at our sacrifices, these, sons, singers, have enlarged their bounds,
So that the cows must walk knee-deep.
9. Through all this world strode Vishnu: thrice his foot he planted, and the whole
Was gathered in his footstep's dust.

DECADE IV Indra

1. Pass by the wrathful offerer; speed the man who pours libation, drink
The juice which he presents to thee!
2. What is the word addressed to him, God great and excellently wise?
For this is what exalteth him.
3, His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.
4. Lord of each thing that giveth strength, Indra delighteth most in lauds,
Borne by bay steeds, libations' friend.
5. With wealth to our libation come, be not thou angry with us, like
A great man with a youthful bride.
6. When, Vasu, wilt thou love the laud? Now let the Channel bring the stream.
The juice is ready to ferment.
7. After the Seasons. Indra, drink the Soma from the Brahman's gift:

Thy friendship is invincible!
S. O Indra, lover of the song, we are the singers of thy praise
O Soma-drinker, quicken us!
9. O Indra, in each fight and fray give to our bodies manly strength:
Strong Lord, grant ever-conquering might!
10. For so thou art the brave man's friend; a hero, too, art thou, and strong:
So may thine heart be won to us!

DECADE V Indra

1. Like kine unmilked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra, of what moveth not!
2. That we may win us wealth and power we poets, verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee:
3. To you will I sing Indra's praise who gives good gifts as well we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
4. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.
5. Loud singing at the sacred rite where Soma flows we priests invoke
With haste, that he may help, as the bard's cherisher, Indra who findeth wealth for you
6. With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.
7. Drink, Indra, of the savoury juice, and cheer thee with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!
8. For thou--come to the worshipper!--wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds!
9. Vasishtha will not overlook the lowliest one among you all
Beside our Soma juice effused to-day let all the Maruts drink with eager haste!
10. Glorify naught besides, O friends; so shall no sorrow trouble you!
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly!

CHAPTER II

DECADE I Indra

1. No one by deed attains to him who works and strengthens evermore:
No, not by sacrifice, to Indra. praised of all, resistless, daring, bold in might.
2 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who healeth the dissevered parts.
3. A thousand and a hundred steeds are harnessed to thy golden car:

Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice!
4. Come hither, Indra, with bay steeds, joyous, with tails like peacock's plumes!
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands!
5. Thou as a God, O mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
6. O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest
down resistless foes.
7. Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as warriors in the battle-shock, we call, Indra that we may win the spoil.
8. May these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.
9. These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength gain wealth and give unfailing help.
10. Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come to us quickly both at morning and at eve, and with the Kanvas drink thy fill!

DECADE II Indra and others

1. Indra, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finderout of wealth.
2. O Indra, Lord of light, what joys thou broughtest from the Asuras,
Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee!
3. To Aryaman and Mitra sing a reverent song, O pious one,
A pleasant hymn to Varuna who shelters us: sing ye a laud unto the Kings!
4. Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.
5. Sing to your lofty Indra, sing, Maruts, a holy hymn of praise
Let Satakratu, Vritra-slayer, slay the foe with hundred-knotted thunderbolt!
6. To Indra sing the lofty hymn, Maruts! that slays the Vritras best,
Whereby the holy ones created for the God the light divine that ever wakes.
7. O Indra, give us wisdom as a sire gives wisdom to his sons
Guide us, O much-invoked, in this our way: may we still live and look upon the light!
8. O Indra, turn us not away: be present with us at our feast
For thou art our protection, yea, thou art our kin: O Indra, turn us not away!
9. We compass these like waters, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round
thee, O Vritra-slayer, sit.

10. All strength and valour that is found, Indra, in tribes of Nahushas,
And all the splendid fame that the Five Tribes enjoy, bring, yea, all manly powers at once!

DECADE III Indra

1. Yea, verily thou art a Bull, our guardian, rushing like a bull:
Thou, mighty one, art celebrated as a Bull, famed as a Bull both near and far.
2. Whether, O Sakra, thou be far, or, Vritra-slayer, near at hand,
Thence by heaven-reaching songs he who bath pressed the juice invites thee with thy long-maned steeds.
3. In the wild raptures of the juice sing to your hero with high laud, to him the wise,
To Indra glorious in his name, the mighty one, even as the hymn alloweth it!
4. O Indra, give us for our weal a triple refuge, triply strong!
Bestow a dwelling-place on our rich lords and me, and keep thy dart afar from these!
5. Turning, as 'twere, to meet the Sun enjoy from Indra all good things!
When he who will be born is born with power we look to treasures as our heritage.
6. The godless mortal gaineth not this food, O thou whose life is long!
But one who yokes the bright-hued horses, Etasas; then Indra yokes his tawny steeds.
7. Draw near unto our Indra who must be invoked in every fight!
Come, thou most mighty Vritra-slayer, meet for praise, come to, libations and to hymns!
8. Thine, Indra, is the lowest wealth, thou cherishest the midmost wealth,
Thou ever rulest all the highest: in the fray for cattle none resisteth thee.
9. Where art thou? Whither art thou gone? For many a place attracts thy mind.
Haste, warrior, fort-destroyer, Lord of battle's din! haste, holy songs have sounded forth!
10. Here, verily, yesterday we let the thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day. Now range you by the glorious one!

DECADE IV Indra

1. He who as sovran Lord of men moves with his chariots unrestrained,
The Vritra-slayer, vanquisher of fighting hosts, pre-eminent, is praised in song.
2. Indra, give us security from that whereof we are afraid
Help us, O Maghavan, let thy favour aid us thus; drive away foes and enemies!
3. Strong pillar thou, Lord of the home! armour of Soma-offerers!
The drop of Soma breaketh all the strongholds down, and Indra is the Rishis' friend.
4. Verily, Surya, thou art great; truly, Aditya, thou art great!
O most admired for greatness of thy majesty, God, by thy greatness thou art great!
5. Indra! thy friend, when fair of form and rich in chariots, steeds, and kine,
Hath ever vital power that gives him strength, and joins the company with radiant men.
6. O Indra, if a hundred heavens and if a hundred earths were thine,--

No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer!
7. Though, Indra, thou art called by men eastward and west ward, north and south,
Thou chiefly art with Anava and Turvasa, brave champion urged by men to come.
8. Indra whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!
9. First, Indra! Agni! hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
10. Come, Indra, very near to us with aids of firmly-based resolve
Come, most auspicious, with thy most auspicious help; good kinsman, with good kinsmen come!

DECADE V Indra.

1. Call to your aid the eternal one who shoots and none may shoot at him,
Inciter, swift, victorious, best of charioteers, unconquered, Tugriya's strengthener!
2. Let none, no, not thy worshippers, delay thee far away from us
Even from faraway come thou unto our feast, or listen if' already here!
3. For Indra Soma-drinker, armed with thunder, press the Soma juice;
Make ready your dressed meats: cause him to favour us! The giver blesses him who gives.
4. We call upon that Indra who, most active, ever slays the foe
With boundless spirit, Lord of heroes, manliest one, help thou and prosper us in fight!
5. Ye rich in strength, through your great power vouchsafe us blessings day and night!
The offerings which we bring to you shall never fail gifts brought by us shall never fail.
6. Whenever mortal worshipper will sing a bounteous giver's praise,
Let him with song inspired laud Varuna who supports the folk who follow varied rites.
7. Drink milk to Indra in the joy of Soma juice, Medhyatithi!
To golden Indra ever close to his bay steeds, the thunder-armed, the golden one!
8. Both boons,-may Indra, hitherward turned listen to this prayer of ours,
And mightiest Maghavar, with thought inclined to us come near to drink the Soma juice!
9. Not for an ample price dost thou, Stone-caster! give thyself away,
Not for a thousand, Thunderer! nor ten thousand, nor a hundred, Lord of countless wealth!
10. O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O good Lord, appear alike, to give me wealth abundantly.

BOOK IV

CHAPTER I

DECADE I Indra and others

1. These Soma juice mixt with curd have been expressed for Indra here:
Come with thy bay steeds, Thunder-wielder, to our home, to drink them till they make thee glad!
2. Indra, these Somas with their lauds have been prepared for thy delight.
Drink of the pleasant juice and listen to our songs; lover of song, reward the hymn!
3. I call on thee, Sabardugha, this day, inspirer of the psalm.
Indra, the richly-yielding milch-cow who provides unfailing food in ample stream.
4. Indra, the strong and lofty hills are powerless to bar thy way
None stays that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.
5. Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked. God who, joying in the draught, breaks down the castles in his strength.
6. What time thou castest from his seat and punishest the riteless man,
Strengthen for opulence, O Indra Maghavan, our plant desired by many a one!
7. Let Tvashtar, Brahmanaspati, Parjanya guard our heavenly word,
Aditi with her sons, the brothers, guard for us the invincible, the saving word!
8. Ne'er art thou fruitless, Indra, ne'er dost thou desert the worshipper:
But now, O Maghavan, thy bounty as a God is poured forth ever more and more.
9. Best slayer of the Vritras, yoke thy bay steeds, Indra, far away
Come with the high ones hither, Maghavan, to us, mighty, to, drink the Soma juice!
10. O Thunderer, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto, our dwelling-place!

DECADE II

1. Advancing, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.
2. These morning sacrifices call you, Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.
3. Where are ye, Gods? What mortal man, O Asvins, glows with zeal for you,
Urging you with the crushing stone and with the stalk of Soma thus or otherwise?
4. This sweetest Soma juice hath been expressed for you at morning rites.
Asvins, drink this prepared ere yesterday and give treasures to him who offers it!
5. Let me not, still beseeching thee with might and sound of Soma drops,
Anger at sacrifice a fierce wild creature! Who would not beseech the almighty one!
6. Adhvaryu, let the Soma flow, for Indra longs to drink thereof.
He even now hath yoked his vigorous bay steeds: the Vritraslayer hath come nigh.
7. Bring thou all this unto the good, O Indra, to the old and young!
For, Maghavan, thou art rich in treasures from of old, to be invoked in every fight.
8. If I, O Indra, were the lord of riches ample as thine own,

I would support the singer, God who scatterest wealth! and not abandon him to woe.
9. Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!
10. For in thy might thou stretchest out beyond the mansions of the sky.
The earthly region, Indra, comprehends thee not. Thou hast waxed mighty over all.

DECADE III

1. Pressed is the juice divine with milk commingled: thereto hath Indra ever been accustomed.
We wake thee, Lord of bays, with sacrifices: mark this our laud in the wild joys of Soma!
2. A home is made for thee to dwell in, Indra: O much-invoked one, with the men go thither!
Thou, that thou mayest guard us and increase us, givest us wealth and joyest in the Somas.
3. The well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.
Thou, Indra, laying the great mountain open, slaying the Ddnava, didst loose the torrents.
4. When we have pressed the juice we laud thee, Indra, most valorous! even about to win the booty.
Bring us prosperity, and by thy great wisdom, under thine own protection, may we conquer!
5. Thy right hand have we grasped in ours, O Indra, longing, thou very Lord of wealth, for treasures.
Because we know thee, hero, Lord of cattle: vouchsafe us mighty and resplendent riches!
6. Men call on Indra in the armed encounter that he may make the hymns they sing decisive.
Hero in combat and in love of glory, give us a portion of the stall of cattle!
7. Like birds of beauteous wing the Priyamedhas, Rishis, imploring, have come nigh to Indra.
Dispel the darkness and fill full our vision: deliver us as men whom snares entangle!
8. They gaze on thee with longing in their spirit, as on a strongwinged bird that mounteth sky-ward;
On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
9. First in the ancient time was Prayer engendered: Vena disclosed the bright ones from the summit,
Laid bare this world's lowest and highest regions, womb of the existent and the non-existent.
10. They have prepared and fashioned for this hero words never matched, most plentiful, most auspicious,
For him the ancient, great, strong, energetic, the very mighty wielder of the thunder.

DECADE IV Indra

1. The black drop sank in Ansumati's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted: the hero-hearted King laid down his weapons.
2. Flying in terror from the snort of Vritra all deities who were thy friends forsook thee.
So, Indra, with the Maruts be thy friendship: in all these battles thou shalt be the victor.

3. The old hath waked the young Moon from his slumber who runs his circling course with many round him.
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.
4. Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden pair, heaven and the earth, thou foundest, and to the mighty worlds thou gavest pleasure.
5. A friend we count thee, sharp-edged, thunder-wielder, Steer strong of body, overthrowing many.
Thou, helping, causest pious tribes to conquer: Indra, I laud the, heavenly Vritra-slayer.
6. Bring to the wise, the great, who waxeth mighty your offerings,. and make ready your devotion!
Go forth to many tribes as man's controller!
7. Call we on Maghavan, auspicious Indra, best hero in this fight where spoil is gathered,
Strong, listening to give us aid in battles, who slays the Vritras, wins and gathers riches!
8. Prayers have been offered up-through love of glory: Vasishtha, honour Indra in the battle!
He who with fame extends through all existence hears words which I, his faithful servant, utter.
9. May the sweet Soma juices make him happy to cast his quoit that lies in depth of waters!
Thou from the udder which o'er earth is fastened hast poured the milk into the kine and herbage.

DECADE V Indra and others

1. This vigorous one whom deities commission, the conqueror of cars, the strong and mighty,
Swift, fleet to battle, with uninjured fellies, even Tarkshya for our weal will we call hither.
2. Indra the rescuer, Indra the helper, hero who listens at each invocation,
Sakra I call, Indra invoked of many. May Indra Maghavan accept our presents!
3. Indra whose right hand wields the bolt we worship, driver of bay steeds seeking sundered courses.
Shaking his beard with might he hath arisen, terrible with his weapons, with his bounty.
4. The ever-slaying, bold and furious Indra, the bright bolt's Lord, the strong, the great, the boundless,
Who slayeth Vritra and acquireth booty, giver of blessings, Maghavan the bounteous.
5. The man who lies in wait and fights against us, deeming himself a giant or a hero,--
By battle or with strength destroy him, Indra! With thy help, manly-souled! may we be victors!
6. He whom men call when striving with their foemen, or speeding onward in array of battle,
Whom bards incite where heroes win the booty, or in the way to waters, He is Indra.
7. On a high car, O Parvata and Indra, bring pleasant viands, with brave heroes, hither!
Enjoy our presents, Gods, at sacrifices: wax strong by hymns, rejoice in our oblation!
8. In ceaseless flow hath he poured forth his praises, as waters from the ocean's depth, to Indra,
Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.

9. May our friends turn thee hitherward to friendship! Mayst thou approach us even o'er many rivers!
May the Disposer, radiant in this mansion with special lustre, bring the father's offspring!
10. Who yokes to-day unto the pole of Order the strong and passionate steers of checkless spirit, Health-bringing, bearing in their mouths no fodder? Long shall he live who richly pays their service.

CHAPTER II

DECADE I Indra

1. The singers hymn thee, they who chant the psalm of praise are lauding thee.
The Brahmans have exalted thee, O Satakratu, like a pole.
2. All sacred-songs have magnified Indra expansive as the sea,
Best of all warriors borne on cars, the Lord of heroes, Lord of strength.
3. This poured libation, Indra, drink, immortal, gladdening, excellent:
Streams of the bright have flowed to thee here at the seat of holy Law.
4. Stone-darting Indra, wondrous God, what wealth thou hast not given me here,
That bounty, treasure-finder! bring, filling full both thy hands, to us!
5. O Indra, hear Tiraschi's call, the call of him who serveth thee!
Satisfy him with wealth of kine and valiant offspring! Great art thou.
6. This Soma hath been pressed for thee, O Indra: bold one, mightiest, come!
May Indra-vigour fill thee full, as Surya fills mid-air with rays
7. Come hither, Indra, with thy bays, come thou to Kanva's eulogy!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
8. Song-lover! like a charioteer come songs to thee when Soma flows.
Together, they have called to thee as mother-kine unto their calves.
9. Come now and let us glorify pure Indra with pure Sama hymn!
Let milk-blent juice delight him made stronger with pure, pure songs of praise!
10. That which, most wealthy, makes you rich, in splendours most illustrious,
Soma is pressed: thy gladdening drink, Indra libation's Lord! is this.

DECADE II Indra. Dadhikravan

1. Bring forth oblations to the God who knoweth all who fain would drink,
The wanderer, lagging not behind the hero, coming nigh with speed!
2. To us the mighty, lying in all vital power, who resteth in the deep, who standeth in the east.
Drive thou the awful word away.
3. Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.

4. With powers of mighty ones hath he, the friend, the ancient, been equipped,
Through whom our father Manu made prayers efficacious with the Gods.
5. What time the swift and shining steeds, yoked to the chariots, draw them on,
Drinking the sweet delightful juice, there men perform their glorious acts.
6. Him for your sake I glorify as Lord of Strength who wrongeth none,
Indra the hero, mightiest, all-conquering and omniscient.
7. I with my praise have glorified strong Dadhikravan, conquering steed
Sweet may he make our mouths: may he prolong the days we have to live!
8. Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much-extolled.

DECADE III Indra and others

1. Offer the triple sacred draught to Indu hero-worshipper!
With hymn and plenty he invites you to complete the sacrifice.
2. Those whom they call the attendant pair of Kasyapa who knows the light,
Lords of each holy duty when the wise have honoured sacrifice.
3. Sing, sing ye forth your songs of praise, men, Priya-medhas, sing your songs:
Yea, let young children sing their lauds: yea, glorify our firm stronghold!
4. To Indra must a laud be said, a joy to him who freely gives,
That Sakra may be joyful in our friendship and the juice we pour.
5. Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
6. Even he who is thine own, through thought of Heaven, of mortal man who toils,
He with the help of lofty Dyaus comes safe through straits of enmity.
7. Wide, Indra Satakratu, spreads the bounty of thine ample grace:
So, good and liberal giver, known to all men, send us splendid wealth!
8. Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all the boundaries of heaven.
9. Ye Gods who yonder have your home amid the luminous realm of heaven,
What count ye right? what endless life? What is the ancient call on you?
10. We offer laud and psalm wherewith men celebrate their holy rites.
They govern at the sacred place and bear the sacrifice to Gods.

DECADE IV Indra

1. Heroes of one accord brought forth and formed for kingship Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong,rstalwart and full of vigour.

2. I trust in thy first wrathful deed, O Indra, when thou slewest Vritra and didst work to profit man;
When the two world-halves fled for refuge unto thee, and earth even trembled at thy strength, O Thunder-armed!
3. Come all with might together to the Lord of heaven, the only one who is indeed the guestof men.
He is the first: to him who fain would come to us all pathways turn; he is in truth the only one.
4. Thine, Indra, praised of many, excellently rich, are we who trusting in thy help draw near to thee.
For none but thou, song-lover, shall receive our lauds: as Earth loves all her creatures, welcome this our hymn!
5. High hymns have sounded forth the praise of Maghavan, supporter of mankind, of Indra meet for lauds;
Him who hath waxen mighty, much-invoked with prayers, immortal one whose praise each day is sung aloud.
6. In perfect unison have all your longing hymns that find the light of heaven sounded forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
7. Make glad with songs that Ram whom many men invoke, worthy hymns of praise, Indra the sea of wealth;
Whose boons spread like the heavens, the - lover of mankind: sing praise to him the Sage, most liberal for our good!
8. I glorify that Ram who finds the light of heaven, whose hundred strong and mighty ones go forth with him.
With prayers may I turn hither Indra to mine aid;-the car which like a swift steed hasteth to the call!
9. Filled full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The heaven and the earth by Varuna's decree, unwasting, rich in germs, stand parted each from each.
10. As like the Morning, thou hast filled, O Indra, both the earth. and heaven,
So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessed mother gave thee life.
11. Sing, with oblation, praise to him who maketh glad, who with. Rijisvan drove the dusky brood away!
Let us, desiring help, call him for friendship, him the strong, the Marut-girt, whose right hand wields the bolt!

DECADE V Indra

I. When Somas flow thou makest pure, Indra, thy mind that merits laud
For gain of strength that ever grows: for great is he.
2. Sing forth to him whom many men invoke, to him whom many laud:
Invite the potent Indra with your songs of praise
3. We sing this strong and wild delight of thine which conquer; in the fray,
Which, Caster of the Stone! gives room and shines like gold,
4. Whether thou drink the Soma by Vishnu's or Trita Aptya's side,
Or with the Maruts, Indra! quaff the following drops.
5. Come, priest, and of the savoury juice pour forth a yet more gladdening draught:
So is the hero praised who ever prospers us.
6. Pour out the drops for Indra; let him drink the meath of Soma juice!
He through his majesty sends forth his bounteous gifts.
7. Come, sing we praise to Indra, friends! the hero who deserves the laud,
Him who with none to aid o'ercomes all tribes of men.
8. Sing ye a psalm to Indra, sing a great song to the lofty Sage,
To him who maketh prayer, inspired who loveth laud!
9. He who alone bestoweth wealth on mortal man who offereth gifts
Is Indra only, potent Lord whom none resist.
10. Companions, let us learn a prayer to Indra, to the Thunderer,
To glorify your bold and most heroic friend!

BOOK V

CHAPTER I

DECADE I Indra Adityas

1. Indra, this might of thine I praise most highly for the sacrifice
That thou, O Lord of Power, dost slay Vritra with might
2. For thee this Soma hath been pressed, in whose wild joy thou madest once
Sambara Divodasa's prey: O Indra, drink!
3. Come unto us, O Indra, dear, still conquering, unconcealable!
Wide as a mountain spread on all sides, Lord of heaven!
4. Joy, mightiest Indra, that perceives, sprung from deep Soma draughts, whereby
Thou smitest down the greedy fiend,-that joy we crave!
5. Adityas, very mighty ones, grant to our children and our seed
This lengthened term of life that they may live long days!
6. Though knowest, Indra, Thunder-armed! how to avoid destructive powers,

As one secure from pitfalls each returning day.
7. Drive ye disease and strife away, drive ye away malignity:
Adityas, keep us far removed from sore distress!
8. Drive Soma, Indra, Lord of bays! and let it cheer thee: the stone, like a well-guided courser,

DECADE II Indra.

1. Still, Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest friendship but in war.
2. Him who of old hath broucht to us this and that blessing, him I magnify for you,
Even Indra, O my friends, for help.
3. Fail not when marching onward: come hither, like-spirited, stay not far away
Ye who can tame even what is firm!
4. Come hither to the dropping juice, O Lord of cornland. Lord of horses, Lord of kine:
Drink thou the Soma, Soma's Lord!
5. Hero, may we, with thee for friend, withstand the man who pants against us in his wrath,
In fight with people rich in kine!
6. Yea, kin by common ancestry, the Maruts, even the oxen, close united friends!
Are licking one another's back.
7. O Indra, bring great strength to us, bring valour, Satakratu, thou most active, bring
A hero conquering in war!
8. So, Indra, friend of song, do we draw nigh to thee with longing; we have streamed to thee
Coming like floods that follow floods
9. Sitting like birds beside thy meath, mingled with milk, which gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
10. We call on thee, O matchless one! We, seeking help, possessing nothing firm ourselves,
Call on thee, wondrous, Thunder-armed.

DECADE III Indra

1. The juice of Soma thus diffused, sweet to the taste the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.
2. Thus hath the Soma, gladdening draught, produced the prayer that giveth joy:
Thou, mightiest, Thunder-armed, hast driven by force the Dragon from the earth, lauding thine own supremacy.
3. By men hath Indra been advanced, the Vritra-slayer, to joy and strength.
Him only we invoke for help in battles whether great or small: be he our aid in deeds of might!
4. Unconquered strength is only thine, Indra, Stonecaster, Thunder-armed!
When thou with thy surpassing power smotest to death that guileful beast, lauding thine own supremacy.

5. Go forward, meet the foe, be bold; thy bolt of thunder is not checked!
Manliness, Indra, is thy strength. Slay Vritra, make the waters thine, lauding thine own supremacy!
6. When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays. Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!
7. Wcll have they eaten and rejoiced; the friends have risen and passed away:
The sages luminous in themselves have praised thee with their latest hymn. Now, Indra, yoke thy two bay steeds!
8. Graciously listen to our songs. Maghavan, be not negligent!
When wilt thou make us glorious? Make this, only this thine end and aim. Now, Indra! yoke thy two bay steeds.
9. Within the waters runs the Moon, he with the beauteous wings in heaven.
Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Sky!
10. To meet your treasure-bringing car, the mighty car most dear to us.
Asvins, the Rishi is prepared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

DECADE IV Agni and others.

1. O Agni, God, we kindle thee, refulgent, wasting not away,
That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!
2. With offerings of our own we choose thee, Agni, as our Hotar priest,
Piercing and brightly shining-at your glad carouse-served with trimmed grass at sacrifice. Thou waxest great.
3. O heavenly Dawn, awaken us to ample opulence to-day,
Even as thou didst waken us with Satyasravas, Vayya's son, high born! delightful with thy steeds!
4. Send us a mind that brings delight, send energy and mental power.
Then-at your glad carouse-let men joy in thy love, sweet juice! as kine in pasturage. Thou waxest great,
5. Great, as his nature is, through power, terrible, he hath waxed in strength,
Lord of bay steeds, strong-jawed, sublime, he in joined hands for glory's sake hath grasped his iron thunderbolt.
6. He, Indra, verily will mount the powerful car that finds the kine,
Who thinks upon the well-filled bowl, the tawny coursers' harnesser. Now, Indra, yoke thy two bay steeds!

7. I think of Agni who is kind, whom, as their home, the milch-kine seek:
Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise!
8. No peril, no severe distress, ye Gods, affects the mortal man
Whom Aryaman and Mitra lead, and Varuna, of one accord, beyond his foes.

DECADE V Soma Pavamana

1. Flow forth, O Soma, flow thou onward, sweet to Indra's Mitra's, Pushan's, Bhaga's taste.
2. Run forth to battle, conquering the Vritras; thou speedest to quell the foes like one exacting debts.
3. Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.
4. Flow onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
5. Fair Indu hath flowed on for rapturous joy, sage, for good fortune, in the waters' lap.
6. In thee, effused. O Soma, we rejoice ourselves for great supremacy in fight:
Thou, Pavamana, enterest into mighty deeds.
7. Who are these radiant men in serried rank, Rudra's young heroes, too, with noble steeds?
8. Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse, auspicious strength with service.
9. The strong youths have come forth to view, to show their strength, God Savitar's quickening energy:
Ye warrior horsemen, win the heavens.
10. Soma, flow splendid with thy copious stream in due succession through the ample fleece.

CHAPTER II

DECADE I. Indra

1. Giver from all sides, bring to us from every side, thou whom as strongest we entreat!
2. This Brahman, comer at due time, named Indra, is renowned and praised.
3. The Brahmans with their hymns exalting Indra increased his strength that he might slaughter Ahi.
4. Anavas wrought a chariot for thy courser, and Tvashtar, much-invoked! the bolt that gitters:
5. Rest, wealth to him who longs for wealth! the riteless stirs not his love nor wins his way to riches.
6. The cows are ever pure and all-supporting, the Gods are ever free from stain and blemish.
7. With all thy beauty come! The kine approaching with full udders follow on thy path.
8. May we, inhabiting a meath-rich dwelling, increase our wealth, and think of thee, O Indra!
9. The Maruts with fair hymns chant out their praise-song: this Indra, famed and youthful, shouts

accordant.
10. Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth!

DECADE II Agni Indra

1. Observant Agni hath appeared, oblation-bearer with his car.
2. O Agni, be our nearest friend, yea, our protector and our kind deliverer!
3. Like wondrous Bhaga, Agni deals treasure among the mighty.
4. Far off or present even now, send forth thy shouting first of all!
5. Dawn drives away her sister's gloom, and through her excellence makes her retrace her path.
6. May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!
7. Like streams of water on their way, let bounties, Indra, flow from thee!
8. With this may we obtain strength god-appointed, happy with brave sons through a hundred winters!
9. With strength let Mitra, Varuna swell oblations; do thou prepare for us rich food, O Indra!
10. Indra is King of all the world.

DECADE III Indra and others

1. At the Trikadrukas the great and strong enjoyed the barley-brew. With Vishnu did he drink the pressed-out Soma juice, even as he would.
That hath so heightened him the great, the wide to do his mighty work. So did the God attend the God, true Indu Indra who is true.
2. This God who sees for thousands of mankind, the light, the thought of poets, and the Law,
The brilliant one, hath sent forth hither all the Dawns: spotless, one-minded, zealous in their home they dwell, with thought upon the Steer.
3. Come to us, Indra, from afar, conducting us, as, to the gatherings, a Lord of heroes, as an archer King, the heroes' Lord!
We come with gifts of pleasant food, with flowing juice, invoking thee, as sons invite a sire, that we may win the spoil, thee, bounteousest, for gain of spoil.
4. Loudly I call that Indra Maghavan, the mighty, resistless, evermore possessing many glories.
Holy, most liberal, may he lead us on to riches, through songs, and, thunder-armed make all our pathways pleasant!
5. Heard be our prayer! In thought I honour Agni first: now straightway we elect this heavenly company, Indra and Vayu we elect.
For when our latest thought is raised and on Vivasvan centred well, then do our holy songs go forward on their way, our songs as 'twere unto the Gods.
6. To Vishnu, to the mighty whom the Maruts follow, let your hymns born in song go forth, Evayamarut!
To the strong, very holy band adorned with bracelets, that rushes on in joy and ever roars for

vigour!
7. With this his golden splendour purifying him, be with his own allies subdues all enemies, as Sura with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with the praisers he encompasses all, forms, with praisers having seven mouths.
8. I praise this God, parent of heaven and earth, exceeding wise, possessed of real energy, giver of treasure, thinker dear to all,
Whose splendour is sublime, whose light shone brilliant in, creation, who, wise and golden-handed, in his beauty mader the sky.
9. Agni I deem our Hotar-priest, munificent wealth-giver, Son of Strength, who, knoweth all that is, even as the Sage who, knoweth all.
Lord of fair rites, a God with form erected turning to the Gods, he, when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it glows bright.
10. This, Indra! dancer! was thy hero deed, thy first and ancient work, worthy to be told forth in heaven,
Even thine who furtheredst life with a God's own power, freeing the floods. All that is godless may he conquer with his might, and, Lord of Hundred Powers, find for us strength and food!

DECADE IV Soma Pavamana

1. High is thy juice's birth: though set it heaven, on earth it hath obtained dread sheltering power and great renown.
2. In sweetest and most gladdening stream flow pure, O Soma, on thy way, pressed out for Indra, for his drink!
3. Flow onward mighty with thy stream, inspiriting the Maruts' Lord, winning all riches with thy power!
4. Flow onward with that juice of thine most excellent, that brings delight, slaying the wicked, dear to Gods!
5. Three several words are uttered: kine are lowing, cows who give the milk; the tawny-hued goes bellowing on.
6. For Indra girt by Maruts, flow, thou Indu, very rich in meath, to seat thee in the place of song!
7. Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy. Hawk-like he settles in his home.
8. Gold-hued! as one who giveth strength flow on for Gods to drink, a draught for Vayu and the Marut host!
9. Soma, the dweller on the hills, effused, hath flowed into the sieve. All-bounteous art thou in carouse.
10. The Sage of heaven whose heart is wise, when laid between both hands, with roars, gives us delightful powers of life.

DECADE V Soma Pavamana

1. The rapture-shedding Somas have flowed forth in our assembly, pressed to glorify our liberal lords.
2. The Somas, skilled in song, the waves, have led the water forward, like buffaloes speeding to the woods.
3. Indu flow on, a mighty juice; glorify us among the folk: drive all our enemies away!
4. For thou art strong by splendour: we, O Pavamana, call on thee, the brilliant looker on the light.
5. Indu, enlightener, dear, the thought of poets, hath flowed clearly, like a charioteer who starts the steed.
6. Through our desire of heroes, kine, and horses, potent Soma drops, brilliant and swift, have been effused.
God, working with mankind, flow on; to Indra go thy gladdening juice: to Vayu mount as Law commands!
From heaven hath Pavamana made, as 'twere, the marvellous thunder, and the lofty light of all mankind.
9. Pressed for the gladdening draught the drops flow forth abundantly with song, flow onward with the stream of meath.
10. Reposing on the river's wave, the Sage hath widely flowed around, bearing the bard whom many love.

BOOK VI

CHAPTER I

DECADE I Soma Pavamana

1. The Gods have come to Indu well-descended, beautified with milk, the active crusher of the foe.
2. Active, while being purified, he hath assailed all enemies: they deck the Sage with holy hymns.
3. Pouring all glories hither, he, effused, hath passed within the jar: Indu on Indra is bestowed.
4. From the two press-boards is the juice sent, like a car-horse, to the sieve: the steed steps forward to the goal.
5. Impetuous, bright, have they come forth, unwearied in their speed, like bulls, driving the black skin far away.
6. Soma, thou flowest chasing foes, finder of wisdom and delight: drive thou the godless folk afar!
Flow onward with that stream wherewith thou gavest splendour to the Sun, speeding the waters

kind to man!
8. Flow onward thou who strengthenedst Indra to slaughter Vritra who compassed and stayed the mighty floods!
9. Flow onward, Indu, with this food for him who in thy wild delights battered the nine-and-ninety down!
10. Flow, pressed, into the filter, speed the heavenly one who winneth wealth, who bringeth booty through our juice!

DECADE II Soma Pavamana

1. The tawny Bull hath bellowed, fair as mighty Mitra to behold: he gleams and flashes with the Sun.
2. We choose to-day that chariot-steed of thine, the strong, that brings us bliss, the guardian, the desire of all.
3. Adhvaryu, to the filter lead the Soma juice expressed with stones: make thou it pure for Indra's drink.
4. Swift runs this giver of delight, even the stream of flowingjuice: Swift runs this giver of delight.
5. Pour hitherward, O Soma, wealth in thousands and heroic strength, and keep renown secure for us!
-6. The ancient living ones have come unto a newer resting-place. They made the Sun that he might shine.
7. Soma, flow on exceeding bright with loud roar to the reservoirs, resting in wooden vats, thy home!
8. O Soma, thou, art strong and bright, potent, O God, with potent sway: thou, mighty one, ordainest laws.
9. For food, flow onward with thy stream, cleansed and made bright by sapient men: Indu. with sheen approach the milk!
10. Soma, flow on with pleasant stream, strong and devoted to the Gods, our friend, unto the woollen sieve.
11. By this solemnity, Soma, thou, though great, hast been increased: in joy thou, verily actest like a bull!
12. Most active and benevolent, this Pavamana sent to us for lofty friendship meditates.
13. Indu, to us for this great rite, bearing as 'twere thy wave to Gods, unwearied, thou art flowing on.
14. Chasing our foemen, driving off the godless, Soma floweth on, going to Indra's settled place.

DECADE III Soma Pavamana

1. Cleansing thee, Soma, in thy stream, thou flowest in a watery robe: giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
2. Hence sprinkle forth the juice effused, Soma, the best of sacred gifts, who, friend of man, hath run amid the water-streams! He hath pressed Soma out with stones.
3. Expressed by stones, O Soma, and urged through the long wool of the sheep, thou, entering the press-boards even as men a fort, gold-hued hast settled in the vats.
4. O Soma,--for the feast of Gods, river-like he hath swelled with surge, sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
5. Pressed out by pressers, Soma goes over the fleecy backs of sheep, goes, even as with a mare, in tawny-coloured stream, goes in a sweetly-sounding stream.
6. O Soma, Indu, every day thy friendship hath been my delight. Many fiends follow me help me, thou tawny-hued: pass on beyond these barriers!
7. Deft-handed! thou when purified liftest thy voice amid the sea. Thou, Pavamana, makest riches flow to us, yellow, abundant, much desired.
8. The living drops of Soma juice pour, as they flow, the gladdening drink, intelligent drops above the station of the sea, exhilarating, dropping meath.
9. Soma, while thou art cleansed, most dear and watchful in the sheep's long wool, most like to Angiras! thou hast become a sage. Sprinkle our sacrifice with mead!
10. Soma, the gladdening juice, flows pressed for Indra with his Marut host: he hastens o'er the fleece with all his thousand streams: him, him the men make pure and bright.
11. Flow on, best winner of the spoil, to precious gifts of every sort! Thou art a sea according to the highest law, joy-giver, Soma! to the Gods
12. Over the cleansing sieve have flowed the Pavamanas in a stream, girt by the Maruts, gladdening, steeds with Indra's strength, for wisdom and for dainty food.

DECADE IV Soma Pavamana

1. Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle!
Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.
2. The God declares the deities' generations, like Uaana, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the wild boar, singing with his foot, advances.
3. Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.
4. Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures holding cattle.
5. Father of holy hymns Soma flows onward, the father of the earth, father of heaven;
Father of Agni, Surya's generator, the father who begat Indra and Vishnu

6. To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuna, a river, lavishing treasure, he distributes blessings.
7. Guard of all being, generating creatures, loud roared the sea as highest law commanded.
Strong, in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.
8. Loud neighs the tawny steed when started, settling deep in the wooden vessel while they cleanse him.
Led by the men he makes the milk his raiment; then shall he, of himself, engender worship.
9. This thine own Soma, rich in meath, O Indra, the Strong, hath flowed into the Strong One's filter.
The swift steed, bounteous, giving hundreds, thousands, hath reached the sacred grass which never fails him.
10. Flow onward, Soma, rich in meath, and holy, enrobed in waters, on the fleecy summit!
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra!

DECADE V Soma Pavamana

1. In forefront of the cars forth goes the hero, the leader, seeking spoil: his host rejoices.
Soma endues his robe of lasting colours, and blesses, for his friends, their calls on Indra.
2. Thy streams have been poured forth with all their sweetness, when, cleansed thou passest through the woollen filter.
The race of kine thou cleansest, Pavamana! Thou didst beget: and speed the Sun with splendours.
3. Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches!
Let him flow, sweetly-flavoured, through the filter: let the God Indu settle in the beaker!
4. Urged on, the father of the earth and heaven hath gone forth like a car to gather booty.
Going to Indra, sharpening his weapons, and in his hands containing every treasure.
5. When, by the law of the Most High, in presence of heaven and earth, the fond mind's utterance formed him.
Then, loudly lowing, came the cows to Indu, the chosen, wellloved master in the beaker.
6. Ten sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.
Hither hath run the gold-hued child of Surya, and reached the vat like a fleet vigorous courser.
7. When beauties strive for him as for a charger, then strive the songs as people for the sunlight.
A mighty Sage, he flows enrobed in waters and hymns as 'twree a stall that kine may prosper.
8. Strong Indu, bathed in milk, flows on for Indra, Soma exciting, strength, for his carousal.
He quells malignity and slays the demons, King of the homestead, he who gives us comfort.
9. Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!
Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.
10. Soma, the mighty, when, the waters' offspring, he chose the Gods, performed that great achievement.

He, Pavamana, granted strength to Indra: he, Indu, generated light in Surya.
11. As for a chariot-race, the skilful speaker, first hymn, inventor, hath with song been started.
The sisters ten upon the fleecy summit adorn the car-horse in the resting-places.
12. Hastening onward like the waves of waters our holy hymns are coming forth to Soma.
To him they go with lowly adoration, and, longing, enter him who longs to meet them.

CHAPTER II

DECADE I Soma Pavamana

1. For first possession of your juice. for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away!
2. As Pushan. Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
3. The Somas, very rich in sweets, for which the sieve is destined,. flow
Effused, the source of Indra's joy: may your strong juices reach the Gods!
4. For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the. light.
5. Stream on us riches that are craved by hundreds, best at winning spoil,
Riches, O Indu, thousandfold, most splendid, that surpass the light!
6. The guileless ones are singing praise to Indra's well-beloved friend,
As, in the morning of its life, the mothers lick the new-born calf.
7. They for the bold and lovely one ply manly vigour like a bow;
Bright, glad, in front of songs they spread to form a vesture for the Lord.
8. Him with ths fleece they purify, brown, golden-hued, beloved of all,
Who with exhilarating juice goes forth to all the deities.
9. Let him, as mortal, crave this speech, for him who presses, of the juice,
As Bhrigu's sons chased Makha, so drive ye the niggard hound away!

DECADE II Soma Pavamana

1. Graciously-minded he is flowing on his way to win dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now the mighty Surya's car which moves to every side.
2. Spontaneous let our drops of Soma juice flow on, pressed out and tawny-coloured, mightily, to the Gods!
Still let our enemies, the godless, be in want, though filled with food; and let our prayers obtain success!
3. Most beauteous of the beauteous, Indra's thunderbolt, this Soma, rich in sweets, hath

clamoured in the vat.
Dropping with oil, abundant, streams of sacrifice flow unto him, and milch-kine, lowing, with their milk.
4. Indu hath started forth for Indra's settled place, and slights not, as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths.
5. On flows the potent juice, sustainer of the heavens; the strength of Gods, whom men must hail with shouts of joy.
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.
6. Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.
7. The three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his adornment when he waxed in strength through holy rites.
8. Flow on to indra, Soma, carefully effused: let sickness stay afar together with the fiend!
Let not the double-tongued delight them with thy juice: here be thy flowing drops laden with opulence!
9. Even as a King hath Soma, red and tawny Bull, been pressed: the wondrous one hath bellowed to the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like on the place that drops with oil.
10. The drops of Soma juice, like cows who yield their milk, have flowed forth, rich in meath, unto the diety,
And, seated on the grass, raising their voice, assumed the milk, the covering robe wherewith the address stream.
11. They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing-place: cleansing with gold they grasp the animal herein.
12. Spread is thy cleansing filter, Brahmanaspati: as prince thou enterest its limbs from every side.
The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.

DECADE III Soma Pavamana

1. To Indra, to the mighty one, let these gold-coloured juices go,
Drops born as Law prescribes, that find the light of heavenj
2. Flow vigilant for Indra, thou Soma, yea, Indu, run thou forth;
Bring hither splendid strength that finds the light of heaven!
3. Sit down, O friends, and sing aloud to him who purifies himself.
Deck him for glory, like a child, with holy rites!
4. Friends, hymn your Lord who makes him pure for rapturous
carouse: let them
Sweeten him, as a child, with lauds and sacred gifts!
5. Breath of the mighty Dames, the Child, speeding the plan of' sacrifice,
Surpasses all things that are dear, yea, from of old!
6. In might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!
7. Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.
8. The speech is uttered for the Sage, for Soma being purified:
Bring meed as 'twere to one who makes thee glad with hymns!
9. Flow to us, Indu, very strong, effused, with wealth of kine and, steeds,
And do thou lay above the milk thy radiant hue!
10. Voices have sung aloud to thee as finder-out of wealth for us:
We clothe the hue thou wearest with a robe of milk.
11. Gold-hued and lovely in his course through tangles of the wooli he flows:
Stream forth heroic fame upon the worshippers!
12. On through the long wool of the sheep to the meath-dropping vat he flows:
The Rishis' sevenfold quire hath sung aloud to him.

DECADE IV Soma Pavamana

I. For Indra flow, thou Soma, on, as most inspiring drink, exceeding rich in sweets.
Great, most celestial, gladdening drink!
2. Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods:
Unclose the cask of middle air!
3. Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood!
4. Him, even this Steer who milks the heavens, him with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.
5. Effused is he who brings good things, who brings us store of' wealth and sweet refreshing food,

Soma who brings us quiet homes.
6. For, verily, Pavamana, thou, divine! endued with brightest splendour calling all
Creatures to immortality.
7. Effused, he floweth in a stream, best rapture-giver, in the longwool of the sheep,
Sporting, as 'twere the waters' wave.
8. He who from out the rocky cavern with his might took forth the red-refulgent cows--
Thou drewest to thyself the stall of kine and steeds: burst it,
brave Lord, like one in mail; yea, burst it, O brave Lord, like one in mail!

PART SECOND

BOOK I

CHAPTER I

Om. Glory to the Samaveda! to Lord Ganesa glory! Om.

I Soma Pavamana

1. Sing forth to Indu, O ye men, to him who now is purified,
Fain to pay worship to the Gods!
2, Together with thy pleasant juice the Atharvans have commingled. milk.
Divine, God-loving, for the God.
3. Bring health to cattle with thy flow, health to the people, health, to steeds,
Health, O thou King, to growing plants!

II Soma Pavamana

1. Bright are these Somas blent with milk, with light that flashes brilliantly,
And form that shouteth all around.
2. Roused by his drivers and sent forth, the strong Steed hath come: nigh for spoil,
As warriors when they stand arrayed.
3. Specially, Soma, Sage, by day, coming together for our weal,
Like Surya, flow for us to see!

III Soma Pavamana

1. The streams of Pavamana, thine, Sage, mighty one, have poured them forth,
Like coursers eager for renown.
2. They have been poured upon the Reece towards the meath-distilling vat:
The holy songs have rung aloud.

3. Like milch-kine coming home, the drops of Soma juice have reached the lake,
Have reached the shrine of sacrifice

IV Agni

1. Come, Agni, praised with song to feast and sacrificial offerings: sit
As Hotar on the holy grass!
2. So, Angiras, we make thee strong with fuel and with holy oil.
Blaze high, thou youngest of the Gods!
3. For us thou winnest, Agni, God, heroic strength exceeding great, Far-spreading and of high renown.

V Mitra Varuna

1. Varuna, Mitra, sapient pair, pour fatness on our pastures, pour
Meath on the regions of the air!
2, Gladdened by homage, ruling far, ye reign by majesty of might,
Pure in your ways, for evermore.
3. Lauded by Jamadagni's song, sit in the shrine of sacrifice:
Drink Soma, ye who strengthen Law!

VI Indra

1. Come, we have pressed theJuice for thee; O Indra, drink this Soma here:
Sit thou on this my sacred grass!
2. O Indra, let thy long-maned bays, yoked by prayer, bring thee hitherward!
Give ear and listen to our prayers!
3. We Soma-bearing Brahmans call thee Soma-drinker with thy friend,
We, Indra, bringing Soma juice.

VII Indra Agni

1. Indra and Agni, moved by songs, come to the juice, the precious dew:
Drink ye thereof, impelled by prayer!
2. Indra and Agni, with the man who lauds comes visible sacrifice:
So drink ye both this flowing juice!
3. With force of sacrifice I seek Indra, Agni who love the wise:
With Soma let them sate them here!

VIII Soma Pavamana

1. High is thy juice's birth: though set in heaven, on earth it hath obtained
Dread sheltering power and great renown.
2. Finder of room and freedom, flow for Indra whom we must adore,
For Varuna and the Marut host!
3. Striving to win, with him we gain all riches from the enemy,
Yea, all the glories of mankind,

IX Soma Pavamana

1. Cleansing thee, Soma, in thy stream, thou flowest in watery robe.
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
2. He, milking for dear meath the heavenly udder, hath sat in the ancient gathering-place.
Washed by the men, far-sighted, strong, thou streamest to ther honourable reservoir.

X Soma Pavamana

1. Run onward to the reservoir and seat thee: cleansed by the men speed forward to the battle.
Making thee glossy like an able courser, forth to the sacred grass with reins they lead thee.
2. Indu, the well-armed God is flowing onward, he who averts the curse and guards the homesteads.
Father, begetter of the Gods, most skilful, the buttress of the heavens and earth's supporter.

XI Indra

1. Like kine unmilked we call aloud, hero, to thee, and sing thy praise,
Looker on heavenly light, Lord of this moving world, Lord, Indra! of what moveth not.
2. None other like to thee, of earth or of the heavens, hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men of might we call on thee.

XII Indra

1. With what help will he come to us, wonderful, everwaxing friend?
With what most mighty company?
2. What genuine and most liberal draught will spirit thee with juice to burst
Open e'en strongly-guarded wealth?
3. Do thou who art protector of us thy friends who praise thee
With hundred aids approach us!

XIII Indra

1. As cows low to their calves in stalls, so with our songs we glorify
This Indra, even your wondrous God who checks attack, who takes delight in precious juice.
2. Celestial, bounteous giver, girt about with might, rich, mountain-like, in pleasant things,--
Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

XIV Indra

1. Loud-singing at tbe sacred rite where Soma flows, we priests invoke.
With haste, that he may help, as the bard's cherisher. Indra who findeth wealth for you.
2. Whom, fair of cheek, in rapture of the juice, the firm resistless slayers hinder not:
Giver of glorious wealth to him who sings his praise, honouring him who toils and pours.

XV Soma Pavamana

1. In sweetest and most gladdening stream flow pure, O Soma, on thy way,
Pressed out for Indra, for his drink!
2. Fiend-queller, friend of all men, he hath reached his shrine, his dwelling-place.
Within the iron-hammered vat.
3. Be thou best Vritra-slaver, best granter of room, most liberal:
Promote our wealthy princes' gifts!

XVI Soma Pavamana

1. For Indra flow, thou Soma, on, as most inspiring drink, most rich in sweets,
Great, most Celestial, gladdening drink!
2. Thou of whom having drunk the Steer acts like a steer: having drunk this that finds the light,
He, excellently wise, hath come anear to food and booty, even as Etasa.

XVII Indra

1. To Indra, to the mighty let these golden-coloured juices go,
Drops born as Law prescribes, that find the light of heaven!
2. This juice that gathers spoil flows, pressed, for Indra, for his maintenance.
Soma bethinks him of the conqueror, as he knows.
3. Yea, Indra in the joys of this obtains the grasp that gathers spoil,
And, winning waters, wields the mighty thunderbolt.

XVIII Soma Pavamana.

1. For first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away!
2. He who with purifying stream, effused, comes flowing hitherward,

Indu, is like an able steed.
3. With prayer all-reaching let the men tend unassailable Soma: be-
The stones prepared for sacrifice!

XIX Soma Pavamana

1. Graciously- minded he is flowing on his way to win dear names o'er which the youthful one grows great.
The mighty and far-seeing one hath mounted now the mighty
Surya's car which moves to every side.
2. The speaker, unassailable master of this prayer, the tongue of sacrifice, pours forth the pleasant meath.
As son be sets the name of mother and of sire in the far distance, in the third bright realm of heaven.
3. Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
The milkers of the sacrifice have sung to him: Lord of three heights, thou shinest brightly o'er the Dawns.

XX Agni

1. Sing to your Agni with each song, at every sacrifice for strength!
Come, let us praise the wise and everlasting God, even as a well-beloved friend:
2. The Son of Strength; for is be not our gracious Lord? Let us serve him who bears our gifts!
In battles may he be our help and strengthener, yea, be the saviour of our lives!

XXI Agni

1. O Agni, come; far other songs of praise will I sing forth to thee.
Wax mighty with these Soma drops!
2. Where'er thy mind applies itself, vigour preeminent hast thou:
There wilt thou gain a dwelling-place.
3. Not for a moment only lasts thy bounty, Lord of many men:
Our service therefore shalt thou gain.

XXII Indra

1. We call on thee, O matchless one. We, seeking help, possessing nothing firm ourselves.
Call on thee, wondrous, thunder-armed:
2. On thee for aid in sacrifice, This youth of ours, the bold, the terrible, bath gone forth.
We therefore, we thy friends, Indra, have chosen thee, spoil winner, as our succourer.

XXIII Indra

1. So, Indra, friend of song, do we draw near to thee with longing; we have streamed to thee
Coming like floods that follow floods.
2. As rivers swell the ocean, so, hero, our prayers increase thy might,
Though of thyself, O Thunderer, waxing day by day.
3. With holy song they bind to the broad wide-yoked car the bay steeds of the quickening God,
Bearers of Indra, yoked by word.

CHAPTER II

I Indra

I. Invite ye Indra with a song to drink your draught of Soma juicel
All-conquering Satakratu, most munificent of all who live!
2. Lauded by many, much-invoked, leader of song renowned of old:
His name is Indra, tell it forth!
3. Indra, the dancer, be to us the giver of abundant wealth:
The mighty bring it us knee-deep!

II Indra

1. Sing ye a song, to make him glad, to Indra, Lord of tawny steeds,
The Soma-drinker, O my friends!
2. To him, the bounteous, say the laud, and let us glorify, as men
May do, the giver of true gifts!
3. O Indra, Lord of boundless might, for us thou seekest spoil and kine,
Thou seekest gold for us, good Lord!

III Indra

1. This, even this, O Indra, we implore: as thy devoted friends,
The Kanvas praise thee with their hymns.
2. Naught else, O Thunderer, have I praised in the skilled singer's eulogy;
On thy laud only have I thought.
3. The Gods seek him who presses out the Soma; they desire not sleep:
They punish sloth unweariedly

IV Indra

1. For Indra, lover of carouse, loud be our songs about the juice:
Let poets sing the song of praise

2. We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice.
3. At the Trikadrukas the Gods span sacrifice that stirs the mind:
Let our songs aid and prosper it!

V Indra

1. Here, Indra, is thy Soma draught, made pure upon the sacred grass:
Run hither, come and drink thereof!
2. Strong-rayed! adored with earnest hymns! this juice is shed for thy delight:
Thou art invoked, Akhandala!
3. To Kundapayya, grandson's son, grandson of Sringavrish! to thee,
To him have I addressed my thought.

VI Indra

1. Indra, as one with mighty arm, gather for us with thy right hand,
Manifold and nutritious spoil!
2. We know thee mighty in thy deeds, of mighty bounty, mighty wealth.
Mighty in measure, prompt to aid.
3. Hero when thou wouldst give thy gifts, neither the Gods nor mortal men
Restrain thee like a fearful bull.

VII Indra

1. Hero, the Soma being shed, I pour the juice for thee to drink:
Sate thee and finish thy carouse!
2. Let not the fools, or those who mock, beguile thee when they seek thine aid:
Love not the enemy of prayer!
3. Here let them cheer thee well supplied with milk to great munificence:
Drink as the wild bull drinks the lake!

VIII lndra

I. Here is the Soma juice expressed: O Vasu, drink till thou art full!
Undaunted God, we give it thee!
2. Washed by the men, pressed out with stones, strained through the filter made of wool,
'Tis like a courser bathed in streams.
3. This juice have we made sweet for thee like barley, blending it with milk.
Indra, I call thee to our feast.

IX Indra

1. So, Lord of affluent gifts, this juice hath been expressed for thee with strength:
Drink of it, thou who lovest song!
2. Incline thy body to the juice which suits thy godlike nature well:
Thee, Soma-lover! let it cheer!
3. O Indra, let it enter both thy flanks, enter thy head with prayer,
With bounty, hero! both thine arms!

X Indra

1. O Come ye hither, sit ye down; to Indra sing ye forth your song,
Companions, bringing hymns of praise,
2. Laud Indra, richest of the rich, who ruleth over noblest wealth,
Beside the flowing Soma juice!
3. May he stand near us in our need with all abundance, for our wealth:
With strength may he come nigh to us!

XI Indra

1. In every need, in every fray we call, as friends to succour us,
Indra, the mightiest of all.
2. I call him, mighty to resist, the hero of our ancient home,
Thee whom my sire invoked of old.
3. If he will hear us, let him come with succour of a thousand kinds,
With strength and riches, to our call!

XI Indra

1. When Somas flow thou makest pure, Indra, thy mind that merits laud,
For gain of strength that ever grows: for great is he.
2. In heaven's first region, in the seat of Gods, is he who brings success,
Most glorious, prompt to save, who wins the waterfloods.
3. Him I invoke, to win the spoil, even mighty Indra for the fray.
Be thou most near to us for bliss, a friend to aid!

XIII Agni

1. With this mine homage I invoke Agni for you, the Son of Strength.
Dear, wisest envoy, skilled in noble sacrifice, immortal, messanger of all.

2. His two red horses, all-supporting, let him yoke: let him, well-worshipped, urge them fast!
Then hath the sacrifice good prayers and happy end, the heavenly gift of wealth to men.

XIV Dawn

1. Advancing, sending forth her rays, the daughter of the Sky is seen.
The mighty one lays bare the darkness with her eye, the friendly Lady makes the light.
2. The Sun ascending, the refulgent star, pours down his beams. together with the Dawn.
O Dawn, at thine arising, and, the Sun's, may we attain the share allotted us!

XV Asvins

1. These morning sacrifices call you, Asvins, at the break of day.
For help have I invoked you rich in power and might: for, house by house, ye visit all.
2. Ye, heroes, have bestowed wonderful nourishment: send it to him whose songs are sweet.
One-minded, both of you, drive your car down to us: drink yethe savoury Soma juice!

XVI Soma Pavamana.

1. After his ancient splendour, they, the bold, have drawn the bright milk from
The Sage who wins a thousand spoils.
2. In aspect he is like the Sun: he runneth forward to the lakes: Seven currents flowing to the sky.
3. He, while they purify him, stands high over all things that exist Soma, a God as Surya is.

XVII Soma Pavamana

1. By generation long ago this God, engendered for the Gods,
Flows tawny to the straining cloth.
2. According to primeval plan this poet hath been strengthened by,
The sage as God for all the Gods.
3. Shedding the ancient fiuid thou art poured into the cleansing sieve:
Roaring, thou hast produced the Gods.

XVIII Soma Pavamana

1. Bring near us those who stand aloof: strike fear into our enemy:
O Pavamana, find us wealth!
2. To him the active, nobly born.
3. Sing ye your songs to him, O men!

XIX Soma Pavamana

1. The Somas skilled in song, the waves have led the water forward, like
Buffaloes speeding to the woods.
2. With stream of sacrifice the brown bright drops have flowed with strength in store
Of kine into the wooden vats.
3. To Indra, Vayu. Varuna to Vishnu and the Maruts let
The Soma juices flow expressed.

XX Soma Pavamana

1. O Soma, for the feast of Gods, river-like he hath swelled with surge,
Sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
2. Like a dear son how must be decked, the bright and shining one hath clad him in his robe.
Men skilful at their work drive him forth, like a car, into the rivers from their hands.

XXI Soma Pavamana

1. The rapture-shedding Somas have flowed forth in our assembly, pressed.
To glorify our liberal lords.
2. Now like a swan hemaketh all the company sing each his hymm
He like steed is bathed in milk.
3. And Trita's maidens onward urge the tawny-coloured with the stones,
Indu for Indra, for his drink.

XXII Soma Pavamana.

1. Herewith flow on, thou friend of Gods! Singing, thou runnest round the sieve oni every side.
The streams of meath have been effused.
2. Lovely, gold-coloured, on he flows.
3. For him who presses, of the juice.

BOOK II

CHAPTER I

I Soma Pavamana

1. Soma, as leader of the song, flow onward with thy wondrous aid.
For holy lore of every sort!
2. Do thou as leader of the song, stirring the waters of the sea,
Flow onward, known to all mankind!
1 O Soma, O thou Sage, these worlds stand ready to enhance thy might:
The milch-kine run for thy behoof.

II Soma Pavamana

1. Indu, flow on, a mighty juice; glorify us among the folk:
Drive all our enernies away!
2. And in thy friendship, Indu, most sublime and glorious, may we
Subdue all those who war with us!
3. Those awful weapons which thou hast, sharpened at point to strike men down--
Guard us therewith from every foe!

III Soma Pavamana

1. O Soma, thou art strong and bright, potent, O God, with potent sway,
2. Steer-strong thy might is like a steer's, steer-strong the wood, steer-strong the juice:
A steer indeed, O Steer, art thou.
3. Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth!

IV Soma Pavamana

1. For thou art strong by splendour: we, O Pavamana call on thee,
The brilliant looker on the light.
2. When thou art sprinkled with the streams, thou reachest, purified by men,
Thy dwelling in the wooden vat.
3. Do thou, rejoicing, nobly-armed! pour upon us heroic strength.
O Indu, come thou hitherward!

V Soma Pavamana

1. We seek to win thy friendly love, even Pavamana's flowing o'er
The limit of the cleansing sieve.
2. With those same waves which in their stream o'erflow the purifying sieve,
Soma, be gracious unto us!
3. O Soma, being purified, bring us from all sides-for thou canst-
Riches and food with hero sons!

VI Agni

1. Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
2. With constant calls they invocate Agni, Agni, Lord of the house,
Oblation-bearer, much-beloved

3. Bring the Gods hither, Agni, born for him who trims the Sacred grass:
Thou art our Hotar, meet for praise!

VII Mitra Varuna

1. Mitra and Varuna we call to drink the draught of Soma juice,
Those born endowed with holy strength.
2. Those who by Law uphold the Law, Lords of the shining light of Law,
Mitra I call, and Varuna.
3. Let Varuna be our chief defence, let Mitra guard us with all aids,
Both make us rich exceedingly!

VIII Indra

1. Indra the singers with high praise, Indra reciters with their lauds,
Indra the choirs have glorified.
2. Indra is close to his two bays, with chariot ready at his word,
Indra the golden, thunder-armed.
3. Help us in battles Indra, in battles where thousand spoils are gained,
With awful aids, O awful one!
4. Indra raised up the son aloft in heaven, that he may see afar:
He burst the mountain for the kine.

IX Indra-Agni

1. To Indra and to Agni we bring reverence high and holy hymn,
And, craving help, soft words with prayer.
2. For all these holy singers thus implore these twain to succour them,
And priests that they may win them strength.
3. Eager to laud you, we with songs invoke you, bearing sacred food,
Fain for success in sacrifice.

X Soma Pavamana

1. Flow onward, mighty with thy stream, inspiriting the Marut's Lord,
Winning all riches with thy power!
2. I send thee forth to battle from the press, O Pavamana, strong,
Sustainer, looker on the light!
3. Acknowledged by this song of mine, flow, tawnycoloured, with thy stream:
Incite to battle thine ally!

XI Soma Pavamana

1. A Red Bull bellowing to the kine, thou goest, causing the heavens and earth to roar and thunder.
A shout is heard like Indra's in the battle: thou flowest on, sending this voice before thee.
2. Swelling with milk, abounding in sweet juices, urging the meathrich plant thou goest onward.
Making loud clamour, Soma Pavamana, thou flowest when thou art effused for Indra.
3. So flow thou on inspiriting, for rapture, turning the weapon of the water's holder!
Flow to us wearing thy resplendent colour, effused and eager for the kine. O Soma!

XII Indra

1. That we may win us wealth and power we poets verily, call on thee:
In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee
2. As such, O wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariot-steeds, ever to be the conqueror's strength!

XIII Indra

1. To you will I sing Indra's praise who gives good gifts, as we I we know;
The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.
2. As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.
As from a mountain fiow the water-brooks, thus flow his gifts who feedeth many a one.

XIV Indra

1. O Thunderer, zealous worshippers gave thee drink this time yesterday:
So, Indra, listen here to him who offers lauds: come near unto our dwelling-place!
2. Lord of bay steeds, fair-helmed, rejoice thee: thee we seek. Here the disposers wait on thee.
Thy glories, meet for praise! are highest by the juice, O Indra, lover of the song.

XV Soma Pavamana

1. Flow onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods!
2. Killing the foeman and his hate, and daily winning spoil and strength,
Gainer art thou of steeds and kine.
3. Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home!

XVI Soma Pavamana

1. As Pashan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
2. The dear cows sang in joyful mood together to the gladdening drink.
The drops as they are purified, the Soma juices, make the paths.
3. O Pavamana, bring the juice, the mightiest, worthy to be famed,
Which the Five Tribes have over them, whereby we may win opulence!

XVII Soma Pavamana

1. Far-seeing Soma flows, the Steer, the Lord of hymns, the furtherer of days, of mornings, and of heaven.
Breath of the rivers, he hath roared into the jars, and with the help of sages entered Indra's heart.
2. On, with the sages, flows the poet on his way, and guided by the men, hath streamed into the vats.
He, showing Trita's name, hath caused the meath to flow, increasing Vayu's strength to make him Indra's friend.
3. He, being purified, hath made the mornings shine, and it is he who gave the rivers room to flow.
Making the three-times seven pour out the milky stream, Soma, the cheerer, yields whate'er the heart finds sweet.

XVIII Indra

1. For so thou art the brave man's friend; a hero, too, art thou, and strong:
So may thy heart be won us!
2. So hath the offering. wealthiest Lord, been paid by all the worshippers.
So dwell thou, Indra, even with us!
3. Be not thou like a slothful priest, O Lord of spoil and strength: rejoice
In the pressed Soma blent with milk!

XIX Indra

1. All sacred songs have magnified Indra expansive as the sea.
Best of all warriors borne on cars, the Lord of heroes, Lord of strength.
2. Lord of might, Indra, may we ne'er, strong in thy friendship, be afraid!
We glorify with praises thee, the never conquered conqueror.
3. The gifts of Indra from of old, his saving succours never fail,
When to his worshippers he gives the boon of booty rich in kine.

CHAPTER II

I Soma Pavamana

1. These rapid Soma-drops have been poured through the purifying sieve.
To bring us all felicities.
2. Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed's, success.
3. Bringing prosperity to kine, they pour perpetual strengthening food
On us for noble eulogy.

II Soma Pavamana.

1. King Pavamana is implored with holy songs, on man's behalf,
To travel through, the realm of air.
2. Pressed for the banquet of the Gods, O Soma, bring us might,and speed,
Like beauty for a'brilliant show!
3. Bring us, O Indu, hundredfold increase of kine, and noble steeds.
The gift of fortune for our help!

III Soma Pavamana

1. With sacrifice we seek to thee fair cherisher of manly might
In mansons of the lofty heavens.
2. Drink gladdening, crusher of the bold, praiseworthy, with most mighty sway,
Destroyer of a hundred forts.
3. Hence riches came to thee, the King, O sapient one: the strong-winged bird,
Unwearied, brought thee from the sky.
4. And now, sent forth, he hath attained to mighty power and majesty,
Active and ready to assist.
5. That each may see the light, the bird brought us the guard of Law, the friend
O fall, the speeder through the air.

IV Soma Pavamana

1. For food, flow onward with thy stream, cleansed and made bright by sapient men:
Indu, with sheen approach the milk!
2. While thou art cleansed, song-lover. bring comfort and vigourto the folk,
Poured, tawny one! on milk and curds!
3. Purified for feast of Gods, go thou to Indra's resting-place,
Resplendent, furthered by the strong!

V Agni.

1. By Agni Agni is inflamed, Lord of the house, wise, young,. who bears
Our gifts: the ladle is his mouth.
2. God, Agni, be his sure defence who, lord of sacrificial gifts.
Worshippeth thee the messenger.
3. Be gracious, brilliant Godl to him who, rich in sacred gifts,would fain
Call Agni to the feast of Gods!

VI Mitra Varuna

1. Mitra of holy strength I call, and foe-destroying Varuna,
Who perfect prayer with offered oil.
2. By Law, O Mitra, Varuna, Law-strengtheners who cleave to Law,
Have ye obtained your lofty power.
3. The Sages, Mitra, Varuna, of wide dominion, mighty ones,
Bestow on us effectual strength.

VII Maruts

1. So mayst thou verily be seen coming with fearless Indra: both
Of equal splendour, bringing bliss!
2. Thereafter they, as is their wont, resumed the state of new-born babes,
Taking their sacrificial name.
3. Thou, Indra, with the rapid Gods who shatter even what is firm,
Even in the cave didst find the cows.

VIII Indra-Agni

1. I call the twain whose deed wrought here hath all been famed in ancient time:
Indra and Agni harm us not!
2. The strong, the scatterers of the foe, Indra and Agni we invoke:
May they be kind to one like me:
3. Ye slay our Arya foes, O Lords of heroes, slay our Dasa foes:
Ye drive all enemies away.

IX Soma Pavamana.

1. The living drops of Soma juice pour, as they flow the gladdening drink,
Intelligent drops above the station of the sea, exhilarating, dropping meath.
2. May Pavamana, King and God, speed with his wave over the sea the lofty rite!

Do thou by Mitra's and by Varuna's decree flow furthering the lofty rite:
3. Far-seeing, lovely, guided by the men, the God whose habitation is the sea!

X Soma Pavamana

1. Three are the voices that the car-steed utters: he speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the hymns with eager longing come to Soma.
2. To Soma come the cows, the milch-kine longing, to Soma sages with their hymns inquiring.
Soma, effused, is purified and lauded: our hymns and Trishtup songs unite in Soma.
3. Thus, Soma, as we pour thee into vessels, while thou art purified, flow for our welfare!
Pass into Indra. with great joy and rapture: make the voice swell, and generate abundance!

XI Indra

1. O Indra, if a hundred heavens and if a hundred earths were thine,--
No, not a hundred suns could match thee at thy birth, not both the worlds, O Thunderer.
2. Thou, hero, hast performed thy hero deeds with might, yea, all with strength, O strongest one.
Maghavan, help us to a stable full of kine, O Thunderer, with wondrous aids!

XII Indra

1. We compass thee like water, we whose grass is trimmed and Soma pressed.
Here where the filter pours its stream, thy worshippers round thee, O Vritra-slayer, sit.
2. Men, Vasu! by the Soma with lauds call thee to the foremost place.
When cometh he athirst unto the juice as home, O Indra, like a bellowing bull?
3. O valiant hero, boldly win thousandfold spoil with Kanva's sons!
O active Maghavan, with eager prayer we crave the yellowhued with store of kine.

XIII Indra

1. With Plenty for his true ally the active man will gain the spoil.
Your Indra, much-invoked, I bend with song, as bends a wright his wheel of solid wood.
2. They who bestow great riches love not paltry praise: wealth comes not to the niggard churl.
Light is the task to give, O Maghavan, to one like me on the decisive day.

XIV Soma Pavamana

1. Three several words are uttered: kine are lowing cows. who give the milk:
The tawny-hued goes bellowing on.
2. The young and sacred mothers of the holy rite have uttered praise,
Embellishing the Child of Heaven.

3. From every side, O Soma, for our profit, pour thou forth four seas.
Filled full of riches thousandfold!

XV Soma Pavamana

1. The Somas, very rich in sweets, for which the sieve is distined,
flow Effused, the source of Indra's joy: may you strong juices reach the Gods!
2. Indu flows on for Indra's sake,-thus have the deities declared.
The Lord of Speech exerts himself, controller of all power and might.
3. Inciter of the voice of song, with thousand streams the ocean flows.
Even Soma, Lord of opulence, the friend of Indra, day by day.

XVI Soma Pavamana

1. SPREAD is thy cleansing filter, Brahmanaspati: as prince thou enterest its limbs from every side.
The raw; whose mass bath not been heated. gains not this: they only which are dressed, which bear, attain to it.
2. High in the seat of heaven is placed the scorcher's sieve: its, threads are standing separate, glittering with light.
The swift ones favour him who purifieth this: with brilliancy they mount up to the height of heaven.
3. The foremost spotted Steer bath made the Mornings shine: he bellows, fain for war, among created things.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ.

XVII Agni

1. Sing forth to him, the holy, most munificent, sublime with his refulgent glow,
To Agni, ye Upastutas
2. Worshipped with gifts, enkindled, splendid, Maghavan shall win
himself heroic fame:
And will not his more plentiful benevolence come to us with abundant strength?

XVIII Indra

1. We sing this strong and wild delight of thine which conquers in the fray,
Which, Caster of the Stone! gives room and shines like gold.
2. Wherewith thou foundest shining lights for Ayu and for Manu's sake:
Now joying in this sacred grass thou bearnest forth.

3. This day too singers of the hymn praise, as of old, this might of thine:
Win thou the waters every day, thralls of the strong!

XIX Indra

1. O Indra, hear Tirschi's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valient offspring! Great art thou.
2. For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful drop thought, ancient and full of sacred truth.
3. That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.

BOOK III

CHAPTER I

I Soma Pavamana

1. Fleet as swift steeds thy cows celestial have been poured, O Pavamana, with the milk into the vat.
Sages who make thee bright, O friend whom Rishis love, have shed continuous streams from out the realm of air.
2. The beams of Pavamana, sent from earth and heaven his ensigns who is ever stedfast, travel round.
When on the sieve the golden-hued is cleansed he rests within the jars as one who seats him in his place.
3. O thou who seest all things, sovran as thou art and passing strong, thy rays encompass every form.
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.

II Soma Pavamana

1. From heaven hath Pavamana, made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.
2. The gladdening and auspicious juice of thee, O Pavamana, King!
Flows o'cr the woollen straining-cloth.
3. Thy juice, O Pavamana, sends its rays abroad fixe splendid skill,
Like lustre, all heaven's light, to see.

III Soma Pavamana

1. Impetuous, bright, have they come forth, unwearied in their speed, like bulls,
Driving the black skin far away.
2. May we attain the bridge of bliss, leaving the bridge of woe behind:
The riteless Dasa may we quell!
3. The mighty Pavamana's roar is heard as 'twere the rush of rain
The lightning-Rashes move in heaven.
4. Indu, pour out abundant food with store of cattle and of gold,
Of heroes, Soma! and of steeds!
5. Flow onward, dear to all mankind fi full the mighty heaven and earth,
As Dawn, as Surya with his beams
6. On every side, O Soma, flow round us with thy protecting stream,
As Rasa flows around the world!

IV Soma Pavamana

1. Flow on, O thou of lofty thought, flow swift in thy beloved form,
Saying, I go where dwell the Gods.
2. Preparing what is unprepared, and bringing store of food to man,
Make thou the rain descend from heaven
3. Even here is he who, swift of course, hath with the river's wave Rowed down.
From heaven upon the straining cloth.
4. With might. producing glare, the juice enters the purifying sieve,
Far-seeing, sending forth its light.
5. Inviting him from far away, and even from near at hand, the juice
For Indra is poured forth as meath.
6. In union they have sung the hymn: with stones they urge the golden-hued,
Indu for Indra, for his drink.

V Soma Pavamana

1. The glittering maids send Sdra forth, the glorious sisters, closeallied,
Send Indu forth, their mighty Lord.
2. Pervade, O Pavamana, all our treasures with repeated light,
Pressed out, O God thyself, for Gods!
3. Pour on us, Pavamana! rain, as service and fair praise for Gods:
Pour forth unceasingly for food!

VI Agni

1. The watchful guardian of the people hath been born, Agni, the very strong, for fresh prosperity.
With oil upon his face. with high heaven-touching flame, he shineth splendidly, pure, for the Bharatas.
2. O Agni, the Angirasas discovered thee what time thou layest hidden, fleeing back from wood to wood.
Thou by attrition art produced as conquering might, and men, O Angiras, call thee the Son of Strength.
3. The men enkindle Agni in his threefold seat, ensign of sacrifice, the earliest bousehold-priest.
With Indra and the Gods together on the grass let the wise priest sit to complete the sacrifice!

VII Mitra-Varuna

1. This Soma hath been pressed for you, Low-strengtheners, Mitra, Varuna!
List, list ye here to this may call!
2. Both Kings who never injure aught have come to their sublimest home,
The thousand-pillared, firmly based.
3. Worshipped with fat libation. Lords of gifts, Adityas, sovran Kings,
They wait on him whose life is true.

VIII Indra

1. Armed with the bones of dead Dadhyach, Indra with unresisted. might
The nine-and-ninety Vritras slew.
2. He, searching for the horse's head that in the mountains lay concealed,
Found it in Saryandvdn lake.
3. Then straight they recognized the mystic name of the creative Steer.
There in the mansion of the Moon.

IX Indra Agni

I. As rain from out the cloud, for you, Indra and Agni, from my thought
This noblest praise hath been produced.
2. Indra and Agni, listen to the singer's call: accept his songs.
Fulfil, ye mighty Lords, his prayers!
3. Give us not up to indigence, ye heroes, Indra, Agni, nor
To Slander and reproach of men!

X Soma Pavamana

1. Gold-Hued! as one who giveth strength flow on for Gods to drink, a draught
For Vayu and the Marut host!
2. The Steer shines brightly with the Gods, dear Sage in his appointed home.
Even Pavamana unbeguiled.
3. O Pavamana, sent by prayer, roaring about thy dwelling-place,
Ascend to Vayu as Law bids!

XI Soma Pavamana

1. O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou tawny-hued: pass on beyond these barriers!
2. Close to thy bosom am I. Soma, day and night draining the milk, O golden hued.
Surya himself refulgent with his glow have we, as birds, o'ertaken in his course.

XII Soma Pavamana

1. Active, while being purified, he hath assailed all enemies: They deck the Sage with holy hymns.
2. The Red hath mounted to his shrine; strong Indra hath approached the juice:
In his firm dwelling let him rest!
3. O Indu, Soma, send us now great opulence from every side:
Pour on us treasures thousandfold!

XIII Indra

1. Drink Soma, Indra Lord of bays! and let it cheer thee: the stone, like a well-guided courser,
Directed by the presser's arms bath pressed it.
2. So let the draught of joy, thy dear companion, by which, O Lord of bays, thou slayest Vritras,
Delight thee, Indra, Lord of princely treasuresl
3. Mark closely, Maghavan, the word I utter, this eulogy recited by Vasislitha:
Accept the prayers I offer at thy banquet!

XIV Indra

1. Heroes of one accord brought forth and formed for kingship
Indra who wins the victory in all encounters,
For power, in firmness, in the field, the great destroyer, fierce and exceeding strong, stalwart and full of vigour.
2. The holy sages form a ring, to view and sing unto the Ram.
Inciters, very brilliant, from all deceit, are with your chariters nigh to hear.

3. Bards joined in song to Indra so that he might drink the Soma juice.
The Lord of light, that he whose laws stand fast might aid with power and with the help he gives.

XV Indra

1. He who as sovran Lord of men moves with his chariots unrestrained,
The Vritra-slayer, conqueror of all fighting hosts, preeminents, is praised in song.
2. Honour that Indra, Puruhanman! for his aid, him in whose hand of old the fair
Sustaining bolt of thunder, mighty like the God, like Surya, was deposited!

XVI Soma Pavamana

1. The Sage of heaven whose heart is wise, when laid between both hands, with roars,
Gives us delightful powers of life.
2. He, the bright son, when born, illumed his parents who had sprung to life,
Great Son, great strengtheners of Law.
3. On, onward to a glorious home, free from all guile and dear to. men,
Flow with enjoyment to our praise!

XVII Soma Pavamana

1. For, verily, Pavamana, thou, divine! endued with brightest splendour, calling all
Creatures to immortality.
4. With whom Dadhyach Navagva opened fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the felicity of Gods.

XVIII Soma Pavamana

1. Soma, while filtered, with his wave flows through the long wool of the sheep,
Roaring, while purified, before the voice of song.
2. With prayers they cleanse the mighty steed, sporting in wood, above the fleece:
Our hymns, intoned, have praised him of the triple height.
3. He hath been hastened to the jars, bountiful, like an eager horse,
And, lifting up his voice, while filtered, glided on.

XIX Soma Pavamana

1. Father of holy hymns, Soma flows onward, the father of the earth, father of heaven.
Father of Agni, Surya's generator, the father who begat Indra and Vishnu.
2. Brahman of Gods, the leader of the poets, Rishi of sages, chief of savage creatures,
Falcon amid the vultures, axe of forests, over the cleansing sieve goes Soma singing.

3. He, Soma Pavamana, like a river, hath stirred the wave of voice, our songs and praises
Beholding these inferior powers, the hero, well knowing, takes his stand among the cattle.

XX Agni

I. Hither, for powerful kinship, I call Agni, him who prospers you,
Most frequent at our solemn rites.
2. That through this famed one's power he may stand by us, even as Tvasbtar comes
Unto the forms that must be shaped.
3. This Agni is the Lord supreme above all glories' mid the Gods:
May he come nigh to us with strength.

XXI Indra

1. This poured libation, Indra drink, immortal, gladdening, excellent!
Streams of the bright have flowed to thee here at the seat of holy Law.
2. When, Indra, thou dost guide thy bays, there is no better charioteer:
None hath surpassed thee in thy might, none with good steeds o'ertaken thee.
3. Sing glory now to Indra, say to him your solemn eulogies!
The drops poured forth have made him glad: pay reverence to his noblest might!

XII Indra

1. Indra, be pleased: drive forward, hero, striker of thy bays!
Fair, like a sage, delighting in the meath, drink of the juice for rapturous joy.
2. O Indra, fill thy belly anew with meath that seems to flow from heaven.
The sweet-voiced raptures of this juice have come, as 'twere to heaven. to thee.
3. Indra, victorious, Mitra-like, smote, like a Yati, Vritra dead.
As Bhrigu quelled his foes, he cleft Vala in Soma's rapturous joy.

CHAPTER II

I Soma Pavamana

1. Winner of gold and gear and cattle flow thou on, set as impregner, Indu! 'mid the worlds of life!
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with song.
2. O Soma, thou beholdest men from every side: O Pavamana, Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be!
3. Thou passest to these worlds as sovran Lord thereof, O Indu, harnessing thy tawny well-

winged mares.
May they pour forth for thee milk and oil rich in sweets:
O Soma, let the folk abide in thy decree!

II Soma Pavamana

1. The streams of Pavamana, thine, finder of all I have been ettused,
Even as Surya's rays of light.
2. Making the light that shines from heaven thou flowest on to every form,
Soma, thou swellest like a sea.
3. Shown forth thou sendest out thy voice, O Pavamana, with a roar.
Like Surya, God, as Law commands.

III Soma Pavamana

1. Hitherward have the Somas streamed, the drops while they are purified:
When blent, in waters they are raised.
2. The milk hath run to meet them like floods rushing down a precipice:
They come to Indra, being cleansed.
3. O Soma Pavamana, thou flowest as Indra's gladdener: The men have seized and lead thee forth.
4. Thou, Indu, when, expressed by stones, thou runnest to the filter, art
Ready for Indra's high decree.
5. Victorious, to be hailed with joy, O Soma, flow delighting men,
As the supporter of mankind!
6. Flow on, best Vritra-slayer; flow meet to be hailed with joyful lauds,
pure, purifying, wonderful
7. Pure, purifying, is he called, Soma effused and full of sweets,
Slayer of sinners, dear to Gods.

IV Soma Pavamana

1. The Sage hath robed him in the sheep's wool for the banquet of the Gods,
Subduing all our enemies.
2. For he, as Pavamana, sends thousandfold riches in the shape
Of cattle to the worshippers.
3. Thou graspest all things with thy mind, and purifiest thee with thoughts:
As such, O Soma, find us fame!
4. Pour on us lofty glory, send sure riches to our liberal lords:
Bring food to those who sing thy praise!

5. As thou art cleansed, O wondrous steed, O Soma, thou hast entered, like
A pious king, into the songs,
6. He, Soma, like a courser in the floods invincible, made bright
With hands, is resting in the press.
7. Disporting, like a liberal chief, thou goest. Soma to the sieve,
Lending the laud heroic strength.

V Soma Pavamana

1. Pour on us with thy juice all kinds of corn, each sort of nourishment!
And, Soma, all felicities!
2. As thine, O Indu, is the praise, and thine what springeth from, the juice,
Seat thee on the dear sacred grass!
3. And, finding for us steeds and kine, O Soma, with thy juice flow on
Through days that fly most rapidly!
4. As one who conquers, ne'er subdued, attacks and slays the enemy,
Thus, vanquisher of thousands! flow!

VI Soma Pavamana

1. Thou, Indu, with thy streams that drop sweet juices, which were poured for help,
Hast settled in the cleansing sieve.
2. So flow thou onward through the fleece, for Indra flow to be his drink,
Seating thee in the shrine of Law!
3. As giving room and freedom, as most sweet, pour butter forth and milk,
O Soma, for the Angirasas!

VII Agni

1. Thy glories are, like lightnings from the rainy cloud, visible, Agni, like the comings of the Dawns,
When, loosed to wander over plants and forest trees, thou crammest by thyself thy food into thy mouth.
2. When, sped and urged by wind, thou spreadest thee abroad, soon piercing through thy food according to thy will,
The hosts, who ne'er decayest, eager to consume, like men on chariots, Agni! strive on every side.
3. Agni, the Hotar-priest who fills the assembly full, waker of wisdom, chief controller of the thought-

Thee, yea, none other than thyself, doth man elect priest of the holy offering, great and small, alike.

VIII Mitra-Varuna

1. Even far and wide, O Varuna and Mitra, doth your help extend:
May I obtain your kind good-will!
2. True Gods, may we completely gain food and a dwelling place from you:
Ye Mitras, may we be your own!
3. Guard us, ye Mitras, with your guards, save us, ye skilled to save: may we
Subdue the Dasyus by ourselves!

IX Indra

I. Arising in thy might, thy jaws thou shookest Indra, having drunk
The Soma which the press had shed.
2. Indra, both world gave place to thee as thou wast fighting, when thou wast
The slayer of the Dasyu hosts.
3. From Indra, have I measured out a song eight-footed with nine parts,
Delicate, strengthening the Law.

X Indra-Agni

1. Indra and Agni, these our songs of praise have sounded forth to you:
Ye who bring blessings! drink the juice
2. Come, Indra, Agni, with those teams, desired of many, which ye have,
O heroes, for the worshipper
3. With those to his libation poured, ye heroes, Indra, Agni, come:
Come ye to drink the Soma-juice!

XI Soma Pavamana

1. Soma, flow on exceeding bright with loud roar to the reservoirs,
Resting in wooden vats thy home!
2. Let water winning Somas flow to Indra, Vayu, Varuna,
To Vishnu and Marut host!
3. Soma, bestowing food upon our progeny, from every side
Pour on us riches thousandfold.

XII Soma Pavamana

1. Pressed out by pressers Soma goes over the fleecy backs of sheep,
Goes even as with a mare in tawny-coloured stream, goes in a sweetly-sounding stream.
2. Down to the water Soma, rich in kine, bath flowed with cows, with cows that have been milked.
They have approached the mixing-vessels as a sea: the cheerer streams for the carouse.

XIII Soma Pavamana

1. O Purifying Soma, bring to us the wondrous treasure, meet.
For lauds, that is in earth and heaven!
2. Cleansing the lives of men, thou, Steer, bellowing on the sacred grass,
Gold-hued, hast settled in thy home.
3. For ye twain, Indra, Soma, are Lords of heaven's light, Lords of the kine:
Prosper, as mighty ones, our prayers

XIV Indra

1. By men hath Indra been advanced, the Vritra-sIayer, to joy and strength.
Him only we invoke for help in battles whether great or small be he our aid in deeds or might!
2. For, hero, thou art like a host, art giver of abundant spoil.
Strengthening e'en the feeble, thou aidest the sacrificer, thou givest great wealth to him who pours.
3. When war and battles are on foot, booty is offered to the bold.
Yoke thou thy wildly-rushing bays! Whom wilt thou slay, and whom enrich? Do thou, O Indra, make us rich!

XV Indra

I. The juice of Soma thus diffused, sweet to the taste, the bright cows drink,
Who travelling in splendour close to mighty Indra's side rejoice, good in their own supremacy.
2. Craving his touch the dappled kine mingle the Soma with their milk.
The milch-kine dear to Indra send forth his death dealing thunder-bolt, good in their own supremacy.
3. With veneration, passing wise, they honour his victorious might.
They follow close his many laws to win them due preeminence, good in their own supremacy.

XVI Soma Pavamana

1. Strong, mountain-born, the stalk hath been pressed in the streams for rapturous joy.
Hawk-like he settles in his home.
2. Fair is the juice beloved of Gods, washed in the waters, pressed by men:

The milch kine sweeten it with milk
3. Then, like a steed, have they adorned the inciter for eternal life,
The meath's juice at the festival.

XVII Soma Pavamana

1. Make high and splendid glory shine hitherward, Lord of food, God, on the friend of Gods
Unclose the cask of middle air
2. Roll onward from the press, O mighty one, effused, as kings, supporter of the tribes
Pour on us rain from heaven, send us the water's flow, urging our thoughts to win the spoil!

XVIII Soma Pavamana

1. Breath of the mighty Dames, the Child, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
2. The place that is concealed hath gained a share of Trita's pressing-stones,
By the seven laws of sacrifice, even that dear place.
3. He hath sent forth unto the heights the three, in stream, as Trita's wealth:
He who is passing wise measures his pathways out.

XIX Soma Pavamana

1. Flow to the filter with thy stream, effused, to win us spoil and wealth,
Soma exceeding rich in meath for Indra, Vishnu, and the Gods
2. The hymns that know not guile, caress thee, golden-coloured, in the sieve.
As mothers, Pavamana, lick the new-born calf, as Law commands.
3. Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, of Pavamana, hast assumed thy coat of mail with majesty.

XX Soma Pavamana

1. Strong Indu, bathed in milk, flows on for Indra, Soma exciting strength, for his carousal.
He quells malignity and slays the demons, King of the homestead, he who gives us comfort.
2. Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter--
Indu rejoicing in the love of Indra, the God who gladdens for the God's enjoyment.
3. He flows, as he is cleansed, to sacred duties, a God bedewing Gods with his own juices.
Indu hath, clothed in powers that suit the season, on the raised fleece engaged the ten swift fingers.

XXI Agni

1. O Agni, God, we kindle thee, refulgent, wasting not away,
That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!
2. To thee the splendid, Lord of light! bright! wondrous! prince of men! is brought.
Oblation with the holy verse, O Agni, bearer of our gifts! Bring food to those who sing thy praise!
3. Thou heatest both the ladles in thy mouth, O brilliant prince of men!
So fill us also in our hymns abundantly, thou Lord of Strength. Bring food to those who sing thy praise!

XXII Indra

1. Sing ye a psalm to Indra; sing a great song to the lofty Sage,
To him who maketh prayer, inspired, who loveth laud.
2. Thou, Indra, art the conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art mighty and All-God.
3. Radiant with light thou wentest to the sky, the luminous realm of -heaven.
The Gods, O Indra, strove to win thy friendly love.

XXIII Indra

1. This Soma hath been pressed for thee, O Indra, bold one, mightiest, come!
May Indra vigour fill thee full, as Surya fills mid-air with rays
2. Slayer of Vritra, mount thy car! The bay steeds have been yoked by prayer.
May, with its voice, the pressing-stone draw thine attention hitherward!
3. His pair of tawny coursers bring Indra, resistless in his might.
Hither to Rishis' songs of praise and sacrifice performed by men.

BOOK IV

CHAPTER I

I Soma Pavamana

1. Light of the sacrifice, be pours delicious meathp most wealthy, father and begetter of the Gods.
He, gladdening, best of cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.
2. The Lord of heaven, the vigorous and far-seeing one, flowsshouting to the beaker with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.
3. As Pavamana thou flowest before the streams: thou goest on, before the hymn, before the kine.
Thou sharest mighty booty in the van of war Soma, well-armed, thou art pressed out by men who press.

II Soma Pavamana

1. Through our desire of heroes, kine, and horses, vigorous Somadrops,
Brilliant and swift, have been effused.
2. They, beautified by holy men and purified in both the hands,
Are flowing through the fleecy cloth.
3. These Soma juices shall pour forth all treasures for the worshipper,
From heaven and earth and firmament.

III Soma Pavamana

1. Flow, Soma, Indu, dear to Gods, swift through the purifying sieve,
And enter fndra in thy strength
2. As mighty food speed hitherward, Indu, as a most splendid steer:
Sit in thy place as one with power
3. The well-loved meath was made to flow, the stream of the creative juice:
The Sage drew waters to himself.
4. The mighty waters, yea, the floods accompany thee mighty one,
When thou wilt clothe thee with the milk.
5. The lake is brightened in the floods. Soma, our friend, heaven's prop and stay,
Falls on the purifying cloth.
6. The tawny Bull hath bellowed. fair as mighty Mitra to behold
He gleams and flashes with the Sun.

7. Songs, Indra, active in their might, are beautified for thee, wherewith
Thou deckest thee for rapturous joy.
8. To thee who givest ample room we pray, to win the wild delight,
That Thou mayst have exalted praise,
9. Winner of kine Indu, art thou, winner of heroes, steeds, and spoil:
Primeval soul of sacrifice.
10. Pour on us, Indu! Indra-strength with a full stream of sweetness, like
Parianya, sender of the rain!

IV Soma Pavamana

1. O Soma Pavamana, be victorious, win us high renown; And make us better than we are!
2. Win thou the light, win heavenly light, and, Soma, all felicities;
And make us better than we are!
3. Win skilful strength and mental power! O Soma, drive away our foes;
And make us better than we are!
4. Ye purifiers, purify Soma for Indra, for his drink;
Make thou us better than we are!
5. Give us our portion in the Sun through thine own mental power and aids;
And make us better than we are!
6. Through thine own mental power and aids long may we look upon the Sun:
Make thou us better than we are!
7. Well-weaponed Soma, pour to us a stream of riches doubly great;
And make us better than we are!
8. As one victorious unsubdued in battle, pour forth wealth to us:
And make us better than we are!
9. With offerings, Pavamana! men have strengthened thee as Law commands:
Make thou us better than we are!
10. O Indu, bring us wealth in steeds brilliant and quickening all life;
And make us better than we are!

V Soma Pavamana

1. Swift runs this giver of delight, even the stream of flowing juice:
Swift runs this giver of delight.
2. The Morning knows all precious things, the Goddess knows her grace to man:
Swift runs this giver of delight.
3. We have accepted thousands from Dhvasra's and Purusbanti's hands:
Swift runs this giver of delight.

4. From whom we have accepted thus thousands and three-times ten besides:
Swift runs this giver of delight.

VI Soma Pavamana

1. Forth with his stream who gladdens best these Soma juices have been poured,
Lauded with songs for mighty strength.
2. Thou flowest to enjoy the milk, and bringest valour, being, cleansed:
Winning the spoil flow hitherward
3. And, hymned by Jamadagni, let all nourishment that kine supply,
And general praises, flow to us!

VII Agni

1. For Jatavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!
2. We will bring fuel and prepare our sacred gifts, reminding thee at each successive holy time.
Fulfil our thoughts that we may lengthen out our lives
Let us not, in thy friendship, Agni, suffer harm!
3. May we have power to kindle thee! Fulfil our prayers in thee the Gods eat the presented sacrifice.
Bring hither the Adityas, for we long for them! Let us not, in thy friendship, Agni, suffer harm!

VIII Mitra, Varuna, Aryaman

1. Soon as the Sun hath risen I sing to you, to Mitra, Varuna,
And Aryaman who slays the foe.
2. With wealth of gold may this my song bring unmolested might; may this,
Sages! obtain the sacrifice!
3. May we be thine, God Varuna, and with our princes, Mitra, thine:
May we gain food and heavenly light!

IX Indra

1. Drive all our enemies away, smite down the foes who press around,
And bring the wealth for which we long:
2. Of which the world shall know forthwith as given by thee abundantly:
Bring us the wealth for which we long:
3. O Indra, that which is concealed in strong firm place precipito us:
Bring us the wealth for which we long!

X Indra-Agni

1. Yea, ye are priests of sacrifice, winners in war and holy works
Indra and Agni, mark this well!
2. Bountiful, riders on the car, slayers of Vritra unsubdued, Indra and Agni, mark this well!
3. The men with pressing-stones have pressed this meath of yours which gives delight:
Indra and Agni, mark this well!

XI Soma Pavamana

1. For Indra girt by Maruts, flow, thou Indu, very rich in meath,
To seat thee in the place of song!
2. Sage: who know the lore of speech deck thee, the strong sustainer, well:
Men make thee bright and beautiful.
3. Let Mitra, Varuna, Aryaman drink Pavamana's juice, yea, thine.
Sage! let the Maruts drink thereof.

XII Soma Pavamana

1. Deft-handed! thou when purified liftest thy voice amid the sea.
Thou, Pavamana makest riches flow to us, yellow, abundant, much-desired.
2. Made pure, as Pavamana, in the sheep's long wool, the Steer bath bellowed in the vat.
Thou flowest, Soma Pavamana! balmed with 'milk unto the meeting-place of Gods.

XIII Soma Pavamana

1. Him here, the offspring of the sea, the ten swift fingers beautify:
With the Adityas is he seen.
2. With Indra and with Vayu he, effused, flows onward with the beams
Of Surya to the cleansing sieve.
3. Flow rich in sweets and lovely for our Bhaga, Vayu, Pushan, fair
For Mitra and for Varuna!

XIV Indra

1. With Indra splendid feasts be ours, rich in all strengthening things, wherewith,
Wealthy in food, we may rejoice!
2. Like thee, thyself, for singers yoked, thou movest, as it were besought,
Bold one, the axle of the car,
3. That, Satakratu, thou, to serve and please thy praisers, as it were,
Stirrest the axle with thy strength.

XV Indra

1. As a good cow to him who milks, we call the doer of good deeds,
To our assistance day by day.
2. Come thou to our libations, drink of Soma, Soma-drinker! yea,
The rich one's rapture giveth kine.
3. So may we be acquainted with thine innermost benevolence:
Neglect us not; come hitherward!

XVI Indra

1. As, like the Morning, thou has filled, O Indra, both the earth and heaven,
So as the mighty one, great King of all the mighty race of men, the Goddess mother brought thee forth, the blessed mother gave thee life.
2. Thou bearest in thine hand a lance like a long hook, great counsellor.
As with his foremost foot a goat, draw down the branch O Maghavan. The Goddess mother brought thee forth, the blessed mother gave thee life.
3. Relax that mortal's stubborn strength whose heart is bent on wickedness.
Trample him down beneath thy feet who watches for and aims at us. The Goddess mother brought thee forth, the blessed mother gave thee life.

XVII Soma Pavamana

1. Soma, the dweller on the hills, effused, hath flowed into the sieve.
All-bounteous art thou in carouse.
2. Thou art a holy bard, a Sage; the meath offspring of thy sap:
All bounteous art thou in carouse.
3. All-d6ties of one accorcl have come that they may drink of thee:
All-bounteous art thou in carouse.

XVIII Soma Pavamana

1. Effused is he who brings good things, who brings us store of wealth, and sweet refreshing food,
Soma who brings us quiet homes:
2. He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuna, and Indra for our great defence.

XIX Soma Pavamana

1. Friends, hymn your Lord who makes him pure for rapturous carouse: let them
Sweeten him, as a child, with lauds and sacred gifts
2. Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns;, the god-delighting juice.
3. Effectual help to power is he. he is a banquet for the troop,
He who hath been effused, more rich in meath, for Gods.

XX Soma Pavamana

1. For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the light.
2. These Soma juices, skill.ed in song, purified, blent with milk and curd,
Hastening on and firmly set in oil resemble beauteous suns.
3. Effused by means of pressing- stones, upon the oxhide visible,
They, treasure-finders, have announced food unto us from every side.

XXI Soma Pavamana

1. Pour forth this wealth with this purification: flow onward to the yellow lake, O Indu!
Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.
2. Flow on for us with this purification to the famed ford of thee whose due is glory!
May the foe-queller shake us down, for triumph, like a tree's ripe fruit, sixty thousand treasures!
3. Eagerly do we pray for those two exploits, at the blue lake and Prisana, wrought in battle.
He sent our enemies to sleep and slew them, and turned away the foolish and unfriendly.

XXII Agni

1. O Agni, be our nearest friend, yea, our protector and our kind deliverer!
2. As gracious Agni, famed for treasures, come, and, most resplendent, give us store of wealth!
3. To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.

XXIII Indra

1. May we, with Indra and the Gods to aid us, bring these existing worlds to full completion!
2. Our sacrifice, our bodies, and our offspring, let Indra with the Adityas-form and finish!
3. With the Adityas, with the band of Maruts, let Indra send us medicines to heal us!

XXIV Indra

1. Sing to your Indra, mightiest Vritra-slayer, sing to the Sage the song that he accepteth!

CHAPTER II

I Soma Pavamana

1. The God declares the deities' generations, like Usana, proclaiming lofty wisdom.
With brilliant kin far-ruling, sanctifying, the wild boar, singing with his foot, advances.
2. The swans, the Vrishagnas from anear us, restless, have brought their clamour to our dwelling--
Friends come to Pavamana, meet for praises-and sound in concert their resistless music.
3. He takes the swiftness of the great Far strider: cows low as, 'twere to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the silvery shines by night, by day the golden.
4. Like cars that thunder on their way, like coursers eager for renown,
Have Soma drops flowed forth for wealth.
5. Forth have they rushed from holding hands, like chariots that are urged to speed,
Like joyful songs of singing-men.
6. The Somas deck themselves with milk as kings are graced with eulogies,
And, with seven priests, the sacrifice.
7. Pressed for the gladdening draught the drops flow forth abundantly with song,
Flow with the stream of savoury juice.
8. Winning Vivasvan's glory and speeding the light of Dawn, the suns,
Pass through the openings of the cloth.
9. The singing-men of ancient time open the doors of sacred songs--
The men who bring the mighty One.
10. In close society have come the priests, the sevenfold brotherhood,
Filling the station of the One.
11. He makes us kin with Gods, he joins the Sun, for seeing, with mine eye;
I milk the Sage's offspring forth.
12. The Sun beholdeth with his eye the heaven's dear quarter which the priests
Have set within the sacred cell.

II Soma Pavamana

1. Forth on their way the glorious drops have flowed for maintenance of Law,
Knowing what suits this worshipper.
2. Down in the mighty waters sinks the stream of Meath, most excellent,
Oblation best of all in worth.
3. About the holy place the Steer, true, guileless, noblest, hath sent forth,
Continuous voices in the wood.

4. When the Sage, purging manly deeds and lofty wisdom flows, around,
5. When purified, he sits enthroned as King over the warring clans.
What time the sages speed him on.
6. Most dear, gold-coloured, in the fleece he sinks, and settles in the wood:
The singer is besieged with song.
7. He goes to Indra, Vayu, and the Asvins with the rapturous joy,
To whomsoe'er his power delights.
8. The waves of pleasant Soma flow to Bhaga, Mitra, Varuna,
Well knowing, through his mighty powers.
9. Gain for us, O ye Heaven and Earth, riches of Meath to win us strength:
Gain for us treasures and renown.
10. We choose to-day that chariot-steed of thine, the strong, that brings us bliss,
The guardian, the desire of all;
11. The excellent, the gladdener, the Sage with heart that understands.
The guardian, the desire of all;
12. Who for ourselves, O thou most wise, is wealth and fair intelligence,
The guardian, the desire of all.

III Agni

1. Agni Vaisvanara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the Sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
2. To thee, immortal! when to life thou springest all the Gods sing for joy as to their infant.
They by thy mental powers were made immortal, Vaisvdnara when thou shonest from thy parents.
3. Him have they praised, mid-point of sacrifices, great cistern of libations, seat of riches.
Vaisvanara, conveyer of oblations, ensign of worship, have the Gods engendered.

IV Mitra-Varuna

1. Sing forth unto your Varuna and Mitra with a song inspired:
They, mighty Lords, are lofty law.
2. Full springs of fatness, sovran Kings, Mitra and Varuna, the twain,
Gods glorified among the Gods,
3. So help ye us to riches, great celestial and terrestrial wealth!
Vast is your sway among the Gods.

V Indra

1. O Indra marvellously bright, come, these libations long for thee,
Thus by firie fingers purified!
2. Urged by the holy singer, sped by song, come nigb, O Indra, to
The sacrificing suppliant's pravers!
3. Approach, O Indra, basting thee, Lord of bay horses, to our prayers:
In our libation t ake delight!

VI Indra-Agni

1. Glorify him who compasses all forests with his glowing Dame,
And leaves them blackened by his tongue.
2. He who gains Indra's grace by fire enkindled, finds as easy way
Over the floods to splendid wealth.
3. Give us, ye twain, swift steeds to bring Indra and Agni, and bestow
Abundant food with wealth on us.

VII Soma Pavamana.

1. Indu hath started forth for Indra's settled place, and slights not,. as a friend, the promise of his friend.
Soma comes onward like a youth with youthful maids, and gains the beaker by a course of hundred paths.
2. Your hymns of pleasant sound, praiseworthy, fond of lauds, have come into the hall enclosed for sacrifice.
Singers have hymned the golden-coloured as he sports, and milchkine have come near to meet him with their milk,
3. O Soma, Indu, while they cleanse thee, with thy wave pour orb us plentiful accumulated food,
Which, ceaseless, thrice a day shall yield us hero power enriched. with store of nourishment, and strength, and meath.

VIII Indra.

1. No one by deed attains to him who works and strengthensevermore:
No, not by sacrifice, to Indra praised of all, resistless, daring, bold in might;
2. The powerful conqueror, invincible in war, him at whose birth the mighty ones,
The kine who spread afar, sent their loud voices out, heavens, earths sent their loud voices out.

IX Soma Vaisvanara

1. Sit down, O friends, and sing aloud to him who purifies himself:
Deck him for glory, like a child, with holy rites

2. Loose him who bringeth household wealth, even as a calf with. mother kine,
Him who bath double strength, strong, god-delighting juice!
3. Purify him who gives us power, most blissful one, that he may be
A banquet for the troop, Mitra, and Varuna!

X Soma Pavamana

1. The Strong hath flowed forth in a thousand streams, flowed through the filter and the sheep's long wool.
2. With ceaseless genial flow the Strong hath run, purified by the waters, blent with milk.
3. Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat!

XI Soma Pavamana

1. The Soma juices which have been expressed afar or near at hand,
Or there on Saryanavan's bank,
2. Those pressed among Arjikas, pressed among the active, in, men's homes,
Or pressed among the Fivefold Tribes--
3. May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens and hero strength!

XII Agni

1. May Vatsa draw thy mind away even from thy loftiest dwelling-place!
Agni, I yearn for thee with song.
2. Thou art alike in many a place: through all the regions thou art Lord.
In fray and fight we call on thee.
3. When we are seeking spoil we call Agni to help us in the strife,
Giver of wordrous gifts in war.

XIII Indra

1, O Indra, bring great strength to us, bring valour, 5atakratu, thou most active, bring
A hero conquering in war!
2. For, gracious Satakratu, thou hast ever been a mother and a sire to us,
So now for bliss we pray to thee.
3. To thee, strong! much-invoked! who showest forth thy strength, made very mighty! do I speak:
So grant thou us heroic power!

XIV Indra

1. Stone-Darting Indra, wonderous God, what wealth thou hast not given me here,
That bounty, treasure-finder! bring, filling full both thy hands, to us!
2. Bring what thou deemest worth the wish, O Indra that which is in heavem!
So may we know thee as thou art a giver boundless in thy gifts!
3. Thy lofty spirit famed in all the regions as appeasable,--
With this thou rendest even things firm, Stone-darter! so to win thee strength.

BOOK V

CHAPTER I

I Soma Pavamana

1. The Maruts with their troop adorn and brighten, even at his birth, the Sage, the lovely infant.
By songs a poet, and a Sage by wisdom, Soma goes singing through the cleansing filter.
2. Light-winner, Rishi-minded, Rishi-maker, hymned in a thousand hymns, leader of sages,
Eager to gain his third form, mighty, Soma is, like Viraj, resplendent as a singer.
3. Hawk seated in the press, bird wide-extended, the banner seeking kine and wielding weapons,
Uniting with the sea, the wave of waters, the mighty tells his fourth form and declares it.

II Soma Pavamana

1. Obeying Indra's dear desire these Soma juices have flowed forth
Increasing his heroic might.
2. Laid in the press and flowing pure to Vayu and the Asvins, may
These give us great heroic strength.
3. Soma, as thou art purified, incite to bounty Indra's heart,
To seat him in the shrine of Gods!
4. The ten swift fingers deck thee forth seven ministers impel thee on,
The sages have rejoiced in thee.
5. When through the filter thou art poured we clothe thee with a robe of milk,
To be a rapturous feast for Gods.
6. When purified within the jars, Soma bright-red and golden-hued,
Hath veiled him in a milky dress.
7. Flow onward to our wealthy lords. Drive all our enemies away:
O lndu, pass into thy friend!
8. May we obtain thee, Indra's drink, who viewest men and findest light,
Gain thee and progeny and food!
9. Send down the rain from heaven and make splendour upon the earth! Give us,
O Soma, victory in war!

III Soma Pavamana

1. Poured through the fleece in thousand streams purified Soma floweth to,
Indra's and Vayu's meeting-place.
2. Sing forth, ye men who long for help, to Pavamana, to the Sage,
Effused to entertain the Gods!
3. The Soma drops with thousand powers are purified to win us strength,
Hymned to become the feast of Gods.
4. Yea, as thou flowest bring great store of food that we may win us strength:
Indu, bring splendid manly might
5. Like coursers by their drivers urged, they were poured forth, to win us strength,
Swift through the woollen straining-cloth.
6. May they in flowing give us wealth in thousands, and heroic power,--
These godlike Soma drops effused!
7. The roaring Soma drops flow on, like milch-kine lowing to, their calves:
They have run forth from both the hands.
8. Beloved by Indra, bringing joy, roaring as thou art purified,
Drive all our enemies away.
9. As Pavamanas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

IV Soma Pavamana

1. The Soma drops, exceeding rich in sweets, to Indra have been poured,
Shed with the stream of sacrifice.
2. Sages have called to Indra, like cows, milch-kine, lowing to their calves,
Called him to drink the Soma juice.
3. In the stream's wave wise Soma dwells, distilling rapture, in his. seat,
Resting upon a wild cow's hide.
4. Far-sighted Soma, Sage and bard, is worshipped in the central point,
Of heaven, the straining-cloth of wool.
5. In close embracement Indu holds Soma when poured within the: jars.
And on the purifying sieve.
6. Indu sends forth a voice on high, up in the region of the sea.
Stirring the cask that drops with meath.
7. The tree whose praises never fail dwells in the stream of holy milk,
Urged onward by its human friend.
8. O Pavamana bring us wealth bright with a thousand splendours; yea,
O Indu, give us ready help!

9. Sage, poet, poured with all his stream, Soma is driven, far away,
To the dear places of the sky.

V Soma Pavamana

1. Loud as a river's roaring wave thy powers have lifted up themselves:
Urge on thine arrow's sharpened point!
2. At thine effusion upward rise three voices fresh and strong, when thou.
Flowest upon the fleecy ridge.
3. On to the fleece they urge with stones the dear, the goldencoloured one,
Even Pavamana dropping meath.
4. Flow with thy current to the sieve, O Sage, best giver of delight,
To seat these in the shrine of song!
5. Best giver of delight, flow on anointed with the milk for balm,
And enter into Indra's throat!

VI Soma Pavamana

1. Flow onward, Indu, with this food for him who in thy wild delights,
Battered the nine-and-ninety down.
2. Smote swiftly forts, and Sambara, then Yadu and that Turvasa,
For pious Divodasa's sake!
3. Finder of horses, pour on us horses and wealth in kine and gold,
And Indu, food in boundless store!

VII Soma Pavamana

1. Chasing our foemen, driving off the godless, Soma floweth on,
Going to Indra's settled place.
2. O Pavamana, hither bring great riches, and destroy our foes:
O Indu, grant heroic fame!
3. A hundred obstacles have ne'er checked thee when rain to give thy boons,
When, being cleansed, thou combatest.

VIII Soma Pavamana

1. Flow onward with that stream wherewith thou gavest splendour to the sun,
Speeding the waters kind to man!
2. He, Pavamana, high o'er man, yoked the Sun's courser Etasa,
To travel through the realm of air.

3. Yea, those bay steeds he harnessed to the chariot that the Sun might come:
Indu, he said, is Indra's self.

IX Agni

1. Associate with fires, make your God Agni envoy at sacrifice, best skilled in worship,
Established firm among mankind, the holy flame-crowned and fed with oil, the purifier!
2. Like a steed neighing eager for the pasture, when he hath stepped forth from the great enclosure:
Then the wind following blows upon his splendour, and, straight, the path is black which thou hast travelled.
3. From thee, a bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven as ruddy smoke thou mountest: Agni, thou speedest to the Gods as envoy.

X Indra

1. We make this Indra very strong to strike the mighty Vritra dead:
A vigorous hero shall he be.
2. This Indra, made for giving gifts, is stablished, mightiest, in strength,
Bright, meet for Soma, famed in song.
3. By song, as 'twere' the powerful bolt which none may parry, was prepared:
Strong and invincible he grew.

XI Soma Pavamana

I. Adhvaryu, to the filter lead the Soma-juice expressed with stones:
Make thou it pure for Indra's drink!
2. These Gods and all the Marut host, Indu! enjoy this juice of thine,
This Pavamana's flowing meath.
3. Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets!

XII Soma Pavamana

1. On flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy,
Thou, gold-hued, started like a courser by brave men, art lightly showing forth thy splendour in the streams.
2. He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.
Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task.

3. Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat. Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us through this our prayer!

XIII Indra

1. Though, Indra, thou art called by men eastward and westward, north and south,
Thou chiefly art with Anava and Turvasa, brave champion! urged by men to come.
2. Or, Indra, when with Ruma, Rusama, Syavaka, and Kripa thou rejoicest thee,
Still do the Kanvas, bringing prayer, with hymns of praise O Indra, draw thee hither: come!

XIV Indra

1. Both boons,-may, Indra, hitherward turned, listen to this prayer of ours.
And mightiest Maghavan with thought inclined to us come near to drink to Soma juice!
2. For him, strong, independent ruler, Heaven and Earth have fashioned forth with power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.

XV Soma Pavamana

1. God, working with mankind flow on; to Indra go thy gladdening juice:
To Vayu mount as Law commands!
2. O Soma Pavamana, thou pourest out wealth that may be famed:
O Indu, pass into the lake!
3. Soma, thou flowest chasing foes, finder of wisdom and delight:
Drive thou the godless folk afar!

XVI Soma Pavamana

1. Stream on us riches that are craved by hundreds, best at winning spoil,
Riches, O Indu, thousandfold, most splendid, that surpass the light!
2. May we, O Vasu, be most near to this thy bounty, food, and wealth!
Desired by many men, and in thy favour, O resistless one!
3. Effused, this Indu hath flowed on, distilling rapture, to the fleece.
He streams erect to sacrifice, as 'twere with splendour, seeking kine.

XVII Soma Pavamana

1. Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form!
2. Flow on, O Soma, radiant for the Gods, blissful to heaven and earth and living things!
3. Thou art, bright juice, sustainer of the sky: flow, mighty, in accordance with true law!

XVIII Agni

I. I laud your most beloved guest, like a dear friend,
O Agni, him!
Who, like a chariot, wins us wealth.
2. Whom as a Sage who merits praise the Gods have, from the olden time,
Established among mortal men.
3. Do thou, most youthful God, protect the men who offer, hear their songs,
And of thyself preserve their seed!

XIX Indra

1. Come unto us, O Indra, dear, still conquering, unconcealable
Wide as a mountain spread on all sides, Lord of heaven.
2. O truthful Soma-drinker, thou art mightier than both the worlds.
Thou strengthenest him who pours'libation, Lord of heaven.
3. For thou art he, O Indra, who upholdeth all our fortresses,
The Dasyu's slayer, man's sustainer, Lord of heaven.

XX Indra

1. Render of forts, the young, the wise, of strength unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer, much extolled,
2. Thou wielder of the stone, didst burst the cave of Vala rich in kine.
The Gods came pressing to thy side, and free from terror aided thee.
3. They glorified with hymns of praise Indra who reigneth by his might,
Whose bounteous gifts in thousands come, yea, even more abundantly.

CHAPTER II

I Soma Pavamana

1. Guard of all being, generating creatures, loud roared the sea as highest law commanded.
Strong in the filter, on the fleecy summit, pressed from the stone, Soma hath waxen mighty.
2. Make Vayu glad, for furtherance and bounty: cheer Varuna and Mitra, as they cleanse thee!
Gladden the Gods, gladden the host of Maruts: make Heaven and Earth rejoice, O God, O Soma!
3. Soma, the mighty, when, the water's offspring, he chose the Gods, performed that great achievement.
He, Pavamana, granted strength to Indra: he, Indu, generated strength in Surya.

II Soma Pavamana

1. Here present this immortal God flies, like a bird upon her wings,
To settle in the vats of wood.
2. Praised by the sacred bards, this God dives into waters, and bestows
Rich gifts upon the worshipper.
3. He. like a warrior going forth with heroes, as he flows along.
Is fain to win all precious boons.
4. This God as he is flowirig on speeds like a car and gives his aid:
He lets his voice be heard of all.
5. This God, while flowing, is adorned, gold-coloured, for the spoil, by men
Devout and skilled in holy songs.
6. This God, made ready with the hymn runs swiftly through the winding ways,
Inviolable as he flows.
7. A way he rushes with his stream, across the regions, into heaven,
And roars as he is flowing on.
8. While flowing, meet for sacrifice, he hath gone up to heaven, across
The regions, never overthrown.
9. By generation long ago, this God, engendered for the Gods,
Flows tawny to the straining-cloth.
10. This Lord of many holy laws, even at his birth engendering strength,
Effused, flows onward in a stream.

III Soma Pavamana

1. Through the fine fingers, with the song, this hero comes with rapid cars,
Going to Indra's settled place.
2. In holy thought he ponders much for the great service of theGods,
Where the immortals have their seat.
3. Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.
4. He is deposited and led along the consecrated path
When zealous men are urging him,
5. He moves, a vigorous steed, adorned with beauteous rays of shining gold,
He who is Sovran of the streams.
6. He brandishes his horns on high, and whets them, bull who leads the herd,
Doing with might heroic deeds.
7. He, over places rough to pass bringing rich treasures, closely pressed.
Descends into the reservoirs.
8. Him, even him the golden-hued, well armed, best giver of delight,
Ten fingers urge to run his course.

IV Soma Pavamana

1. This Bull, this chariot robes him in the sheep's long wool as heproceeds.
To war that wins a thousand spoils.
2. The dames of Trita with the stones urge forth this goldencoloured one,
Indu to Indra for his drink.
3. He like a falcon settles down amid the families of men,
Like lover speeding to his love.
4. This young exhilarating juice looks downward from its place in heaven,
This Soma drop that pierced the sieve.
5. Pressed for the draught, this tawny juice flows forth intelligent, calling out,
Unto the well-beloved place.
6. Him, here, the gold-decked skilful ten cleanse carefully, who make him bright.
And beauteous for the gladdening draught.

V Soma Pavamana

1. Urged by the men, this vigorous steed, Lord of the mind omniscient,
Flies to the long wool of the sheep.
2. Within the filter hath he flowed, this Soma for the Gods effused.
Entering all their essences.
3. He shines in beauty there, this God, immortal, in his dwellingplace,
Foe-slayer, dearest to the Gods.
4. Directed by the sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.
5. This Pavamana, gladdening drink within the purifying sieve,
Gave splendour to the Sun in heaven.
6. Unconquerable Lord of speech, dwelling beside Viavasvan, he
Mounts up together with the Sun.

VI Soma Pavamana

1. This Sage, exalted by our lands, flows to the purifying sieve,
Scattering foes as he is cleansed.
2. Giver of strength, winner of light, for Indra and for Vayu he
Is poured upon the filtering-cloth.
3. The men conduct him, Soma, Steer, omniscient the head of heaven.
Effused into the vats of wood.
4. Longing for kine, longing for gold hath Indu Pavamana roared,
Still conqueror, never overcome.

5. To Indra in the firmament this mighty tawny Steer hath flowed
This Indu, being purified.
6. This Soma being purified flows mighty and invincible, Slayer of sinners, dear to Gods.

VII Soma Pavamana

1. This Soma, strong effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods.
2. Far sighted, tawny-coloured, he flows to the sieve intelligent,
Bellowing to his place of rest.
3. This vigorous Pavamana runs forth to the luminous realm of heaven,
Fiend-slayer, through the sheep's long wool.
4. This Pavamana, up above on Trita's ridge, hath made the Sun,
Together with the Sisters, shine.
5. Effused, this Soma, Steer, who slays Vritra, room-giver, unbeguiled,
Hath gone as 'twere to win the spoil.
6. Urged by the sage upon his way, this God speeds forward to the: vats,
Indu to Indra, giving boons.

VIII Soma Pavamana

1. The man who reads the essence stored by saints, the Pavamana hymns,
Tastes food completely purified, made sweet by Matarisvan's touch.
2. Whoever reads the essence stored by saints, the Pavamana hymns,
For him Sarasvat! pours forth water and butter, milk and meath.
3. Yea, for the Pavamanas flow richly, drop fatness, bring us weal,--
Amrit deposited among the Brahmans, essence stored by saints.
4. So may the Pavamana hymns bestow on us this world and that,
And gratify our hearts' desires'-the Goddesses combined with Gods!
5. The purifying flood wherewith Gods ever purify themselves,--
With that, in thousand currents, may the Pavamanas make us clean!
6. The Pavamana hymns bring weal: by these man goes to Paradise,
And, eating pure and holy food, attains to immortality.

IX Agni

1. We with great reverence have approached the Youngest, who hath shone forth well kindled in his dwelling,
Wondrously bright between wide earth and heaven, well worshipped, looking forth in all directions.

2. Through his great might o'ercoming all misfortunes, praised in the house is Agni Jatavedas.
May he preserve us from disgrace and trouble, both us who laud him and our wealthy princes!
3. O Agni, thou art Varuna and Mitra: Vasishthas! with their holy hymns exalt thee.
With thee be most abundant gain of treasure!
Do ye preserve us evermore with blessing!

X Indra

1. Indra, great in his power and might, and like Parjanya rich in rain.
Hath been increased by Vatsa's lauds.
2. Since Kanvas have with lauds made him completer of the sacrifice,
Words are their own appropriate arms.
3. When priests who magnify the Son of holy law present their gifts,
Sages with Order's hymn of praise.

XI Soma Pavamana

1. Of gold-hued Pavamana, great destroyer, radiant streams have flowed,
Swift streams of him whose gleams are swift.
2. Best rider of the chariot, praised with fairest praise 'mid beauteous ones,
Gold gleaming with the Marut host,
3. Penetrate, Pavamana, best at winning booty, with thy rays,
Giving the Singer hero strength!

XII Soma Pavamana

1. Hence sprinkle forth the juice effused, Soma, the best of sacred gifts,
Who, friend of man, hath run among the water-streams He hath pressed Soma out with stones.
2. Now, being purified, flow hither through the fleece, invincible and more odorous!
We joy in thee in waters when thou art effused, blending thee still with juice and milk.
3. Pressed out for all to see, delighting Gods, Indu, far-seeing one, is mental power.

XIII Soma Pavamana

1. Even as a King hath Soma, red and tawny Bull, been pressed the wondrous one hath bellowed to the kine.
While purified thou passest through the filtering fleece to seat thee hawk-like in the place that drops with oil.
2. Parjanya is the sire of the leaf-bearing Bull: on mountains, in earth's centre hath he made his home.
The waters have flowed forth, the Sisters, to the kine: he meets the pressing-stones at the beloved

rite.
3. To glory goest thou, a Sage with ordering skill, like a groomed steed thou rushest forward to the prize.
Be gracious to us, Soma, driving off distress! Thou goest, clothed in butter, to a robe of state.

XIV Indra

1. Turning as 'twere to meet the Sun, enjoy from Indra all good things!
When he who will be born is born with power we look to treasures as our heritage.
2. Praise him who sends us wealth, prompt with his liberal boons Good 4re the gifts that Indra gives.
He is not wroth with one who satisfies his wish: he instigates, his mind to give.

XV Indra

1. Indra, give us security from that whereof we are afraid
Help us, O Maghavan, let thy favour aid us thus drive away foes and enemies!
2. For thou, O liberal Lord of ample bounty, art the ruler of our house and home.
So, Indra Maghavan, thou lover of the song, we with pressed Soma call on thee.

XVI Soma Pavamana

1. Thou, Soma, hast a running stream, sweet-toned most strong at sacrifice:
Flow bounteously bestowing wealth
2. Thou most delightful, when effused, running, the best of gladdeners, art
Indu, still conquering, ne'er subdued.
3. Do thou, poured forth by pressing- stones, flow hither uttering a roar,
And bring us brightly-glorious strength!

XVII Soma Pavamana

1. In might, O Indu, with thy streams flow for the banquet of the Gods:
Rich in meath, Soma, in our beaker take thy seat!
2. Thy drops that swim in water have exalted Indra to delight
The Gods have drunk thee up for immortality.
3. Stream opulence to us, ye drops of Soma, pressed and purified
Pouring down rain from heaven in floods, and finding light!

XVIII Soma Pavamana

1. Him with the fleece they purify, brown, golden-hued beloved of all,
Who with exhilarating juice goes forth to all the deities

2. Whom, bright with native splendour, crushed between the preesing-stones, a friend.
Whom Indra dearly loves, the waves and ten companions dip and bathe
3. For Vritra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.

XIX Soma Pavamana

1. Flow onward Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
2. The pressers clarify this juice of thine, the Soma for delight and lofty fame.
3. They deck the gold-hued infant, newly-born, even Soma, Indu, in the sieve, for Gods.

XX Soma Pavamana

1. The Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.
2. Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart!
3. Soma, pour blessings on our kine, pour forth the food that streams with milk:
Increase the sea, praiseworthy one!

XXI Indra

1. Hitherward! they who light the flame and straightway trim the sacred grass,
Whose friend is Indra ever young.
2. Large is their fuel, much their laud, wide is their splinter from the stake,
Whose friend is Indra ever young.
3. Unquelled in fight the hero leads his army with the warrior chiefs,
Whose friend is Indra ever young.

XXII Indra

1. He who alone bestoweth wealth on mortal man who offereth gifts,
Is Indra only, potent Lord whom none resist.
2. Whoever with the Soma pressed draws thee away from many men,-
Verily Indra gains thereby tremendous power.
3. When willhe trample, like a weed, the man who hath no gift for him?
When, verily, will Indra hear our songs of praise?

XXIII Indra

1. The singers hymn thee, they who chant the psalm of praise are lauding thee.
The Brahmans have exalted thee, O Satakratu, like a pole.

2, When thou wast climbing ridge from ridge, he looked upon the toilsome task:
Indra takes notice of that wish, and the Ram hastens with his troop.
3. Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths.
And, Indra, Soma drinker, come to listen to our songs Of praise!

BOOK VI

CHAPTER I

I Agni

1. Agni,well kindled bring the Gods for him who offers holy gifts;
And worship them, pure Hotar-priest!
2. O Sage, Tanunapat, present our sacrifice to Gods to-day,
Sweet to the taste, that they may help!
3. Dear Narasansa, sweet of tongue, presenter of oblations, I
Invoke to this our sacrifice.
4. Agni, on thy most easy car, entreated, hither bring the Gods!
Manus-appointed Priest art thou.

II Adityas

1. So when the Sun hath risen to-day may sinless Mitra, Aryaman, Bhaga, and Savitar send us forth!
2. May this our home be guarded well: forward, ye bounteous, on the way, Who bear us safely o'er distress!
3. Yea, Aditi, and those great Kings whose statute is inviolate, Are sovrans of a vast domain.

III Indra

1. Let Soma juices make thee glad! Display thy bounty, Thunderer:
Drive off the enemies of prayer!
2. Crush with thy foot the niggard churls who bring no gifts! mighty art thou:
There is not one to equal thee.
3. Thou art the Lord of Somas pressed, Somas unpressed are also thine:
Thou art the Sovran of the folk.

IV Soma Pavamana

1. True object of our hymns, Sage, watchful Soma hath settled in the press as they refine him.
Him the Adhvaryus, paired and eager, follow, leaders of sacrifice and skilful-handed.
2. He, purified and bringing gifts to Surya, hath filled full heaven and earth, and hath disclosed them.
He by whose dear help heroes gain their wishes will yield the precious meed as to a victor.
3. He, being cleansed, the strengthener and increaser, bountiful Soma helped us his lustre,

Wherein our sires of old who knew the footsteps found light and sought the kine within the mountain.

V Indra

1. Glorify naught besides, O friends, so shall no sorrow trouble you!
Praise only mighty Indra, when the juice is shed, and say your lauds repeatedly!
2. Even him, the swift one, like a bull who rushes down men's conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace, to both sides most munificent.

VI Indra

1. These songs of our exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.
2. The Bhrigus are like suns, like Kanvas, and have gained each thing whereon their thought was bent.
The living men of Priyamedha's race have sun g exalting Indra with their lauds.

VII Soma Pavamana

1. Run forth to battle conquering the Vritras! thou Speedest to quell the foe like one exacting debts.
2. Thou Pavamana, didst beget the Sun with might, and rain in the supporting sky,
Hasting to us with plenty vivified with milk.
3. For, Soma, we rejoice ourselves in thee effused for great supremacy in fight;
Thou, Pavamana, enterest into mighty deeds.

VIII Soma Pavamana

1. Flow forth, O Soma, flow thou onward, sweet to Indra's,
Mitra's, Pushan's, Bhaga's taste!
2. So flow thou on as bright celestial juice, flow to the vast immortal dwelling-place!
3. Let Indra drink, O Soma, of thy juice for wisdom, and all deities for strength!

IX Soma Pavamana

1. Even as the beams of Surya, urging men to speed, they issue forth together, gladdening as they flow,
These swift outpourings in long course of holy rites: no form save only Indra shows itself so pure.
2. The thought is deeply fixed, the savoury juice is shed; the tongue with joyous sound is stirring in the mouth:

And Pavamana, like the shout of those who press, the drop, rich in sweet juice, is flowing through the fleece.
3. The bull is bellowing; the cows are coming nigh: the Goddesses approach the God's own resting-place.
Onward hath Soma pressed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.

X Agni

1. From the two fire-sticks have the men engendered, with thought, urged by the hand, the glorious Agni,
Far-seen, with pointed flame, Lord of the Homestead.
2. The Vasus set that Agni in the dwelling, fair to behold, for help, from every quarter:
Who, in the house for ever, must be honoured.
3. Shine thou before us, Agni, well-enkindled, with flame, most youthful God, that never fadeth!
To thee come goods and treasures all together.

XI Surya

1. This spotted Bull hath come and sat before the mother in the east,
Advancing to his father heaven.
2. As expiration from his breath, his radiance penetrates within
The Bull shines out through all the sky.
3. Song is bestowed upon the Bird: it reigns supreme through thirty realms.
Throughout the days at break of morn.

CHAPTER II

I Agni

1. Chant we a hymn to Agni while we go to sacrifice, to him
Who hears us even from afar!
2. Who from of old, in carnage, when the folk were gathered, hath preserved.
His household for the worshipper.
3. May that most blissful Agni guard our wealth and all ourfamily.
And keep us safe from pain and grief
4. Yea, let men say, Agni is born, even he who slayeth Vritra, he,
Who winneth wealth in every fight!

II Agni

1. Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring the rapidly.
2. Come hither, bring the Gods to us to taste the sacrificial feast,
To drink the draught of Soma juice!
3. O Agni of the Bharatas, flame splendid with unfading might
Shine forth and gleam, eternal one!

III Soma Pavamana

1. Let him, as mortal, crave this speech for him who presses of the juice!
As Bhrigu's sons chased Makha, so drive ye the niggard hound away.
2. The kinsman hath endued his robe even as a son is clasped in arms.
He went, as lover to a dame, to take his station suitor-like.
3. That hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve to settle, priest-like, in his place.

IV Indra

1. Still, Indra, from all ancient time rivalless ever and companionless art thou:
Thou seekest friendship but in war.
2. Thou findest not the wealthy man to be thy friend: those scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as a father, art invoked.

V Indra

1. A thousand and a hundred steeds are harnessed to thy golden car:
Yoked by devotion, Indra, let the long-maned bays bring thee to drink the Soma juice!
2. Yoked to thy chariot wrought of gold, may thy two bays with, peacock tails.
Convey thee hither, steeds with their white backs, to quaff sweet juice that makes us eloquent!
3. So drink, thou lover of the song, as the first drinker, of this juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.

VI Soma Pavamana

1. Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, dwells in wood
2. The Steer with thousand streams who poureth out the rain, dear to the race of deities;
Who, born in Law, hath waxen mighty by the Law, King, God, and lofty ordinance.

VII Agni

1. Served with oblation, kindled, bright, through love of song, may Agni, bent
On riches, smite the Vritras dead
2. His father's father, shining in his mother's ever-lasting side,
Set on the seat of sacrifice!
3. O active Jatavedas, bring devotion that wins progeny, Agni, that it may shine to heaven!

VIII Soma Pavamana

1. Made pure by this man's urgent zeal and impulse, the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the Hotar to enclosures hoiding cattle.
2. Robed in fair raiment meet to wear in combat, a mighty Sage pronouncing invocations,
Roll onward to the press-boards as they cleanse thee, far-seeing at the feast of Gods and watchful!
3. Dear, he is brightened on the fleecy summit, a prince among us, nobler than the noble.
Roar out as thou art purified, run forward! Do ye preserve us evermore with blessings!

IX Indra

1. Come now and let us glorify pure Indra with pure Sama hymn!
Let milk-blent juice delight him made stronger with pure, pure songs of praise!
2. O Indra, come thou pure to us, with pure assistance pure thyself!
Pure, send thou riches down to us, and, meet for Soma! pure, rejoice!
3. O Indra, pure, vouchsafe us wealth, and, pure enrich the worshipper!
Pure, thou dost strike the Vritras dead, and strivest pure, to win the spoil.

X Agni

1. Eager for wealth we meditate Agni's effectual laud to-day,
Laud of the God who touches heaven.
2. May Agni who is Hotar-priest among mankind accept our songs,
And worship the celestial folk!
3. Thou, Agni, art spread widely forth, Priest dear and excellent through thee
Men make the sacrifice complete.

XI Soma Pavamana

1. To him, praiseworthy, sacred tones have sounded, Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuna, a river, lavishing treasure, he distributes blessings.
2. Great conqueror, warrior girt, Lord of all heroes, flow on thy way as he who winneth riches:
With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the

foemen!
3. Giving security, Lord of wide dominion, send us both heaven and earth with all their fulness!
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant booty!

XII Indra

1. O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest down resistless foes.
2. As such we seek thee now, O Asura, the most wise, craving thy bounty as our share
Thy sheltering defence is like an ample cloak. So may thy favours reach to us.

XIII Agni

1. Thee have we chosen, skilfullest in sacrifice, immortal, Priest, among the Gods,
Best finisher of this holy rite:
2. The Waters' Child, the blessed brightly-shining one, Agni whose, light is excellent.
May he by sacrifice win us in heaven the grace of Mitra, Varuna, and the Floods!

XIV Agni

1. Lord of all food is he, the man whom thou protectest in the fight,
Agni, and urgest to the fray.
2. Him, whosoever he may be, no one may vanquish, mighty one!
Nay, very glorious wealth is his.
3. May he who dwells with all mankind conquer in fight with steeds of war,
With sages may he win the spoil.

XV Soma Pavamana

1. Ten sisters, pouring out the rain together, the sage's quickly
moving thoughts, adorn him.
Hither hath run the gold-hued Child of Surya, and reached the vat like a fleet vigorous courser.
2. Even as a youngling shouting with his mothers, the bounteous Steer hath flowed along with waters.
As youth to damsel, so with milk he hastens on to the settled meeting-place, the beaker.
3. Yea, swollen is the udder of the milch-cow; thither in streams. comes very sapient Indu.
The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.

XVI Indra

1. Drink, Indra, of the savoury juice, and cheer thee, with our milky draught!
Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well!
2. In thy kind grace and favour may we still be strong: cast us not down before the foe!
With manifold assistance guard and succour us, and stablish us in thy good-will!

XVII Soma Pavamana

1. The three-times seven milch-kine in the loftiest heaven have for this Soma poured the genuine milky draught.
Four other beauteous creatures hath he made for his adornment when he waxed in strength through holy rites.
2. Enjoying lovely Amrit by his wisdom he divided, each apart from other, earth and heaven.
He gladly wrapped himself in the most lucid floods, when through their glory they-found the God's resting-place.
3. May those his brilliant rays be ever free from death, inviolate for both classes of created things--
Rays wherewith powers of men and Gods are purified! Yea, even for this have sages welcomed him as King.

XVIII Soma Pavamana

1. Lauded with song, to feast him, flow to Vayu, flow purified to Varuna and Mitra!
Flow to the song inspiring car-borne hero, to mighty Indra, him who wields the thunder!
2. Pour on us garments that shall clothe us meetly, send, purified, milch-kine, abundant yielders!
God Soma, send us cbariot-drawing horses that they may bring us treasures bright and golden!
3. Send to us in a stream celestial riches, send us when thou art cleansed, what earth containeth,
So that thereby we may acquire possessions and Rishihood in Jamadagni's manner!

XIX Indra

1. When thou, unequalled Maghavan, wast born to smite the Vritras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.
2. Then was the sacrifice produced for thee, the laud, and song of joy.
In might thou art above this All, all that now is and yet shall be.
3. Raw kine thou filledst with ripe milk. Thou madest Surya rise to heaven.
Heat him as milk is heated with pure Sdma hymns, great joy to him who loves the song!

XX Indra

1. Rejoice: thy glory hath been quaffed, Lord of bay steeds! as 'twere the bowl's enlivening mead.

Thine, Steer, is Indu, Steer, the Strong, best winner of a thousand spoils.
2. Let our strong drink, most excellent, exhilarating, come to thee,
Victorious, Indra! bringing gain, immortal conquering in fight!
3. Thou, hero, winner of the spoil, urgest to speed the car of man.
Burn, like a vessel with the flame, the riteless Dasyu, conqueror!

CHAPTER III

I Soma Pavamana

1. Pour down the rain upon us, pour a wave of waters from the sky.
And plenteous store of wholesome foood!
2. Flow onward with that stream of thine, whereby the cows have come to us.
The kine of strangers to our home.
3. Dearest to Gods in sacred rites, pour on us fatness with thy stream,
Pour down on us a flood of rain!
4. To give as vigour, with thy stream run through the fleecy straining-cloth!
For verily the Gods will hear.
5. Onward hath Pavamana flowed and beaten off the Rakshasas.
Flashing out splendour as of old.

II Indra

1. Bring forth oblations to the God who knoweth all, who fain would drink.
The wanderer, lagging not behind the hero, coming nigh with, speed!
2. With Somas go ye nigh to him chief drinker of the Soma's. juice:
With beakers to the impetuous God, to Indra with the flowing, drops!
3. What time with Somas, with the drops effused,, ye come beforethe God,
Full wise, he knows the hope of each, and, bold one strikes this. foe and that.
4. To him, Adhvaryu! yea, to him give offerings of the juiceexpressed!
Will he not keep us safely from the spiteful curse of each, presumptuous high-born foe?

III Soma Pavamana

1. Sing ye a song to Soma brown of hue, of independent might,
The Red, who reaches up to heaven!
2. Purify Soma when effused with stones which hands move rapidly,
And pour the sweet milk in the meath.
3. With humble homage draw ye nigh; blend the libation with the curds:
To Indra offer Indu up
4. Soma, foe-queller, strong and swift, doing the will of Gods, pour forth,

Prosperity upon our kine
5. Heart-knower, Sovran of the heart, thou art effused, O Soma, Tthat,
Indra. may drink thee and rejoice.
6. O Soma Pavamana, give us riches and heroic strength, Indu, with Indra. our ally!

IV Indra

I. Surya, thou mountest up to meet the hero famous for his wealth,
Who hurls the bolt and works for men;
2. Him who with might of both his arms broke nine-and-ninety castles down,
Slew Vritra and smote Ahi dead.
3. This Indra is our gracious friend. He sends, like a full-streaming cow,
Riches in horses, kine, and corn.

V Surya

1. May the bright God drink glorious Soma-mingled meath, giving
the sacrifices lord unbroken life
He who, wind-urged, in person guards our offspring well, nourishes them with food and shines o'er many a land.
2. Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,
He rose, a light that kills Vritras and enemies, best slayer of the Dasyus, Asuras, and foes.
3. This light, the best of lights, supreme, all conquering, winner of riches, is exalted with high laud.
All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unshaken victory and strength.

VI Indra

1. O Indra, give us wisdom as a sire gives wisdom to his sons,
Guide us, O much-invoked, in this our way: may we still livc and look upon the light!
2. Grant that no mighty foes, unknown, malevolent unhallowed, tread us to the ground!
With thine assistance, hero, may we pass through all the waters that are rushing down!

VII Indra

1. Protect us, Indra, each to-day, each to morrow, and each following day!
Through all the days shalt thou, Lord of the brave, preserve our singers both by day and night!
2. A crushing warrior, passing rich, is Maghavan, endowed with all heroic strength.
Thine arms, O Satakratu, are exceeding strong, those arms,
which grasp the thunderbolt.

VIII Sarasvan

1. We call upon Sarasvan as unmarried men who long for wives,
As bounteous men who yearn for sons.

IX Sarasvati

1. Yea, she most dear amid dear streams-seven-sistered, loved with foundest love.
Sarasvati, hath earned our praise.

X Svitar. Brahmapaspati. Agni

1. May we attain that excellent glory of Savitar the God: So may he stimulate our prayers!
2. O Brahmanaspati, make thou Kakshivan Ausija a loud Chanter of flowing Soma juice!
3. Agni, thou pourest life: send down upon us food and vigorous strength;
Drive thou misfortune far away!

XI Mitra-Varuva

1. So help ye us to riches, great celestial and terrestrial wealth
Vast is your sway among the Gods!
2. Carefully tending Law with law they have attained their vigorous might:
Both Gods, devoid of guile, wax strong.
3. With rainy skies and streaming floods, Lords of the food that falls in dew,
A lofty seat have they attained.

XII Indra

I. They who stand round him as he moves harness the bright, the ruddy steed:
The lights shining in the sky.
2. On both sides to the car they yoke the two bay coursers dear to him,
Brown, bold, who bear the hero on.
3. Thou, making light where no light was, and form, O men where form was not,
Wast born together with the Dawns.

XIII Soma Pavamana

1. For thee this Soma is effused. O Indra: drink of this j uice; for thee the stream is flowing--
Soma, which thou thyself hast made and chosen, even Indu for thy special drink to cheer thee!
2. Like a capacious car hath it been harnessed, the mighty, to acquire abundant treasures.
Then in the sacrifice they shouted lauding all triumphs won by Nahus in the battle.

3. Flow onward like the potent band of Maruts, like that celestial host which none revileth!
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned!

XIV Agni

1. O Agni, thou hast been ordained Hotar of every sacrifice, By Gods, among the race of men.
So with sweet-sounding tongues for us sacrifice nobly in this rite:
Bring thou the Gods and worship them
3. For, as disposer, Agni, God, most wise in sacrifices, thou Knowest straightway the roads and paths.

XV Agni

1. Immortal, Hotar-priest, and God, with wondrous power heleads the way,
Urging the congregations on.
2. Strong, he is set on deeds of strength. He is led forth in holy rites,
Sage who completes the sacrifice.
3. Excellent, he was made by thought. The germ of beings have gained.
Yea, and the Sire of active power.

XVI Agni

1. Pour on the juice the heated milk which hasteneth to heaven and. earth;
Bestow the liquid on the Bull!
2. These know their own abiding-place: like calves beside themother cows,
They come together with their kin.
3. Devouring in their greedy jaws, they make sustaining food irb heaven,
For Indra, Agni, homage, light.

XVII Indra

1. In all the worlds That was the best and highest whence sprang the mighty one, of splendid valour,
As soon as he is born he smites his foemen, he in whom all
who lend him aid are joyful foe
2. Grown mighty in his strength, of ample vigour, he as a strikes fear into the Dasa,
Eager to win the breathing and the breathless. All sang thy praise at banquet and oblation.
3. All concentrate on thee their mental vigour, what time these, once or twice, are thine assistants.
Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in battle.

XVIII Indra

1. At the Trikadrukas the great and strong enjoyed the barley-brew. With Vishnu did he drink the pressed-out Soma juice, even as he would.
That hath so heightened him the great, the wide, to do his mighty work. So may the God attend the God, true Indu Indra who is true!
2. Brought forth together with wisdom and potent strength thou grewest great: with hero deeds subduing the malevolent, most swift in act;
Giving prosperity and lovely wealth to him who praiseth thee.
So may the God attend the God, true Indu Indra who is true!
3. So he resplendent in the battle overcame Krivi by might. He with his majesty bath filled the earth and heaven, and waxen strong.
One share of the libation bath he swallowed down: one share he left. Enlighten us! So may the God attend the God, true Indu Indra who is true!

BOOK VII

CHAPTER I

I Indra

1. Praise, even as he is known, with song Indra the guardian of the kine,
The Son of Truth, Lord of the brave,
2. Hither have his bay steeds been sent, red steeds are on the sacred grass
Where we in concert sing our songs.
3. For Indra, thunder-armed, the kine have yielded mingled milk and meath,
What time he found them in the vault.

II Indra

1. Draw near unto our Indra who must be invoked in every fight!
Come, thou most mighty Vritra-slayer, meet for praise come to
libations and to hymns.
2. Thou art the best of all in sending bounteous gyifts, true art thou,, lordly in thine act.
We claim alliance with the very glorious one, yea, with the
mighty Son of Strength.

III Soma Pavamana

I. They have drained forth from out the great depth of the sky the old divine primeval milk that claims the laud:

They lifted up their voice to Indra at his birth.
2. Then, beautifully radiant, certain heavenly ones proclaimed their kinship with him as they looked thereon:
Savitar opens, as it were, the fold of heaven.
3. And now that thou, O Pavamana, art above this earth and heaven and all existence in thy might,
Thou shinest like a bull supreme among the herd.

IV Agni

1. O Agni, graciously announce this our good fortune to the Gods,
And this our newest hymn of praise!
2. Thou dealest gifts, resplendent one! nigh, as with wave of Sindhu, thou
Swift strearnest to the worshipper.
3. Give us a share of wealth most high, a share of wealth most near to us,
A share of wealth that is between.

V Indra

1. I from my Father have obtained deep knowledge of eternal Law;
I was born like unto the Sun.
2. After the ancient manner I, like Kanva, beautify my songs,
And Indra's self gains power thereby.
3. Whatever gishis have not praised thee, Indra, or have praised thee, wax
Mighty indeed when praised by me!

VI Agni

1. Agni, produced by strength, do thou with all thy fires accept our prayer:
With those that are with Gods, with those that are with men exalt our songs!
2. Forth come to us with all his fires that Agni, whose the mighty are,
Come, fully girt about with wealth for us and for our kith and kin!
3. Do thou, O Agni, with thy fires strengthen our prayer and sacrifices:
Incite them to bestow their wealth to aid our service of the Gods!

VII Soma Pavamana

1. Some, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown:
So, hero, urge us onward to heroic power'
2. All round about hast thou with glory pierced for us as 'twere a never-failing well for men to

drink,
Borne on thy way as 'twere in fragments from both arms.
3. Thou didst produce him, deathless one! for mortal man, for maintenance of Law and lovely Amrita:
Thou evermore hast moved making wealth flow to us.

VIII Indra

1. Pour out the drops f or Indra; let him drink the meath of Soma Juice!
He through his majesty sends forth his bounteous gifts.
2. I spake to the bay coursers' Lord, to him who grants the boon. of wealth:
Now hear the son of Asva as he praises thee?
3. Never was any hero born before thee mightier than thou:
None certainly like thee in riches and in praise.

IX Indra

1. Thou wishest for thy kine a bull, lord of thy cows whom none may kill,
For those who long for his approach, for those who turn away from him.

X Agni

1. The God who giveth wealth accept the full libation poured to him!
Pour ye it out, then fill the vessel full again, for so the God regardeth you!
2. The Gods made him the Hotar-priest of sacrifice, oblationbearer, passing wise.
Agni gives wealth and valour to the worshipper, to man who offers up his gifts.

XI Agni

1. He hath appeared, best prosperer, in whom men lay their holy acts:
So may our songs of praise come nigh to Agni who was born to give the Arya strength.
2. Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the sacrifice, himself, that Agni, reverence with songs!
3. Agni of Divoddsa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth; he stands in high heaven's dwelling-place.

XII Agni

1. Agni, thou pourest life: send down upon us food and vigorous strength:
Drive thou misfortune far away!
2. Agni is Pavamana, Sage, Chief Priest of all the fivefold tribes; To him whose wealth is great we pray.

3. Skilled in thy task, O Agni, pour splendour with hero strength on us, Granting me wealth that nourishes!

XIII Agni

1. O Agni, holy and divine with splendour and thy pleasant tongue. Bring thou the Gods and worship them!
2. We pray thee bathed in butter, O bright-rayed! who lookest on the sun, Bring the Gods hither to the feast!
3. Sage, we have kindled thee, the bright, the feaster on oblation, thee, O Agni, great in sacrifice!

XIV Agni

I. Adorable in all our prayers, favour us, Agni, with thine aid.
What time the psalm is chanted forth!
2. Bring to us ever-conquering wealth, wealth, Agni, worthy of our choice,
Invincible in all our frays!
3. Grant us, O Agni, through thy grace wealth to support us evermore,
Thy favour so that we may live!

XV Agni

1. Let songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him
2. Agni! the host whereby we gain kine for ourselves with help from thee,-
That send us for the gain of wealth!
3. O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel!
4. O Agni, thou hast made the Sun, the eternal star, to mount the sky,
Giving the boon of light to men.
5. Thou, Agni, art the people's light, best, dearest, seated in thy shrine
Watch for the singer, give him life!

XVI Agni

1. Agni is head and height of heaven, the master of the earth is he:
He quickeneth the waters' seed.
2. Yea, Agni, thou as Lord of light rulest o'er choicest gifts may I,
Thy singer, find defence in thee
3. Upward, O Agni, rise thy flames, pure and resplendent, blazing high,
Thy lustres, fair effulgences.

CHAPTER II

I Agni

1. Who, Agni, is thy kin, of men? who honours thee with sacrifice?
On whom dependent? who art thou?
2. The kinsman, Agni! of mankind, their well-beiaved friend art thou,
A friend whom friends may supplicate.
3. Bring Mitra, Varukia, bring the Gods hither to. our great sacrifice:
Bring them, O Agni, to thine home

II Agni

1. Meet to be worshipped and implored, showing in beauty through the gloom,
Agni, the strong, is kindled well.
2. Strong Agni is enkindled well, even as the horse that brings the Gods:
Men with oblations pray to him.
3. We will enkindle thee, the strong, we, hero! who axe strong ourselves,

III Agni

1. Thy mighty flames, O Agni, when thou art enkindled, rise on high,
Thy bright flames, thou refulgent one
2. Beloved! let my ladies full of sacred oil come nigh to thee.
Agni, accept our offerings!
3. I pray to Agni--may he hear!--the Hotar with sweet tones, the Priest,
Wondrously splendid, rich in light,

V Agni

1. O King, the potent and terrific envoy, kindled for strength, is
manifest in beauty.
He shines, observant, with his lofty splendour; chasing black night he comes with white-rayed morning.
2. Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the great Sire's daughter,
Holding aloft the radiant lights of Surya, as messenger of heaven he shines with treasures.
3. Attendant on the blessed Dame the blessed hath come: the lover followeth his sister.
Agni, far-spreading with conspicuous lustre, hath covered night with whitely-shining garments.

VI Agni

1. What is the praise wherewith, O God, Angiras, Agni, Son of Strength,
We, after thine own wish and thought,
2. May serve thee, O thou Child of Power, and with what sacrifice's plan?
What reverent word shall I speak here?

VII Agni

1. Agni, come hither with thy fires; we choose thee as our Hotar; let
The proffered ladle filled with offerings balm thee, best of priests, to sit on sacred grass!
2. For unto thee, O Angiras, O Son of Strength, move ladles in the sacrifice.
We pray to Agni, Child of Force, whose locks drop oil, foremost in sacrificial rites.

VIII Agni

1. Let our songs come anear to him beauteous and bright with piercing flame,
Our sacrifices with our homage unto him much-lauded, very rich, for help:
2. To Agni Jatavedas, to the Son of Strength, that he may give us precious gifts,
3. Immortal, from of old Priest among mortal men, whose tones are sweetest in the house!

X Agni

1. Invincible is Agni, he who goes before the tribes of men,
A chariot swift and ever new.
2. By bringing offerings unto him the mortal worshipper obtains
A home from him whose light is pure.
3. Inviolable power of Gods, subduing all his enemies, Agni is mightiest in fame.

XI Agni

1. May Agni, worshipped, bring us bliss: may the gift, blessed one! and sacrifice bring bliss,
Yea, may our eulogies bring bliss
2. Show forth the mind that brings success in war with fiends, wherewith thou conquerest in fight!
Bring down the many firm hopes of our enemies, and for thy victory let us win!

XII Agni

1. O Agni thou who art the Lord of wealth in kine, thou Son of Strength,
Bestow on us, O Jatavedas, high renown
2. He, Agni, kindled, good and wise, must be entreated with a. song;
Shine, thou of many forms, shine thou with wealth on us

3. And, Agni, shining of thyself by night and when the morning breaks,
Burn, thou whose teeth are sharp, against the Rakshasas

XIII Agni

1. Exerting all our strength with thoughts of power we glorify in speech,
Agni, your dear familiar friend, the darling guest of every house:
2. Whom, served with sacrificial oil, like Mitra, men presenting gifts,
Glorify with their songs of praise
3. Much-lauded Jatavedas, him who sends oblations up to heaven,
Prepared in service of the Gods.

XIV Agni

1. Agni, inflamed with fuel, in my song I sing, pure bright, and stedfast set in front at sacrifice.
Wise Jatavedas we implore with prayers for grace, the Sage, the Hotar-priest, bounteous, and void of guile.
2. Men, Agni, in each age, have made thee, deathless one, their envoy, offering-bearer, guard adorable.
With reverence Gods and mortals have established thee as everwatchful and almighty household Lord.
3. Though, Agni ordering the works and ways of both, as envoy of the Gods traversest both the realms.
When we lay claim to thy regard and gracious care, be thou to us a th rice- protecting friendly guard?

XV Agni

1. Still turning to their aim in thee the sacrificer's sister hymns
Have come to thee before the wind.
2. Even the waters find their place in him whose three fold sacred grass
Is spread unbound, unlimited.
3. The station of the bounteous God, by his unconquerable aid,
Hath a fair aspect like the Sun.

CHAPTER III

I Indra

1. Men with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.

2. Indra, at sacrifice, increased his manly strength, in the wild rapture of this juice:
And living men to-day, even as of old, sing forth their praises to his majesty.

II Indra-Agni

1. Indra and Agni! singers skilled in melody, with lauds, hymn you:
I choose you both to bring me food.
2. Indra and Agni! ye shook down, together, with one mightyr deed, The ninety forts which Dasas held.
3. To Indra and to Agni prayers go forward from the holy task, Along the path of sacred Law.
4. Indra and Agni, powers are yours, yours are oblations ano abodes: Good is your zealous energy.

III Indra

1. Indra, with all thy saving helps assist us, Lord of power and might!
For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth!
2. Increaser of our steeds and multiplying kine, a golden well, G God, art thou,
For no one may impair the gift laid up in thee. Bring me whatever thing I ask!

IV Indra

1. For thou--come to the worshipper!--wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, forthe gain of steeds!
2. Thou as thy gift bestowest many hundred herds, yea, many thou-sands dost thou give.
With singers' hymns have we brought the fortrender near, singing to Indra for his grace.

V Agni

1. To him who dealeth out all wealth, the sweet-toned Hotar-priest of men,
To him, like the first vessels filled with savoury juice, to Agni let the lauds go forth!
2. Votaries, bounteous givers, deck him with their songs, even as the steed who draws the car.
To both, strong Lord of men! to kith and kin convey the bounties of our wealthy lords!

VI Varuna

1. Hear this my call, O Varuna, and show thy gracious love today:
Desiring help I long for thee!

VII Indra

1. O Hero, with what aid dost thou delight us, with what succour bring,
Riches to those who worship thee?

VIII Indra

1. Indra, for service of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers, in battle-shock we call, Indra that we may win the spoil.
2. With might hath Indra spread out heaven and earth, with power hath indra lighten up the Sun.
In Indra are all creatures closely held; in him meet the distilling Soma-drops.

IX Visvakarman

1. Bring, Visvakarman strengthened by oblation, thyself, thy body-'tis thine own-for worship
Let other men around us live in folly here let us have', a rich and liberal patron!

X Soma Pavamana

1. With this his golden splendour purifying him, he with his own allies subdues all enemies. as Sura with his own allies.
Cleansing himself with stream of juice he shines forth yellow-hued and red, when with his praisers he encompasses all forms, with praisers having seven mouths.
2. He moves intelligent directed to the east. The every beauteous car rivals the beams of light, the beautiful celestial car.
Hymns, lauding manly valour, came inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.
3. That treasure of the Panis thou discoveredst. Thou with the Mothers deckest thee in thine abode, with, songs of worship in thine home.
As 'twere from far away is heard the psalm where hymns resound in joy. He, with the triple Dames red-hued, hath won life-power, he, gleaming, hath won vital strength.

XI Pusan

1. Yea, cause our hymn to gain for us cattle and steeds and store of wealth,
That it may help us manfully!

XII Maruts

1. Heroes of real strength, ye mark either the sweat of him who toils,
Or his desire who supplicates.

XIII Visvedevas

1. The Sons of immortality shall listen to our songs of praise,
And be exceeding kind to us.

XIV Heaven and Earth

1. To both of you, O Heaven and Earth, we bring our lofty song of praise,
Pure pair! to glorify you both.
2. Ye sanctify each other's form by your own proper strength ye rule:
Further the sacrifice evermore!
3. Promoting and fulfilling, ye, mighty ones, perfect Mitra's law:
Ye sit around our sacrifice.

XV Indra

1. This is thine own. Thou drawest near, as turns a pigeon to his mate:
Thou carest, too, for this our prayer.
2. O hero, Lord of bounties, praised in hymns, may glorious fame and might
Be his who sings the laud to thee
3. Lord of a Hundred Powers, rise up to be our succour in this fight:
In other fights let us agree

XVI Oblations

1. Ye cows, protect the fount: the two mighty ones bless the sacrifice.
The handles twain are wrought of gold.
2. The pressing-stones are set at work: the meath is poured into the tank
At the out-shedding of the fount.
3. With reverence they drain the fount that circles with its wheel above.
Exhaustless, with the mouth below.

XVII Indra

1. Let us not tire or be afraid with thee, the mighty, for our friend!
May we see Turvasa and Yadu! thy great deed, O hero, must be glorified.
2. On his left hip the hero hath reclined himself: the proffered feast offends him not.
The milk is blended with the honey of the bee: quickly come hither, haste, and drink!

XVIII Indra

1. May these my songs of praise exalt thee, Lord, who hast abundant wealth!
Men skilled in holy hymns, pure, with the hues of fire, have
sung them with their lauds to thee.
2. He, when a thousand Rishis have enhanced his might, hath like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where holy singers rule.

XIX Indra

1. Good Lord of wealth is he to whom all Aryas, Dasas here belong.
Directly unto thee, the pious Rusama Paviru, is that wealth brought nigh.
2. In zealous haste the singers have sung forth a song distilling
fatness, rich in sweets.
Riches have spread among us and heroic strength, with us are flowing Soma-drops.

XX Soma Pavamana

1. Flow to us, Indu, very strong, effused, with wealth of kine and steeds,
And do thou lay above the milk thy radiant hue
2. Lord of the tawny, Indu, thou who art the Gods' most special food,
As friend to friend, for splendour be thou good to men!
3. Drive utterly, far away from us each godless, each voracious; foe;
O Indu, overcome and drive the false afar!

XXI Soma Pavamana.

1. They balm him, balm him over, balm him thoroughly, caress. the mighty strength and balm it with the meath.
They seize the flying Steer at the stream's breathing place cleansing with gold they grasp the animal herein.
2. Sing forth to Pavamana skilled in holy song! the juice is flowing onward like a mighty stream.
He glideth like a serpent from his ancient skin, and like a. playful horse the tawny Steer hath run.
3. Dweller in floods, King, foremost, he displays his might, set among living things as measure of days.
Distilling oil he flows, fair, billowy, golden-hued, borne on car of light, sharing on home with wealth.

BOOK VIII

CHAPTER I

I Agni

1. With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O son of Strength!
2. Whate'er, in this perpetual course, we sacrifice to God and God,
That gift is offered but in thee.
3. May he be our beloved King and excellent sweet-toned Hotar may
We with bright fires be dear to him

II Indra

1. For you from every side we call Indra away from other men
Ours, and none others, may he be!
2. Unclose, our manly hero! thou for ever bounteous, yonder cloud
For us, thou irresistible
3. As the strong bull leads on the herds, he stirs the people with his might,
The ruler irresistible.

III Agni

1. Wonderful, with thy saving help, send us thy bounties, gracious Lord!
Thou art the charioteer, Agni, of earthly wealth: find rest and safety for our seed!
2. Prosper our kith and kin with thy protecting powers inviolate, never negligent!
Keep far from us, O Agni, all celestial wrath. and wickedness of godless men!

IV Vishnu

1. What, Vishnu, is the name that thou proclaimest when thou declaredst, I am Sipivishta?
Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.
2. This offering to-day, O Sipivishta, I, skilled in rules, extol, to thee the noble.
Yea, I, the poor and weak, praise thee, the mighty, who dwellest in the realm beyond this region.
3. O Vishnu, unto thee my lips cry Vashat! Let this mine offering, Sipivishta, please thee!
May these my songs of eulogy exalt thee! Do ye preserve us evermore with blessings!

V Vayu, Indra and Vayu

I. Vayu, the bright is offered thee, best of the meath, at morning rites.
Come thou to drink the Soma juice, God, longed for on thy team-drawn car!
2. O Vayu, thou and Indra are meet drinkers of these Soma draughts,
For unto you the drops proceed like waters gathering to the vale.
3. Vayu and Indra, mighty twain, borne on one chariot, Lords of strength,
Come to ouf succour with your steeds, that ye may drink the
Soma juice!

VI Soma Pavamana

1. Then thou, made beautiful by night, enterest into mighty deeds,
When prayers impel the golden-hued to hasten from Vivasvan's place.
2. We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,
That which kine took into their mouths, oF old, and princes take it now.

3. Thy with the ancient psalm have sung to him as he is purified,
And sacred songs which bear the Dames of Gods have supplicated him.

VI Agni

1. With homage will I reverence thee, Agni, like a long-tailed steed,
Imperial Lord of holy rites.
2. May the far-striding Son of Strength, our friend who brings felicity,
Who pours his gifts like rain, be ours
3. From near and far away do thou, the everlasting, evermore
Protect us from the sinful man!

VIII Indra

1. Thou in thy battles, Indra, art subduer of all hostile bands.
Father art thou, all-conquering, cancelling the curse, thou victor of the vanquisher!
2. The earth and heaven cling close to thy victorious might, as sire and mother to their child.
When thou attackest Vritra, all the hostile bands shrink and faint, Indra, at thy wrath.

IX Indra

1. The sacrifice made Indra great when he unrolled the earth, and made
Himself a diadem in heaven.
2. In Soma's ecstasy Indra spread the firmament and realms of light,
When he cleft Vala limb from limb.
3. Showing the hidden, he drave forth the cows for the Angirasas,
And Vala he cast headlong down.

X Indra

1. Thou speedest down to succour us this-ever-conquering God of yours,
Him who is drawn to all our songs;
2, The warrior whom none may wound, the Soma-drinker ne'er o'erthrown,
The chieftain of resistless might.
3. O Indra, send us riches, thou omniscient, worthy of our hymns:
Help us in the decisive fray!

XI Indra

1. That lofty power and might of thine, thy strength and thine intelligence,
And thy surpassing thunderbolt, the wish makes keen.
2. O Indra, heaven and earth augment thy manly force and thy renown:

The waters and the mountains stir and urge thee on:
3. Vishnu in the lofty ruling power, Varuna, Mitra sing thy praise:
In thee the Maruts' company have great delight.

XII Agni

1. O Agni, God, the people sing reverent praise to thee for strength:
With terrors trouble thou the foe
2. Wilt thou not, Agni, lend us aid to win the cattle, win the wealth?
Maker of room, make room for us
3. In the great fight cast us not off, Agni, as one who bears a load:
Snatch up the wealth and win it all!

XIII Indra

1. Before his hot displeasure all the peoples, all the men bow down,
As rivers bow them to the sea.
2. Even fiercely-moving Vritra's head he served with his thunderbolt,
His mighty hundred-knotted bolt.
3. That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.

XIV Indra

1. Kind-thoughted is the noble, gladdening, friendly one.
2. Approach, O beauteous hero, this auspicious pair that draws the car!
These two are coming near to us.
3. Bend lowly down, as 'twere, your beads: be stands amid the water-flood,
Pointing with his ten horns the way.

CHAPTER II

I Indra

1. Pressers, blend Soma juice for him, each draugbt most excellent, for him
The brave, the: hero, for his joy!
2. The two stroing bay steeds, voked by prayer, hither shall bring to us our friend,
Indra, song-lover, through our songs.
3. The Vritra-slayer drinks the juice. May he who gives a hundred
aids
Approach, nor stay afar from us!

II Indra

1. Let the drops pass within thee as the rivers flow into the sea
O Indra, naught excelleth thee.
2. 'Thou' wakeful hero, by thy might hast taken food of Soma juice,
Which, Indra, is within thee now.
3. O Indra, Vritra-slayer, let Soma be ready for thy maw, The drops be ready for thy forms!

III Agni

1. Help, thou who knowest lauds, this work, a lovely hymn in Rudra's praise,
Adorable in every house
2. May this our God, great, limitless, smoke-bannered, excellently bright,
Urge us to holy thought and wealth
3. Like soma rich lord of men, may he, Agni, the banner of the Gods,
Refulgent, hear us through our lauds!

IV Indra

1. Sing this, beside the flowing juice, to him, your hero, much invoked,
To please him as a mighty Bull!
2. He, excellent, withholdeth not his bounteous gift of wealth in kine.
When lie bath listened to our songs.
3. May he with might unclose for us the cow's stall, whosesoe'er it be,
To which the Dasyu-slayer goes!

V Vishnu

1. Through all this world strode Vishnu: thrice his foot he planted, and the whole
Was gathered in his footstep's dust.
2. Vishnu, the guardian, he whom none deceiveth, made three steps, thenceforth
Establishing his high decrees.
3. Look ye on Vishnu's works whereby the friend of Indra, close allied,
Hath let his holy ways be seen
4. The princes evermore behold that loftiest place of Vishnu, like
An eye extended through the heavens.
5. This, Vishou's station most sublime, the sages, ever-vigilant,
Lovers of holy song, light up.
6. May the Gods help and favour us out of the place whence Vishnu strode
Over the back and ridge of earth.

VI Indra

1. Let none, no, not thy worshippers, delay thee far away from us!
Even from far away come thou unto our feast, or listen it already here!
2. For here, like rites on honey, those who pray to thee sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope, as men set foot upon a car.

VII Indra

1. Sung is the song of ancient time: to Indra have ye said the prayer.
They have sung many a Brihati of sacrifice, poured forth the worshipper's many thoughts.
2. Indra hath tossed together mighty stores of wealth, and both the worlds, yea, and the sun.
Pure, brightly-shining, mingled with the milk, the draughts of Soma have made Indra glad.

VIII Soma Pavamana

1. For Vritra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.
2. Friends, may the princes, ye and we, obtain this most resplendent one,
Gain him who hath the smell of strength, win him whose home is very strength!
3. Him with the fleece they purify, brown, golden-hued, beloved of all.
Who with exhilarating juice flows forth to all the deities.

IX Indra

1. Indra whose wealth is in thyself, what mortal will attack this man?
The strong will win the spoil on the decisive day through faith in thee, O Maghavan!
2. In battles with the foe urge on our mighty ones who give the treasures dear to thee
And may we with our princes, Lord of tawny steeds! pass through all peril, led by thee!

X Indra

1. Come, priest, and of the savoury juice pour forth a yet more gladdening draught!
So is the hero praised who ever prospers us.
3. Indra, whom tawny coursers bear, praise such as thine, preeminent,
None by his power or by his goodness hath attained.
3. We, seeking glory, have invoked this God of yours, the Lord of wealth,
Who must be magnified by constant sacrifice.

XI Agni

1. Sing praise to him, the Lord of light. The Gods have made the God to be their messenger,
To bear oblation to the Gods.
2. Agni, the bounteous giver, bright with varied flames, laud thou, O singer Sobhari,
Him who controls this sacred food with Soma blent, who hath first claim to sacrifice!

XII Soma Pavamana

1. Expressed by stones, O Soma, and urged through the long wool of the sheep,
Thou, entering the press-boards, even as men a fort, goldbued, hast settled in the vats.
2. He beautifies himself through the sheep's long fine wool, the bounteous, like the racing steed,
Even Soma Pavamana who shall be the joy of sages and of holy bards.

XIII Indra

1. Here, verily, yesterday we let the Thunder-wielder drink his fill.
Bring him the juice poured forth in sacrifice to-day! Now range you by the glorious one!
2. Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.
So graciously accepting, Indra, this our praise, with wondrous thought come forth to us!

XIV Indra-Agni

1. Indra and Agni, in your deeds of might ye deck heaven's lucid realms:
Famed is that hero strength of yours.
2. To Indra and to Agni prayers go forward from the holy task.
Along the path of sacred Law.
3. Indra and Agni, powers are yours, yours are oblations and abodes:
Good is your zealous energy.

XV Indra

1. Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked God who, joying in the draught, breaks down the castles in his strength.
2. As a wild elephant rushes on, this way and that way mad with
heat,
None may restrain thee, yet come hither to the draught! Thou, movest mighty in thy power.
3. When he, the terrible, ne'er o'erthrown, stedfast, made ready for the fight--
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.

XVI Soma Pavamana

1. The Pavamanas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.

2. From heaven, from out the firmament hath PavamAna been effused
Upon the back and ridge of earth.
3. The Pavamanas have been shed, the beautified swift Somadrops,
Driving all enemies afar.

XVII Indra-Agni

I. Indra and Agni I invoke, joint-victors, bounteous, unsubdued,
Foe-slayers, best to win the spoil.
2. Indra and Agni, singers skilled in melody hymn you bringing lauds:
I choose you both to bring me food.
3. Together, with one mighty deed, Indra and Agni, ye shook down.
The ninety forts which Dasas held.

XVIII Agni

1. O Child of Strength, to thee whose look is lovely, with oblations we,
O Agni, have poured forth our songs.
2. To thee for shelter are we come, as to the shade from fervent heat,
Agni, who glitterest like gold
3. Mighty as one who slays with shafts, or like a bull with sharpened horn,
Agni, thou brakest down the forts.

XIX Agni

1. To give eternal glow, we pray Vaisvanara the holy one, Lord of the light of sacrifice.
2. Who, furthering the light of Law, hath spread himself to meet this work:
He sends the seasons, mighty one.
3. Love of what is and what shall be, Agni, in his beloved forms,
Shines forth alone as sovran Lord.

CHAPTER III

I Agni

1.Wise Agni, in the ancient way, making his body beautiful,
Hath been exalted by the sage.
2. I invocate the Child of Strength, Agni whose glow is bright and pure,
In this well-ordered sacrifice.
3. So, Agni, rich in many friends, with fiery splendour seat thyself.
With Gods upon our sacred grass!

II Soma Pavamana

1. O thou with stones for arms, thy powers, rending the fiends, have raised themselves:
Drive off the foes who compass us
2. Hence conquering with might when car meets car, and when the prize is staked,
With fearless heart will I sing praise.
3. None, evil-minded, may assail this Pavamana's holy laws
Crush him who fain would fight with thee!
4. For Indra to the streams they urge the tawny rapture-dropping steed,
Indu, the bringer of delight.

III Indra

1. Come hither, Indra, with bay steeds, joyous, with tails like peacocks' plumes!
Let no men check thy course as fowlers stay the bird: pass o'er them as o'er desert lands!
2. Vritra's devourer, he who burst the cloud, brake forts, and drave the floods,
Indra, who mounts his chariot at his bay steeds' cry, shatters e'en things that stand most firm.
3. Like pools of water deep and full, like kine thou cherishest thy might;
Like the milch-cows that go well-guarded to the mead, like water-brooks that reach the lake.

IV Indra

1. Even as the wild bull, when he thirsts, goes to the desert's watery pool,
Come hither quickly both at morning and at eve, and with the Kanvas drink thy fill!
2. May the drops gladden thee, Lord Indra, and obtain bounty for him who pours the juice!
Soma, shed in the press, thou stolest and didst drink, and hence hast won surpassing might.

V Indra

I. Thou as a God. O mightiest, verily blessest mortal man.
O Maghavan, there is no comforter but thou: Indra, I speak my words to thee.
2. Let not thy bounteous gifts, let not thy saving help all fail us good Lord, at any time!
And measure out to us, thou lover of man-kind, all riches hitherward from men

VI Dawn

I. This Lady, excellent and kind, after her sister shining forth, Daughter of Heaven, hath shown herself.
2. Red, like a mare, and beautiful, holy, the mother of the kine, The Dawn became the Asvins' friend.

3. Yea, and thou art the Asvins', friend the mother of the cows art thou: O Dawn, thou rules over wealth

VII Asvins

1. Now Morning with her earliest light shines forth, dear daughter of the Sky:
High, Asvins, I extol your praise
2. Children of Ocean, mighty ones, discoverers of riches, Gods,
Finders of treasure through our prayer!
3. Your lofty coursers hasten over the everlasting realm, whea your car flies with winged steeds.

VIII Dawn

1. O Dawn who hast a store of wealth, bring unto us that splendid gift
Wherewith we may support children and children's sons
2. Thou radiant Lady of sweet strains, with wealth of horses and of kine
Shine thou on us this day, O Dawn, auspiciously
3. O Dawn who hast a store of wealth, yoke red steeds to thy car to-day.
Then bring us all delight and all felicities

IX Asvins

1. O Asvins, wonderful in act, do ye unanimous direct
Your chariot to our home wealthy in kine and gold!
2. Hither may they who wake at dawn bring, to drink Soma, both the Gods,
Health-givers, wonder-workers, borne on paths of gold!
3. Ye who brought down the hymn from heaven, a light that giveth light to men,
Do ye, O Asvins, bring strength hither unto us!

X Agni

1. I think of Agni who is kind, whom, as their home, the milch-kine seek;
Whom fleet-foot coursers seek as home, and strong enduring, steeds as home.
Bring food to those who sing thy praise!
2. For Agni, God of all mankind, gives the strong courser to theman.
Agni gives ready gear for wealth, he gives the best when he ix pleased.
Bring food to those who sing thy praise!
3. The Agni who is praised as kind, to whom the milch-kine come. in herds,
To whom the racers, swift of foot, to whom our wellborn princes come. Bring food to those who sing thy praise!

XI Dawn

1. O heavenly Dawn, awaken us to ample opulence today,
Even as thou didst waken us with Satyasravas, Vayya's, Son, high-born! delightful with thy steeds!
2. Daughter of heaven, thou dawnedst of Sunitha, Suchadratha's son;
So dawn thou on one mightier still, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!
3. So bringing treasure, shine to-day on us, thou daughter, of the Sky,
As on one mightier thou hast dawned, on Satyasravas, Vayya's son, high-born! delightful with thy steeds!

XII Asvins

1. To meet your treasure-bringing car, the car that is most dear to us,
Asvins the Rishi is prepared, your worshipper with, songs of praise. Lovers of sweetness, hear my call
2. Pass, Asvins, over all away. May I obtain you for myself,
Wonderful, with your golden paths, most gracious, bringers of the flood! Lovers of sweetness, hear my call!
3. Come to us, O ye Asvins twain, bringing your precious treasures, come
Ye Rudras, on your paths of gold, rejoicing, with your store of wealth! Lovers of sweetness, hear my call!

XIII Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches, his flames mounting to the vault of heaven.
2. For the Gods' worship hath the priest been wakened: kind Agni hath arisen erect at morning.
Kindled, his radiant might is made apparent, and the great God hath been set free from darkness.
3. When he hath roused the line of his attendants, with the bright milk bright Agni is anointed.
Then is prepared the effectual oblation, which spread in front, with tongues, erect, he drinketh,

XIV Dawn

1. This light is come, amid all lights the fairest: born is the brilliant, far-extending brightness.
Night, sent away for Savitar's uprising, hath yielded up a birthplace for the morning.
2. The fair, the bright is come with her white offspring to her the Dark one hath resigned her dwelling.
Akin, immortal, following each other, changing their colours both the heavens move onward.
3. Common, unending is the sisters' pathway: taught by the Gods alternately they travel,

Fair-formed, of different hues and yet one-minded, Night and Dawn clash not, neither do they tarry.

XV Asvins

1. Agni, the bright face of the Dawns, is shining: the singers' pious voices have ascended.
Borne on your chariot, Asvins, turn you hither, and come unto our brimming warm libation!
2. Most frequent guests, they scorn not what is ready: even now the lauded Asvins are beside us.
With promptest aid they come at morn and evening, the worshipper's most healthful guards from trouble.
3. Yea, come at milking-time, at early morning, at noon of day, and when the Sun is setting,
By day, at night, with most auspicious favour! Not only now the draught hath drawn the Asvins.

XVI Dawn

1. These Dawns have raised their banner: in the eastern half of middle air they spread abroad their shining light.
Like heroes who prepare their weapons for the fray, the cows are coming on, the mothers, red of hue.
2. Rapidly have the ruddy beams of light shot up: the red cows have they harnessed, easy to be yoked.
The Dawns have made their pathways as in former times: redhued, they have attained refulgent brilliancy.
3. They sing their song like women active in their tasks, along their common path hither from far away,
Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

XVII Asvins

1. Agni is wakened: Surya riseth from the earth. Bright Dawn hath opened out the mighty twain with light.
The Asvins have equipped their chariot for the course. God Savitar hath roused the world in sundry ways.
2. When, O ye Asvins, ye equip your mighty car, with fatness and with honey balm, ye twain, our power!
To our devotion give victorious strength in war: may we win riches in the heroes' strife for spoil!
3. Nigh to us come the Asvins' lauded three wheeled car, the car laden with meath and drawn by fleet-foot steeds,
Three-seated, opulent, bestowing all delight: may it bring weal to us, to cattle and to men!

XVIII Soma Pavamana

1. Thy streams that never fail or waste flow forth like showers of rain from heaven,
To bring a thousand stores of wealth.
2. He, flows beholding on his way all well-beloved sacred lore,
Green-tinted, brandishing his arms.
3. He, when the people deck him like a docile king of elephants,
Sits as a falcon in the wood.
4. So bring thou hitherward to us, Indu, while thou art purified.
All treasures both of heaven and earth!

BOOK IX

CHAPTER I

I Soma Pavamana

1. Forward have flowed the streams of power, of this the mighty one effused,
Of him who waits upon the Gods.
2. The singers praise him with their song, and learned priests adorn the steed
Born as thelight that merits laud.
3. These things thou winnest quickly, while men cleanse thee, Soma, nobly rich!

II Indra

1. This Brahman, comer at the due time, named Indra, is renowned and praised.
2. To thee alone, O Lord of Strength, go, as it were, all songs of praise.
3. Like streams of water on their way, let bounties, Indra, flow from thee!

III Indra

1. Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.
2. Great in thou power and wisdom, strong, with thought that comprehendeth all!
Wide hast thou spread in majesty.
3. Thou very mighty one, whose hands by virtue of thy greatness wield
The golden bolt that beaks its way!

IV Agni

1. He who hath lighted up the joyous castle, wise courser like the steed of cloudy heaven,
Bright like the Sun with hundredfold existence
2. He, doubly born, hath spread in his effulgence through the three luminous realms, through all the regions,

Best sacrificing Priest where waters gather.
3. Priest doubly born, he through his love of glory hath in his keeping all things worth the choosing.
The man who brings him gifts hath noble offspring.

V Agni

1. Agni, with hymns may we now accomplish that which thou lovest,
Strength, like a horse auspicious, with service!
2. For, Agni, thou art now the promoter of strength auspicious,
Lofty sacrifice, power effective.
3. Through these our praises, come thou to meet us, bright as the sunlight,
Agni, kindly with all thy faces!

VI Agni

1. Immortal Jatavedas, thou bright-hued refulgent gift of Dawn.
Agni, this day to him who pays oblations bring the Gods who waken with the morn!
2. For thou art offering-bearer, well-loved messenger, and charioteer of holy rites.
Accordant with the Asvins and with Dawn grant us heroic strength and lofty fame!

VII Indra

1. The old hath waked the young Moon from his slumber who runs his circling course with many round him
Behold the God's high wisdom in its greatness: he who died yesterday to-day is living.
2. Strong is the red Bird in his strength, great hero, who from of old bath had no nest to dwell in.
That which he knows is truth and never idle: he wins and gives the wealth desired of many.
3. Through these Thunderer gained strong manly vigour, through whom he waxed in stren gth to slaughter Vritra;
These who through might of actual operation sprang forth as Gods in course of Law and Order.

VIII Maruts

1. Here is the Soma ready pressed: of this the Maruts, yea, of this
Self-luminous, the Asvins, drink.
2. Of this, moreover, purified, set in three places, procreant,
Drink Varuna, Mitra, Aryaman.
3. Yea, Indra, like the Hotar-priest, will in the early morning
drink,
At pleasure, of the milky juice:

IX Surya

1. Verily, Surya, thou art great; truly, Aditya, thou art great.
O most admired for greatness of thy majesty, God, by thy greatn.ess thou art great.
2. Yea, Surya, thou art great in fame: thou evermore, O God, art great.
Thou by thy greatness art the Gods' High-Priest, divine, farspread unconquerable light.

X Indra

1. Come, Lord of rapturous joys, to our libations with thy bay steeds, come
With bay steeds to our flowing juice!
2. Known as best Vritra-slayer erst, as Indra $atakratu, come
With bay steeds to our flowing juice!
3. For, Vritra-slayer, thou art he who drinks these drops of Soma come
With bay steeds to our flowing juice!

XI Indra

1. Bring to the wise, the great, who waxeth mighty your offerings and make ready your devotion.
Go forth to many tribes as man's controller!
2. For Indra the sublime, the far-pervading, have singers generateo prayer and praises;
The sages never violate his statutes.
3. The choirs have established Indra King for ever for victory him, whose anger is resistless:
And for the bays' Lord strengthened those he loveth.

XII Indra

1. If I, O Indra, were the lord of riches ample as thine own,
I would support the singer, God who scatterest wealth! and, not abandon him to woe.
2. Each day would I enrich the man who sang my praise, in whatsoever place he were.
No kinship is there better, Maghavan, than thine: a father even, is no more.

XIII Indra

1. Here thou the call of the juice-drinking press-stone: mark thou the sage's hymn who sings and lauds thee!
Take to thine inmost self these adorations!
2. I know and ne'er forget the hymns and praises of thee, theconqueror, of thy power immortal.
Thy name I ever utter, self-refulgent!
3. Among mankind many are thy libations, and many a time the pious sage invokes thee.
O Maghavan, be not long distant from us!

XIV Indra

1. Sing strength to Indra that shall. set his chariot in the foremost
place!
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encorager! Let the weak bowstrings break upon the bows of our weak mies!
2. Thou didst destroy the Dragon: thou sentest the rivers down to Earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of our weak enemies!
Destroyed be all malignitics and all our enemy's designs!
3. Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth. Let the weak bowstrings break upon the bows of our weak enemies!

XV Indra

1. Rich be the praiser of one rich and liberal, Lord of days! like thee:
High rank be his who lauds the juice!
2. His wealth who hath no store of kine hath ne'er found out recited laud,
Nor song of praises that is sung.
3. Give us not, Indra, as a prey unto the scornful or the proud:
Help, mighty one, with power and might!

XVI Indra

1. Come hither, Indra, with thy bays, come thou to Kanva's eulogy!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.
2. The stones' rim shakes the Soma here like a wolf worrying a sheep.
Ye by command of yonder Dyaus, God bright by day I have gone to heaven.
3. May the stone bring thee as it speaks, the Soma-stone with ringing voice!
Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

XVII Soma Pavamana

1. For Indra flow most rich in sweets, O Soma, bringing him delight!
2. Bright, meditating sacred song, these juices have sent Vayu forth.
3. They were sent forth to feast the Gods, like chariots speeding in the race.

XVIII Agni

1. Agni I deem our Hotar priest, munificent wealth-giver, Son of Strength, who knoweth all that is even as the Sage who knoweth all.

Lord of fair rites, a God with form erected turning to the Gods, he when the flame hath sprung forth from the holy oil, the offered fatness, longs for it as it grows bright.
2. We, sacrificing, call on the best worshipper thee eldest of Angirasas, singer! with hyrnns, thee, brilliant one! with singers' hymn;
Thee, wandering round, as 'twere the sky, thee who art Hotar-priest of men, whom, Bull with hair of flame, the people must observe, tile people that he speed them on.
3. He with his blazing Power refulgent far and wide, he verily it iswho conquers demon foes, conquers the demons like an axe:
At whose close touch things solid partg and what is stable yields he keeps his ground and flinches not,like trees. Subduing all from the skilled archer flinches not.

CHAPTER II

I Agni

1. O Agni, strength and fame are thine: thy fires blaze forth on high, O thou refulgent God!
Sage, passing bright, thou givest to the worshipper with power, the wealth that merits laud.
2. With brilliantg purifying sheen, with perfect sheen thou liftest up thyself in light.
Thou, visiting both thy mothers, aidest them as son; thou joinest close the earth and heaven.
3. O Jatavedas, Son of Strength, rejoice thyself, gracious, in our fair hymns and songs!
In thee have they heaped viands various, many formed; wealthborn, of wondrous help are they.
4. Agni, spread forth, as ruler, over living things: give wealth, to
us, immortal God!
Thou shinest out from beauty fair to look upon: thou leadest
us to beauteous Power.
5. I laud the Sage, who orders sacrifice, who hath great riches under his control.
Thou givest blest award of good, and plenteous food, thou givest wealth that wins success.
6. The men have set before them, for his favour, Agni, strong, visible to all, the holy.
Thee, Lord divine, with ears to hear, most famous, mens' generations magnify with praise-songs.

II Agni

1. Agni, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice.
2. Thy spark is black and crackling; kindled in due time, O bounteous, it is taken up.
Thou art the dear friend of the mighty Mornings: thou shinest in glimmerings of the night.

III Agni

1. Him, duly coming, as their germ have plants received: this Agni have maternal Waters brought to life.

So, in like manner, do the forest trees and plants bear him within them and produce him evermore.

IV Agni

1. Agni grows bright for Indra: he shines far resplendent in the sky:
He sends forth offspring like a queen.

V Agni

1. The sacred hymns love him who wakes and watches: to him who watches the holy verses.
This Soma saith to him Who wake my dwelling in thy friendship.

VI Agni

1. Agni is watchful, and the Richas love him: Agni is watchful, Sama hymns approach him.
Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

VII Gods

1. Praise to the friends who sit in front! to those seated together,praise
I use the hundred-footed speech speech.
2. I use the hundred-footed speech, I sing what hath a thousand paths,
Gayatra, Trishtup, Jagat hymn.
3. Gayatra, Trishtup, Jagat hymn,the forms united and complete,
Have the Gods made familiar friends.

VIII Agni

1. Agni, is light, light is Agni, Indra is light, light is Indra
Surya is light, light is Surya.
2. O Agni, turn again with strength, turn thou again with food and life:
Save us again from grief and woe!
3. O Agni, turn again with wealth sprinkle thou us from everyside.
With thine own all-supporting stream!

IX Indra

1. If I, O Indra, were like thee, the single ruler over wealth.
My worshipper should be rich in kine.
2. I should be fain, O Lord of power, to strengthen and enrich thesage,
Where I the ford of herds of kine.

3. Thy goodness, Indra, is a cow yielding in plenty kine and steeds.
To worshippers who press the juice.

X The Waters

1. Yea, Waters, ye bring health and bliss: so help ye us to energy.
That we may look on great delight!
2. Give us a portion of the dew, the most auspicious that ye have,
Like mothers in their longing love!
3. For you we gladly go to hirn to whose abode ye speed us on,
And, Waters, give us procreant strength!

XI Vata

1. May Vata breathe his balm on us, healthful, delightful to our heart:
May he prolong our days of life!
2. Thou art our father, Vata, yea, thou art our brother and our friend:
So give us strength that we may live!
3. The store of Amrit that laid away yonder, O Vata, in thine home--
Give us strength that we may live!

XII Agni

1. The fleet steed wearing divers forms, the eagle bearing his golden raiment to his birthplace,
Clothed in due season with the light of Surya, red, hath begot the sacrifice in person.
2. Multiform seed he laid in waters, lustre which gathered on the earth and there developed.
In the mid-air establishing his greatness, he cries aloud, seed of the vigorous courser.
3. He hath, enduing thousand robes that suit him, as sacrifice upheld the light of Surya,
Giver of ample gifts in hundreds, thousands, supporter of the heavens, earth's Lord and ruler.

XIII Vena

1. They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
2. Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons:
Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us..
3. When as a spark he cometh ilear the ocean, looking with vulture's eye as Law commandeth,
His lustre, joying in its own bright splendour, maketh dear glories in the loftiest region.

CHAPTER III

I Indra

1. Swift, rapidly striking, like a bull who sharpens his horns, terrific, stirring up the people.
With eyes that close not, bellowing, sole hero, Indra subdued at once a hundred armies.
2. With him loud-roaring, ever watchful victcr, bold, hard to overthrow, rouser of battle,
Indra. the strong, whose hand bears arrows, conquer, ye heroes, now, now vanquish in the combat!
3. He rules with those who carry shafts and quivers, Indra who with his band brings hosts together,
Foe-conquering strong of arm the Soma-drinker, with mighty bow, shooting with well-laid arrows.

II Brihaspati. Indra

1. Brihaspati, fly with thy chariot hither, slayer of demons, driving off our foemen!
Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies!
2, Conspicuous. by thy strength, firm, foremost fighter, mighty and
fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kinewinner, mount thy conquering car, O Indra!
3. Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it--
Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage!

III Indra. Brihaspati

1. Piercing with conquering strength the cow-stalls, Indra, pitiless hero with unbounded anger,
Victor in fight, unshaken and resistless--may he protect our armies in our battles!
2. Indra guide these! Brihaspati, and Soma, the guerdon and the sacrifice precede them;
And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish!
3. Ours be the potent host of mighty Indra, King Varuna the Maruts, and Adityas!
Uplifted is the shout of Gods who conquer, hightninded Gods who cause the worlds to tremble.

IV Indra.Maruts

1. Bristle thou up, O Maghavan, our weapons: excite the spirits, of my warring heroes!
Urge on the strong steed's might, O Vyitra-slayer, and let the din of conquering cars go upward
2. May Indra aid us when our flags are gathered: victorious be ther arrows of our army!
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset!

3. That army of the foemen, O ye Maruts, which, striving in its. mighty strength, approaches,
Hide ye and bury it in pathless darkness that not a man oF them may know the other!

V Agha

1. Bewildering the senses of our foemen, seize thou their bodies, and depart, O Agha!
Attack them, set their hearts on fare with sorrows; so let our foes abide in utter darkness!
2. Advance, O heroes, win the day, May Indra be your sure defence!
Mighty and awful be your arms, that none may wound or injure you!
3. Loosed from the bowstring fly away, thou arrows sharpened by
our prayer!
Go to the foemen, strike them home, and let not one be left alive!

VI Indra and others

1. Let ravens and strong-pinioned birds pursue them: yea, let that army be the food of vultures!
Indra, let none escape, no sin-remover: behind them all let following birds be gathered!
2. This host of foemen Maghavan! that cometh on in warlike show--
Meet it, O Vritra-slayer, thou, Indra, and Agni, with your flames!
3. There where the flights of arrows fall like boys whose locks are yet unshorn.
Even there may Brahmanaspati, may Aditi protect us well, protect us well through all our days!

VII Indra

1. Drive Rakshasas and foes away, break thou in pieces Vritra's jaws:
O Vritra-slaying Indra, quell the foeman's wrath who threatens us!
2. O Indra, beat our foes away, humble the men who challenge us:
Send down to nether darkness him who seeks to do us injury!
3. Strong, ever-youthful are the arms of Indra, fair unassailable, never to be vanquished:
These first let him employ when need hath come on us, wherewith the Asuras' great might was overthrown.

VIII Soma, Varuna

1. Thy vital parts I cover with thine armour: with immortality King Soma clothe thee!
Varuna give thee what is more than ample, and in thy victory may Gods be joyful!
2. Blind, O my foemen, shall ye be, even as headless serpents are
May Indra slay each best of you when Agni's flame hath struck you down!
3. Whoso would kill us, whether he be a stranger foe or one of us,
May all the Gods discomfit him! My nearest, closest mail is prayer, my closest armour and defence.

IX Indra. All-Gods

1. Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.
Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us!
2. Gods, may our ears hear that which is auspicious, may our eyes see that which is good, ye holy!
Extolling you with still strong limbs and bodies, may we attain the age by Gods appointed!
3. Illustrious far and wide, may Indra bless us, may Pushan bless us, master of all riches!
May Tarkshya with uninjured fellies bless us! Brihaspati bestow on us his favour! Brihaspati bestow on us his favour!

HYMNS OF THE ATHARVA-VEDA

TOGTHER WITH

EXTRACTS FROM THE RITUAL BOOKS AND THE COMMENTARIES

TRANSLATED

BY

MAURICE BLOOMFIELD

Sacred Books of the East, volume 42

[1897]

[Source of E-text: www.sacred-texts.com]

[Editors Note: this, the 42nd volume of the the Sacred Books of the East, is an anthology of representative texts from the Atharva-veda, the fourth Veda. Since the order is not that of the original I have inserted a five digit number in wavy brackets in front of each hymn, where the first two digits are the book and the remaining three digits are the hymn number. For instance, {07044} is the 44th verse of the 7th book. This is to assist in searching if you know which verse you are looking for. Due to time considerations, I have omitted most of the introduction and the annotations.]

Excerpt from the Introduction

The present volume of translations comprises about one third of the entire material of the Atharva-veda in the text of the Saunaka-school. But it represents the contents and spirit of the fourth Veda in a far greater measure than is indicated by this numerical statement. The twentieth book of the Samhitâ, with the exception of the so-called kuntâpasûktini (hymns 127-136), seems to be a verbatim repetition of mantras contained in the Rig-veda, being employed in the Vaitâna-sûra at the sastras and stotras of the soma-sacrifice: it is altogether foreign to the spirit of the original Atharvan. The nineteenth book is a late addendum, in general very corrupt; its omission (with the exception of hymns 26, 34, 35, 38, 39, 53, and 54) does not detract much from the general impression left by the body of the collection. The seventeenth book consists of a single hymn of inferior interest. Again, books XV and XVI, the former entirely Brahmanical prose, the latter almost entirely so, are of doubtful quality and chronology. Finally, books XIV and XVIII contain respectively the wedding and funeral stanzas of the Atharvan, and are largely coincident with corresponding Mantras of the tenth book of the Rig-veda: they are, granted their intrinsic interest, not specifically Atharvanic. Of the rest of the Atharvan (books I-XIII) there is presented here about one half, naturally that half which seemed to the translator the most interesting and characteristic. Since not a little of the collection rises scarcely above the level of mere verbiage, the process of exclusion has not called for any great degree of abstemiousness.

These successive acts of exclusion have made it possible to present a fairly complete history of each of the hymns translated. The employment of the hymns in the Atharvanic practices is in closer touch with the original purpose of the composition or compilation of the hymns than is true in the case of the other collections of Vedic hymns. Many times, though by no means at all times, the practices connected with a given hymn present the key to the correct interpretation of the hymn itself. In any case it is instructive to see what the Atharvan priests did with the hymns of their own school, even if we must judge their performances to be secondary.

I do not consider any translation of the AV. at this time as final. The most difficult problem, hardly as yet ripe for final solution, is the original function of many mantras, after they have been stripped of certain adaptive modifications, imparted to them to meet the immediate purpose of the Atharvavedin. Not infrequently a stanza has to be rendered in some measure of harmony with its connection, when, in fact, a more original meaning, not at all applicable to its present

environment, is but scantily covered up by the 'secondary modifications of the text. This garbled tradition of the ancient texts partakes of the character of popular etymology in the course of the transmission of wofds. New meaning is read into the mantras, and any little stubbornness on their part is met with modifications of their wording. The critic encounters here a very difficult situation: searching investigation of the remaining Vedic collections is necessary before a bridge can be built from the more original meaning to the meaning implied and required by the situation in a given Atharvan hymn. Needless to say the only correct and useful way to translate a mantra in the Atharvan, is to reproduce it with the bent which it has received in the Atharvan. The other Vedic collections are by no means free from the same taint. The entire Vedic tradition, the Rig-veda not excepted, presents rather the conclusion than the beginning of a long period of literary activity. Conventionality of subject-matter, style, form (metre), &c., betray themselves at every step: the 'earliest' books of the RV. are not exempt from the same processes of secondary grouping and adaptation of their mantras, though these are less frequent and less obvious than is the case in the Atharva-veda.

Obligations to previous translators: Weber, Muir, Ludwig, Zimmer, Grill', Henry, &c., are acknowledged in the introduction to each hymn. I regret that the work was in the hands of the printer prior to the appearance of Professor Henry's excellent version of books X-XII. The late lamented Professor Whitney kindly furnished me with the advance sheets of the late Shankar Pandurang Pandit's scholarly edition of the AV. with Sâyana's commentary, as also with many of the readings of the Cashmir text (the so-called Paippalâda-sâkhâ) of the AV. Neither the Paippalâda nor Sâyana sensibly relieves the task of its difficulty and responsibility.

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I.

CHARMS TO CURE DISEASES AND POSSESSION BY DEMONS OF DISEASE (BHAISHAGYKNI).

V, 22. Charm against takman (fever) and related diseases.

1. May Agni drive the takman away from here, may Soma, the press-stone, and Varuna, of tried skill; may the altar, the straw (upon the altar), and the brightly-flaming fagots (drive him away)! Away to naught shall go the hateful powers!
2. Thou that makest all men sallow, inflarning them like a searing fire, even now, O takman, thou shalt become void of strength: do thou now go away down, aye, into the depths!
The takman that is spotted, covered Nvith spots, like reddish sediment, him thou, (O plant) of unremitting potency, drive away down below!
4. Having made obeisance to the takman, I cast him down below: let him, the champion of Sakambhara, return again to the Mahâvrishas!
5. His home is with the Mûgavants, his home with the Mahâvrishas. From the moment of thy birth thou art indigenous with the Balhikas.
6. O takman, vyãla, ví gada, vyánga, hold off (thy missile) far! Seek the gadabout slave-girl, strike her with thy bolt!
7. O takman, go to the Mûgavants, or to the Balhikas farther away! Seek the lecherous Sûdra female: her, O takman, give a good shaking-up!
8. Go away to the Mahâvrishas and the Mûgavants, thy kinsfolk, and consume them! Those (regions) do we bespeak for the takman, or these regions here other (than ours).
9. (If) in other regions thou dost not abide, mayest thou that art powerful take pity on us! Takman, now, has become eager: he will go to the Balhikas.
10. When thou, being cold, and then again deliriously hot, accompanied by cough, didst cause the (sufferer) to shake, then, O takman, thy missiles were terrible: from these surely exempt us!
11. By no means ally thyself with balâsa, cough and spasm! From there do thou not return hither again: that, O takman, do I ask of thee!
12. O takman, along with thy brother balâsa, along with thy sister cough, along with thy cousin pâman, go to yonder foreign folk!
13. Destroy the takman that returns on (each) third day, the one that intermits (each) third day, the one that continues without intermission, and the autumnal one; destroy the cold takman, the hot, him that comes in summer, and him that arrives in the rainy season!
14. To the Gandhâris, the Mâgavants, the Angas, and the Magadhas, we deliver over the takman, like a servant, like a treasure!

{06020}

VI, 20. Charm against takman (fever).

1. As if from this Agni (fire), that burns and flashes, (the takman) comes. Let him then, too, as a babbling drunkard, pass away! Let him, the impious one, search out some other person, not ourselves! Reverence be to the takman with the burning weapon!
2. Reverence be to Rudra, reverence to the takman, reverence to the luminous king Varuna! Reverence to heaven, reverence to earth, reverence to the plants!
3. To thee here, that burnest through, and turnest all bodies yellow, to the red, to the brown, to the takman produced by the forest, do I render obeisance.

{01025}

I, 25. Charm against takman (fever).

1. When Agni, having entered the waters, burned, where the (gods) who uphold the order (of the universe) rendered homage (to Agni), there, they say, is thy origin on high: do thou feel for us, and spare us, O takman!
2. Whether thou art flame, whether thou art heat, or whether from licking chips (of wood) thou bast arisen, Hrûdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!
3. Whether thou art burning, whether thou art scorching, or whether thou art the son of king Varuna, Hrûdu by name art thou, O god of the yellow: do thou feel for us, and spare us, O takman!
4. To the cold takman, and to the deliriously hot, the glowing, do I render homage. To hirn that returns on the morrow, to him that returns for two (successive) days, to the takman that returns on the third day, homage shall be!

{07116}

VII, 116. Charm against takman (fever).

1. Homage (be) to the deliriously hot, the shaking, exciting, impetuous (takman)! Homage to the cold (takman), to him that in the past fulfilled desires!
2. May (the takman) that returns on the morrow, he that returns on two (successive) days, the impious one, pass into this frog!

{05004}

V, 4. Prayer to the kushtha-plant to destroy takman (fever).

1. Thou that art born upon the mountains, as the most potent of plants, come hither, O kushtha, destroyer of the takman, to drive out from here the takman!
2. To thee (that growest) upon the mountain, the brooding-place of the eagle, (and) art sprung from Himavant, they come with treasures, having heard (thy fame). For they know (thee to be) the destroyer of the takman.
3. The asvattha-tree is the seat of the gods in the third heaven from here. There the gods procured the kushtha, the visible manifestation of amrita (ambrosia).
4. A golden ship with golden tackle moved upon the heavens. There the gods procured the kushtha, the flower of amrita (ambrosia).
5. The paths were golden, and golden were the oars; golden were the ships, upon which they carried forth the kushtha hither (to the mountain).
6. This person here, O kushtha, restore for me, and cure him! Render him free from sickness for me!
7. Thou art born of the gods, thou art Soma's good friend. Be thou propitious to my in-breathing and my out-breathing, and to this eye of mine!
8. Sprung in the north from the Himavant (mountains), thou art brought to the people in the east. There the most stiperior varieties of the kushtha were apportioned.
9. 'Superior,' O kushtha, is thy name; 'superior' is the name of thy father. Do thou drive out all disease, and render the takman devoid of strength!
10. Pain in the head, affliction in the eye, and ailment of the body, all that shall the kushtha heal- a divinely powerful (remedy), forsooth!

{19039}

XIX, 39. Prayer to the kushtha-plant to destroy takman (fever), and other ailments.

1. May the protecting god kushtha come hither from the Himavant: destroy thou every takman, and all female spooks!
2. Three names hast thou, O kushtha, (namely: kushtha), na-ghâ-mâra ('forsooth-no-death'), and na-ghâ-risha ('forsooth-no-harm'). Verily no harm shall suffer (na ghâ . . . rishat) this person here, for whom I bespeak thee morn and eve, aye the (entire) day!
3. Thy mother's name is gîvalâ ('quickening'), thy father's name is gîvanta ('living'). Verily no harm shall suffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
4. Thou art the most superior of the plants, as a steer among cattle, as the tiger among beasts of prey. Verily no harm shall stiffer this person here, for whom I bespeak thee morn and eve, aye the entire day!
5. Thrice begotten by the Sâmbu Angiras, thrice by the Âdityas, and thrice by all the gods, this kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!

6. The asvattha-tree is the seat of the gods in the third heaven from here. There came to sight the amrita (ambrosia), there the kushtha-plant was born.
7. A golden ship with golden tackle moved upon the heavens. There came to sight the amrita, there the kushtha-plant was born.
8. On the spot where the ship glided down, on the peak of the Himavant, there came to sight the ambrosia, there the kushtha-plant was born. This kushtha, a universal remedy, stands together with soma. Destroy thou every takman, and all female spooks!
9. (We know) thee whom Ikshvâku knew of yore, whom the women, fond of kushtha, knew, whom Vâyasa and Mâtsya knew: therefore art thou a universal remedy.
10. The takman that returns on each third day, the one that cominues without intermission, and the yearly one, ao thou, (O plant) of unremitting strength, drive away down below!

{01012}

I, 12. Prayer to lightning, conceived as the cause of fever, headache, and cough.

1. The first red bull, born of the (cloud-)womb, born of wind and clouds, comes on thundering with rain. May he, that cleaving moves straight on, spare our bodies; he who, a single force, has passed through threefold!
2. Bowing down to thee that fastenest thyself with heat upon every limb, we would reverence thee with oblations; we would reverence with oblations the crooks and hooks of thee that hast, as a seizer, seized the limbs of this person.
3. Free him from headache and also from cough, (produced by the lightning) that has entered his every joint! May the flashing (lightning), that is born of the cloud, and born of the wind, strike the trees and the mountains!
4. Comfort be to my upper limb, comfort be to my nether; comfort be to my four members, comfort to my entire body!

{01022}

I, 22. Charm against jaundice and related diseases.

1. Up to the sun shall go thy heart-ache and thy jaundice: in the colour of the red bull do we eovelop thee!
2. We envelop thee in red tints, unto long life. May this person go unscathed, and be free of vellow colour!
3. The cows whose divinity is Rohini, they who, moreover, axe (themselves) red (róhinin)-(in their) every form and every strength we do envelop thee.

4. Into the parrots, into the ropanâkâs (thrush) do we put thy jaundice, and, furthermore, into the hâridravas (yellow wagtail) do we put thy jaundice.

{06014}

VI, 14. Charm against the disease balâsa.

1. The internal disease that has set in, that crumbles the bones, and crumbles the joints, every balâsa do thou drive out, that which is in the limbs, and in the joints!
2. The balâsa of him that is afflicted with balâsa do I remove, as one gelds a lusty animal. Its connection do I cut off as the root of a pumpkin.
3. Fly forth from here, O balâsa, as a swift foal (after the mare). And even, as the reed in every year, pass away without slaying men!

{04105}

VI, 105. Charm against cough.

1. As the-soul with the soul's desires swiftly to a distance flies, thus do thou, O cough, fly forth along the soul's course of flight!
2. As a well-sharpened arrow swiftly to a distance flies, thus do thou, O cough, fly forth along the expanse of the earth!
3. As the rays of the sun swiftly to a distance fly, thus do thou, O cough, fly forth along the flood of the sea!

{01002}

I, 2. Charm against excessive discharges from the body.

1. We know the father of the arrow, Parg-anya, who furnishes bountiful fluid, and well do we know his mother, Prithivi (earth), the multiform!
2. O bowstring, turn aside from us, turn my body into stone! Do thou firmly hold very far away the hostile powers and the haters!
3. When the bowstring, embracing the wood (of the bow), greets with a whiz the eaoer arrow, do thou, O Indra, ward off from us the piercing missile!
4. As the point (of the arrow) stands in the way of heaven and earth, thus may the muñga-grass unfailingly stand in the way of sickness and (excessive) discharge!

{02003}

II, 3. Charm against excessive discharges from the body, undertaken with spring-water.

1. The spring-water yonder which runs down upon the mountain, that do I render healing for thee, in order that thou mayest contain a potent remedy.
2. Then surely, yea quite surely, of the hundred remedies contained in thee, thou art the most superior in checking discharges and removing pain.
3. Deep down do the Asuras bury this great healer of wounds: that is the cure for discharges, and thal hath removed disease.
4. The ants bring the remedy from the sea: that is the cure for discharges, and that hath quieted disease.
5. This great healer of wounds has been gotten out of the earth: that is the cure for discharges, and
that hath removed disease.
6. May the waters afford us welfare, may the herbs be propitious to us I Indra's bolt shall beat off the Rakshas, far (from us) shall fly the arrows cast by the Rakshas!

{06044}

VI, 44. Charm against excessive discharges from the body.

1. The heavens have stood still, the earth has stood still, all creatures have stood still. The trees that sleep erect have stood still: may this disease of thine stand still!
2. Of the hundred remedies which thou hast, of the thousand that have been collected, this is the most excellent cure for discharges, the best remover of disease.
3. Thou art the urine of Rudra, the navel of amrita (ambrosia). Thy name, forsooth, is vishânakâ, (thou art) arisen from the foundation of the Fathers, a remover of diseases produced by the winds (of the body).

{01003}

I, 3. Charm against constipation and retention of urine.

1. We know the father of the arrow, Parganya, of hundredfold power. With this (charm) may I render comfortable thy body: make thy Outpouring upon the earth; out of thee may it come with the sound bâl!
2. We know the father of the arrow, Mitra, &c.
3. We know the father of the arrow, Varuna, &c.
4. We know the father of the arrow, Kandra, &c.
5. We know the father of the arrow, Sûrya, &c.

6. That which has accumulated in thy entralls. thy canals, in thy bladder-thus let thy urine be released, out completely, with the sound bâl!
7, I split open thy penis like the dike of a lake--thus let thy urine be released, out completely, with the sound bâl!
8. Relaxed is the opening of thy bladder like the ocean, the reservoir of water--thus let thy urine be released, out completely, with the sound bâl!
9. As an arrow flies to a distance when hurled from the bow-thus let thy urine be released, out completely, with the sound bâl!

{06090}

VI, 90. Charm against internal pain (colic), due to the missiles of Rudra.

1. The arrow that Rudra did cast upon thee, into (thy) limbs, and into thy heart, this here do we now draw out away from thee.
2. From the hundred arteries which are distributed along thy limbs, from all of these do we exorcise forth the poisons.
3. Adoration be to thee, O Rudra, as thou casteth (thy arrow); adoration to the (arrow) when it has been placed upon (the bow); adoration to it as it is being hurled; adoration to it when it has fallen down!

{01010}

I, 10. Charm against dropsy.

1. This Asura rules over the gods; the commands of Varuna, the ruler, surely come true. From this (trouble), from the wrath of the mighty (Varuna), do I, excelling in my incantation, lead out this man.
2. Reverence, O king Varuna, be to thy wrath, for all falsehood, O mighty one, clost thou discover. A thousand others together do I make over to thee: this thy (man) shall live a hundred autumns!
3. From the untruth which thou hast spoken, the abundant wrong, with thy tongue--from king, Varuna I release thee, whose laws do not fail.
4. I release thee from Vaisvânara (Agni), from the great flood. Our rivals, O mighty one, do thou censure here, and give heed to our prayer!

{07083}

VII, 83. Charm against dropsy.

1. Thy golden chamber, king Varuna, is built in the waters! Thence the king that maintains the laws shall loosen all shackles!
2. From every habitation (of thine), O king Varuna, from here do thou free us! In that we have said, 'ye waters, ye cows;' in that we have said, 'O Varuna,' from this (sin), O Varuna, free us!
3. Lift from us, O Varuna, the uppermost fetter, take down the nethermost, loosen the middlemost! Then shall we, O Âditya, in thy law, exempt from guilt, live in freedom!
4. Loosen from us, O Varuna, all fetters, the uppermost, the nethermost, and those imposed by Varuna! Evil dreams, and misfortune drive away from us: then may we go to the world of the pious!

{06024}

VI, 24. Dropsy, heart-disease, and kindred maladies cured by flowing water.

1. From the Himavant (mountains) they flow forth, in the Sindhu (Indus), forsooth, is their assembling-place: may the waters, indeed, grant me that cure for heart-ache!
2. The pain that hurts me in the eyes, and that which hurts in the heels and the fore-feet, the waters, the most skilled of physicians, shall put all that to rights!
3. Ye rivers all, whose mistress is Sindhu, whose queen is Sindhu, grant us the remedy for that: through this (remedy) may we derive benefit from you!

{06080}

VI, 80. An oblation to the sun, conceived as one of the two heavenly dogs, as a cure for paralysis.

1. Through the air he flies, looking down upon all beings: with the majesty of the heavenly dog, with that oblation would we pay homage to thee!
2. The three kâlakâñga that are fixed upon the sky like gods, all these I have called for help, to render this person exempt from injury.
3. In the waters is thy origin, upon the heavens thy home, in the middle of the sea, and upon the earth thy greatness. With the majesty of the heavenly dog, with that oblation would we pay homage to thee!

{02008}

II, 8. Charm against kshetriya, hereditary disease.

1. Up have risen the majestic twin stars, the vikritau ('the two looseners'); may they loosen the nethermost and the uppermost fetter of the kshetriya (inherited disease)!
2. May this night shine (the kshetriya) away, may she shine away the witches; may the plant, destructive of kshetriya, shine the kshetriya away!
3. With the straw of thy brown barley, endowed with white stalks, with the blossom of the sesame--may the plant, destructive of kshetriya, shine the: kshetriya away!
4. Reverence be to thy ploughs, reverence to thy wagon-poles and yokes! May the plant, destructive of kshetriya, shine the kshetriya away!
5. Reverence be to those with sunken eyes reverence to the indicenous (evils?), reverence to the lord of the field! May the plant, destructive of kshetriya, shine the kshetriya away!

{02010}

II, 10. Charm against kshetriya, hereditary disease.

1. From kshetriya (inherited disease), from Nirriti (the goddess of destruction), from the curse of the kinswoman, from Druh (the demon of guile), from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
2. May Agni together with the waters be auspicious to thee, may Soma together with the plants be auspicious. Thus from kshetriya, from Nirriti, from the curse of the kinswoman, from the Druh, from the fetter of Varuna do I release thee. Guiltless do I render thee through my charm; may heaven and earth both be propitious to thee!
May the wind in the atmosphere auspiciously bestow upon thee strength, may the four quarters of the heaven be auspicious to thee. Thus from kshetriya, from Nirriti &c.
4. These four goddesses, the directions of space, the consorts of the wind, the sun surveys. Thus from kshetriya, from Nirriti &c.
5. Within these (directions) I assign thee to old age; forth to a distance shall go Nirriti and disease! Thus from kshetriya, from Nirriti &c.
6. Thou hast been released from disease, from mishap, and from blame; out from the fetter of Druh, and from Grâhi (the demon of fits) thou hast been released. Thus from kshetriya, from Nirriti &c.
7. Thou didst leave behind Arâti (the demon of grudge), didst obtain prosperity, didst enter the happy world of the pious. Thus from kshetriya, from Nirriti &c.
8. The gods, releasing the sun and the ritam (the divine order of the universe) from darkness and from Grâhi, did take them out of sin. Thus from kshetriya, from Nirriti &c.

{03007}

III, 7. Charm against kshetriya, hereditary disease.

1. Upon the head of the nimble antelope a remedy grows! He has driven the kshetriya (inherited disease) in all directions by means of the horn.
2. The antelope has gone after thee with his four feet. O horn, loosen the kshetriya that is knitted into his heart!
3. (The horn) that glistens yonder like a roof with four wings (sides), with that do we drive out every kshetriya from thy limbs.
4. The lovely twin stars, the vikritau ('the two looseners') that are yonder upon the sky, shall loosen the nethermost and the uppermost fetter of the kshetriya!
5. The waters, verily, are healers, the waters are scatterers of disease, the waters cure all disease: may they. relieve thee from the kshetriya!
6. The kshetriya that has entered into thee from the prepared (magic) concoction, for that I know the remedy; I drive the kshetriya out of thee.
7. When the constellations fade away, and when the dawn does fade away, (then) shall he shine away from us every evil and the kshetriya!

{01023}

I, 23. Leprosy cured by a dark plant.

1. Born by night art thou, O plant, dark, black, sable. Do thou, that art rich in colour, stain this leprosy, and the gray spots!
2. The leprosy and the gray spots drive away from here--may thy native colour settle upon thee--the white spots cause to fly away!
3. Sable is thy hiding-place, sable thy dwelling-place, sable art thou, O plant: drive away from here the speckled spots!
4. The leprosy which has originated in the bones, and that which has originated in the body and upon the skin, the white mark begotten of corruption, I have destroyed with my charm.

{01024}

I, 24. Leprosy cured by a dark plant.

1. The eagle (suparna) that was born at first, his gall thou wast, O plant. The Âsurî having conquered this (gall) gave it to the trees for their colour.
2. The Âsurî was the first to construct this remedy for leprosy, this destroyer of leprosy. She has destroyed the leprosy, has made the skin of even colour.
3. 'Even-colour' is the name of thy mother; 'Even-colour' is the name of thy father; thou, O plant, producest even colour: render this (spot) of even colour!
4. The black (plant) that produces even colour has been fetched out of the earth. Do thou now, pray, perfect this, construct anew the colours!

{06083}

VI, 83. Charm for curing scrofulous sores called apakit.

1. Fly forth, ye apakit (sores), as an eagle from the nest! Sûrya (the sun) shall prepare a remedy, Kandramâs (the moon) shall shine you away!
2. One is variegated, one is white, one is black, and two are red: I have gotten the names of all of them. Go ye away without slaying men!
3. The apakit, the daughter of the black one, without bearing offspring will fly away; the boil will fly away from here, the galunta (swelling) will perish.
4. Consume thy own (proper) oblation with gratification in thy mind, when I here offer svâhâ in my mind!

{07076}

VII, 76. A. Charm for curing scrofulous sores called apakit.

1. Ye (sores) fall easily from that which falls easily, ye exist less than those that do not exist (at all); ye are drier than the (part of the body called) sehu, more moist than salt.
2. The apakit (sores) that are upon the neck, and those that are upon the shoulders; the apakit that are upon the vigâman (some part of the body) fall off of themselves.

B. Charm for curing tumours called gâyânya.

3. The gâyânya that crushes the ribs, that which passes down to the sole of the foot, and whichever is fixed upon the crown of the head, I have driven out every one.
4. The gâyânya, winged, flies; he settles down upon man. Here is the remedy both for sores not caused by cutting as well as for wounds sharply cut!
5. We know, O gâyânya, thy origin, whence thou didst spring. How canst thou slay there, in whose house we offer oblations?

C. Stanza sung at the mid-day pressure of the soma.

6. Drink stoutly, O Indra, slayer of Vritra, hero, of the soma in the cup, at the battle for riches! Drink thy fill at the mid-day pressure! Living in wealth, do thou bestow wealth upon us!

{07074}

VII, 74. A. Charm for curing scrofulous sores called apakit.

1. We have heard it said that the mother of the black Apakit (pustules) is red: with the root (found by) the divine sage do I strike all these.

2. I strike the foremost one of them, and I strike also the middlemost of them; this hindmost one I cut off as a flake (of wool).

B. Charm to appease jealousy.

3. With Tvashtar's charm I have sobered down thy jealousy; also thy anger, O lord, we have quieted.

C. Prayer to Agni, the lord of vows.

4. Do thou, O lord of vows, adorned with vows, ever benevolently here shine! May we all, adoring thee, when thou hast been kindled, O Gâtavedas, be rich in offspring!

{06025}

VI, 25. Charm against scrofulous sores upon neck and shoulders.

1. The five and fifty (sores) that gather together upon the nape of the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
2. The seven and seventy (sores) that gather together upon the neck, from here they all shall pass away, as the pustules of the (disease called) apakit!
3. The nine and ninety (sores) that gather together upon the shoulders, from here they all shall pass away, as the pustules of the (disease called) apakit!

{06057}

VI, 57. Urine (gâlâsha) as a cure for scrofulous sores.

1. This, verily, is a remedy, this is the remedy of Rudra, with which one may charm away the arrow that has one shaft and a hundred points!
2. With gâlâsha (urine) do ye wash (the tumour), with gâlâsha do ye sprinkle it! The gâlâsha is a potent remedy: do thou (Rudra) with it show mercy to us, that we may live!
3. Both well-being and comfort shall be ours, and nothing whatever shall injure us! To the ground the disease (shall fall): may every remedy be ours, may all remedies be ours!

{04012}

IV, 12. Charm with the plant arundhatî (lâkshâ) for the cure of fractures.

1. Rohan! art thou, causing to heal (rohanî), the broken bone thou causest to heal (rohanî): cause this here to heal (rohaya), O arundhatî!
2. That bone of thine which, injured and burst, exists in thy person, Dhâtar shall kindly knit together again, joint with joint!
3. Thy marrow shall unite with marrow, and thy joint (unite) with joint; the part of thy flesh that has fallen off, and thy bone shall grow together again!
4. Thy marrow shall be joined together with marrow, thy skin grow together with skin! Thy blood, thy bone shall grow, thy flesh grow together with flesh!
5. Fit together hair with hair, and fit together skin with skin! Thy blood, thy bone shall grow: what is cut join thou together, O plant!
6. Do thou here rise up, go forth, run forth, (as) a chariot with sound wheels, firm feloe, and strong nave; stand upright firmly!
7. If he has been injured by falling into a pit, or if a stone was cast and hurt him, may he (Dhâtar, the fashioner) fit him together, joint to joint, as the wagoner (Ribhu) the parts of a chariot!

{05005}

V, 5. Charm with the plant silâki (lâkshâ, arundhatî) for the cure of wounds.

1. The night is thy mother, the cloud thy father, Aryaman thy grandfather. Silâkî, forsooth, is thy name, thou art the sister of the gods.
2. He that drinks thee lives; (that) person thou dost preserve. For thou art the supporter of all successive (generations), the refuge of men.
3. Every tree thou dost climb, like a wench lusting after a man. 'Victorious,' 'firmly founded,' 'saving,' verily, is thy name.
4. The wound that has been inflicted by the club, by the arrow, or by fire, of that thou art the cure: do thou cure this person here!
5. Upon the noble plaksha-tree (ficus infectoria) thou growest up, upon the asvattha (ficus religiosa), the khadira (acacia catechu), and the dhava (grislea tomentosa); (thou growest up) upon the noble nyagrodha (ficus indica, banyan-tree), and the parna (butea frondosa). Come thou to us, O arundhatî!
6. O gold-coloured, lovely, sun-coloured, most handsome (plant), mayest thou come to the fracture, O cure! 'Cure,' verily, is thy name!
7. O gold-coloured, lovely, fiery (plant), with hairy stem, thou art the sister of the waters, O lâkshâ, the wind became thy very breath.
8. Silâkî is thy name, O thou that art brown as a goat, thy father is the son of a maiden. With the blood of the brown horse of Yama thou hast verily been sprinkled.
9. Having dropped from the blood of the horse she ran upon the trees, turning into a winged brook. Do thou come to us, O arundhatî!

{06109}

VI, 109. The pepper-corn as a cure for wounds.

1. The pepper-corn cures the wounds that have been struck by missiles, it also cures the wounds from stabs. Anent it the gods decreed: 'Powerful to secure life this (plant) shall be!'
2. The pepper-corns spake to one another, as they came out, after having been created: 'He whom we shall find (as yet) alive, that man shall not suffer harm!'
3. The Asuras did dig thee into the ground, the gods cast thee up again, as a cure for disease produced by wind (in the body), moreover as a cure for wounds struck by missiles.

{01017}

I, 17. Charm to stop the flow of blood.

1. The maidens that go yonder, the veins, clothed in red garments, like sisters without a brother, bereft of strength, they shall stand still!
2. Stand still, thou lower one, stand still, thou higher one; do thou in the middle also stand still! The most tiny (vein) stands still: may then the great artery also stand still!
Of the hundred arteries, and the thousand veins, those in the middle here have indeed stood still. At the same time the ends have ceased (to flow).
4. Around you has passed a great sandy dike: stand ye still, pray take your case!

{02031}

II, 31. Charm against worms.

1. With Indra's great mill-stone, that crushes all vermin, do I grind to pieces the worms, as lentils with a mill-stone.
2. I have crushed the visible and the invisible worm, and the kurûru, too, I have crushed. All the algandu and the saluna, the worms, we grind to pieces with our charm.
3. The algandu do I smite with a mighty weapon: those that have been burned, and those that have not been burned, have become devoid of strength. Those that are left and those that are not left do I destroy with my song, so that not one of the worms be left.
4. The worm which is in the entrails, and he that is in the head, likewise the one that is in the ribs: avaskava and vyadhvara, the worms, do we crush with (this) charm.
5. The worms that are within the mountains, forests, plants, cattle, and the waters, those that have settled in our bodies, all that brood of the worms do I smite.

{02032}

II. 32. Charm against worms in cattle.

1. The rising sun shall slay the worms, the setting sun with his rays shall slay the worms that are within the cattle!
2. The variegated worm, the four-eyed, the speckled, and the white--I crush his ribs, and I tear off his head.
3. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.
4. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
5. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms are slain.
6. I break off thy two horns with which thou deliverest thy thrusts; I cut that bag of thine which is the receptacle for thy poison.

{05023}

V, 23. Charm against worms in children.

1. I have called upon heaven and earth, I have called upon the goddess Sarasvatî, I have called upon Indra and Agni: 'they shall crush the worm,' (I said).
2. Slay the worms in this boy, O Indra, lord of treasures! Slain are all the evil powers by my fierce imprecation!
3. Him that moves about in the eyes, that moves about in the nose, that gets to the middle of the teeth, that worm do we crush.
4. The two of like colour, the two of different colour; the two black ones, and the two red ones; the brown one, and the brown-eared one; the (one like a) vulture, and the (one like a) cuckoo, are slain.
5. The worms with white shoulders, the black ones with white arms, and all those that are variegated, these worms do we crush.
6. In the east rises the sun, seen by all, slaying that which is not seen; slaying the seen and the unseen (worms), and grinding to pieces all the worms.
7. The yevâsha and the kashkasha, the egatka, and the sipavitnuka--the seen worm shall be slain, moreover the unseen shall be slain!
8. Slain of the worms is the yevâsha, slain further is the nadaniman; all have I crushed down like lentils with a mill-stone.
9. The worm with three heads and the one with three skulls, the speckled, and the white--I crush his ribs and I tear off his head.
10. Like Atri, like Kanva, and like Gamadagni do I slay you, ye worms! With the incantation of Agastya do I crush the worms to pieces.

11. Slain is the king of the worms, and their viceroy also is slain. Slain is the worm, with him his mother slain, his brother slain, his sister slain.
12. Slain are they who are inmates with him, slain are his neighbours; moreover all the quite tiny worms are slain.
13. Of all the male worms, and of all the female worms do I split the heads with the stone, I burn their faces with fire.

{04006}

IV, 6. Charm against poison.

1. The Brâhmana was the first to be born, with ten heads and ten mouths. He was the first to drink the soma; that did render poison powerless.
2. As great as heaven and earth are in extent, as far as the seven streams did spread, so far from here have I proclaimed forth this charm that destroys poison.
3. The eagle Garutmant did, O poison, first devour thee. Thou didst not bewilder him, didst not injure him, yea, thou didst turn into food for him.
4. The five-fingered hand that did hurl upon thee (the arrow) even from the curved bow--from the point of the tearing (arrow) have I charmed away the poison.
5. From the point (of the arrow) have I charmed away the poison, from the substance that has been smeared upon it, and from its plume. From its barbed horn, and its neck, I have charmed away the poison.
6. Powerless, O arrow, is thy point, and powerless is thy poison. Moreover of powerless wood is thy powerless bow, O powerless (arrow)!
7. They that ground (the poison), they that daubed it on, they that hurled it, and they that let it go, all these have been rendered impotent. The mountain that grows poisonous plants has been rendered impotent.
8. Impotent are they that dig thee, impotent art thou, O plant! Impotent is that mountain height whence this poison has sprung.

{04007}

IV, 7. Charm against poison.

1. This water (vâr) in the (river) Varanâvatî shall ward off (vârayâtai)! Amrita (ambrosia) has been poured into it: with that do I ward off (vâraye) poison from thee.
2. Powerless is the poison from the east, powerless that from the north. Moreover the poison from the south transforms itself into a porridge.
3. Having made thee (the poison) that comes from a horizontal direction into a porridge, rich in fat, and cheering, from sheer hunger he has eaten thee, that hast an evil body: do thou not cause injury!

4. Thy bewildering quality (madam), O (plant?) that art bewildering (madivati), we cause to fall like a reed. As a boiling pot of porridge do we remove thee by (our) charm.
5. (Thee, O poison) that art, as it were, heaped about the village, do we cause to stand still by (our) charm. Stand still as a tree upon its place; do not, thou that hast been dug with the spade, cause injury!
6. With broom-straw (?), garments, and also with skins they purchased thee: a thing for barter art thou, O plant! Do not, thou that hast been dug with the spade, cause injury!
7. Those of you who were of yore unequalled in the deeds which they performed-may the), not injure here our men: for this very purpose do I engage you!

{06100}

VI, 100. Ants as an antidote against poison.

1. The gods have given, the sun has given, the earth has given, the three Sarasvatîs, of one mind, have given this poison-destroying (remedy)!
2. That water, O ants, which the gods poured for you into the dry land, with this (water), sent forth by the gods, do ye destroy this poison!
3. Thou art the daughter of the Asuras, thou art the sister of the gods. Sprung from heaven and earth, thou didst render the poison devoid of strength.

{06013}

VI, 13 Charm against snake-poison.

1. Varuna, the sage of heaven, verily lends (power) to rne. With mighty charms do I dissolve thy poison. The (poison) which has been dug, that which has not been duo-, and that which is inherent, 1 have held fast. As a brook in the desert thy poison has dried up.
2. That poison of thine which is not fluid I have confined within these (serpents?). I hold fast the sap that is in thy middle, thy top, and in thy bottom, too. May (the sap) now vanish out of thee from fright!
3. My lusty shout (is) as the thunder with the cloud: then do I smite thy (sap) with my strong charm. With manly strength I have held fast that sap of his. May the sun rise as light from the darkness!
4. With my eye do I slay thy eye, with poison do I slay thy poison. O serpent, die, do not live; back upon thee shall thy poison turn!
5. O kairâta, speckled one, upatrinya (grass-dweller?), brown one, listen to me; ye black repulsive reptiles, (listen to me)! Do not stand upon the ground of my friend; cease with your poison and make it known (to people?)!
6. I release (thee) from the fury of the black serpent, the taimâta, the brown serpent, the poison that is not fluid, the all-conquering, as the bowstring (is loosened) from the bow, as chariots

(from horses).
7. Both Âligî and Viligî, both father and mother, we know your kin everywhere. Deprived of your strength what will ye do?
8. The daughter of urugûlâ, the evil one born with the black--of all those who have run to their hiding-place the poison is devoid of force.
9. The prickly porcupine, tripping down from the mountain, did declare this: 'Whatsoever serpents, living in ditches, are here, their poison is most deficient in force.'
10. Tâbuvam (or) not tâbuvam, thou (O serpent) art not tâbuvam. Through tâbuvam thy poison is bereft of force.
11. Tastuvam (or) not tastuvam, thou (O serpent) art not tastuvam. Through tastuvarn thy poison is bereft of force.

{06012}

VI, 12. Charm against snake-poison.

1. As the sun (goes around) the heavens I have surrounded the race of the serpents. As night (puts to rest) all animals except the hamsa bird, (thus) do I with this (charm) ward off thy poison.
2. With (the charm) that was found of yore by the Brahmans, found by the Rishis, and found by the gods, with (the charm) that was, will be, and is now present, with this do I ward off thy poison.
3. With honey do I mix the rivers; the mountains and peaks are honey. Honey are the rivers Parushnî and Sîpalâ. Prosperity be to thy mouth, prosperity to thy heart!

{07056}

VII, 56. Charm against the poison of serpents, scorpions, and insects.

1. The poison infused by the serpent that is striped across, by the black serpent, and by the adder; that poison of the kankaparvan ('with limbs like a comb,' scorpion) this plant has driven out.
2. This herb, born of honey, dripping honey, sweet as honey, honied, is the remedy for injuries; moreover it crushes insects.
3. Wherever thou hast been bitten, wherever thou hast been sucked, from there do we exorcise for thee the poison of the small, greedily biting insect, (so that it be) devoid of strength.
4. Thou (serpent) here, crooked, without joints, and without limbs, that twisteth thy crooked jawsmayest thou, O Brihaspati, straighten them out, as
a (bent) reed!
5. The poison of the sarkota (scorpion) that creeps low upon the ground, (after he) has been deprived of his strength, I have taken away; moreover I have caused him to be crushed.

6. There is no strength in thy arms, in thy head, nor in the middle (of thy body). Then why dost thou so wickedly carry a small (sting) in thy tail?
7. The ants devour thee, pea-hens hack thee to pieces. Yea, every one of you shall declare the poison of the sarkota powerless!
8. Thou (scorpion) that strikest with both, with mouth as well as tail, in thy mouth there is no poison: then what can there be in the receptacle in thy tail?

{06016}

VI, 16. Charm against ophthalmia.

1. O âbayu, (and even if) thou art not âbayu, strong is thy juice, O âbayu! We eat a gruel, compounded of thee.
2. Vihalha is thy father's name, Madâvatî thy mother's name. Thou art verily not such, as to have consumed thy own self.
3. O Tauvilikâ, do be quiet! This howling one has become quiet. O brown one, and brown-eared one, go away! Go out, O âla!
4. Alasâlâ thou art first, silâñgalâlâ thou art the next, nîlâgalasâlâ (thou art third?)!

{06021}

VI, 21. Charm to promote the growth of hair.

1. Of these three earths (our) earth verily is the highest. From the surface of these I have now plucked a remedy.
2. Thou art the most excellent of remedies, the best of plants, as Soma (the moon) is the lord in the watches of the night, as Varuna (is king) among the gods.
3. O ye wealthy, irresistible (plants), ye do generously bestow benefits. And ye strengthen the hair, and, moreover, promote its increase.

{06136}

VI, 136. Charm with the plant nitatni to promote the growth of hair.

1. As a goddess upon the goddess earth thou wast born, O plant! We dig thee up, O nitatni, that thou mayest strengthen (the growth) of the hair.
2. Strengthen the old (hair), beget the new! That which has come forth render more luxurious!
3. That hair of thine which does drop off, and that which is broken root and all, upon it do I sprinkle here the all-healing herb.

{06137}

VI, 137. Charm to promote the growth of hair.

1. The (plant) that Gamadagni dug up to promote the growth of his daughter's hair, Vâtahavya has brought here from the dwelling of Asita.
2. With reins they had to be measured, with outstretched arms they had to be measured out. May thy hairs grow as reeds, may they (cluster), black, about thy head!
3. Make firm their roots, draw out their ends, expand their middle., O herb! May thy hairs grow as reeds, may they (cluster), black, about thy head!

{04004}

IV, 4. Charm to promote virility.

1. Thee, the plant, which the Gandharva dug up for Varuna, when his virility had decayed, thee, that causest strength[1], we dig up.
2. Ushas (Aurora), Sûrya, (the sun), and this charm of mine; the bull Pragâpati (the lord of creatures) shall with his lusty fire arouse him!
3. This herb shall make thee so very full of lusty strength, that thou shalt, when thou art excited, exhale heat as a thing on fire!
4. The fire of the plants, and the essence of the bulls shall arouse him! Do thou, O Indra, controller of bodies, place the lusty force of men into this person!
5. Thou (O herb) art the first-born sap of the waters and also of the plants. Moreover thou art the brother of Soma, and the lusty force of the antelope buck!
6. Now, O Agni, now, O Savitar, now, O goddess Sarasvatî, now, O Brahmanaspati, do thou stiffen the pasas as a bow!
7. I stiffen thy pasas as a bowstring upon the bow. Embrace thou (women) as the antelope buck the gazelle with ever unfailing (strength)!
8. The strength of the horse, the mule, the goat and the ram, moreover the strength of the bull bestow upon him, O controller of bodies (Indra)!

[1. The original, more drastically, sepaharshanîm. By a few changes and omissions in stanzas 3, 6, and 7 the direct simplicity of the original has been similarly veiled.]

{06111}

VI, 111. Charm against mania.

1. Release for me, O Agni, this person here, who, bound and well-secured, loudly jabbers! Then shall he have due regard for thy share (of the offering), when he shall be free from madness!
2. Agni shall quiet down thy mind, if it has been disturbed! Cunningly do I prepare a remedy,

that thou shalt be freed from madness.
3. (Whose mind) has been maddened by the sin of the gods, or been robbed of sense by the Rakshas, (for him) do I cunningly prepare a remedy, that he shall be free from madness.
4. May the Apsaras restore thee, may Indra, may Bhaga restore thee; may all the gods restore thee, that thou mayest be freed from madness!

{04037}

IV, 37. Charm with the plant agasringi to drive out Rakshas, Apsaras and Gandharvas.

1. With thee, O herb, the Atharvans first slew the Rakshas, with thee Kasyapa slew (them), with thee Kanva and Agastya (slew them).
2. With thee do we scatter the Apsaras and Gandharvas. O agasringi (odina pinnata), goad (aga) the Rakshas, drive them all away with thy smell!
3. The Apsaras, Guggulil, I'lli, Naladi, Aukshagandhi, and Pramandani (by name), shall go to the river, to the ford of the waters, as if blown away! Thither do ye, O Apsaras, pass away, (since) ye have been recognised!
4. Where grow the asvattha (ficus religiosa) and the banyan-trees, the great trees with crowns, thither do ye, O Apsaras, pass away, (since) ye have been recognised!
5. Where your gold and silver swings are, where cymbals and lutes chime together, thither do ye, O Apsaras, pass away, (since) ye have been recog~ nised.
6. Hither has come the mightiest of the plants and herbs. May the agasringi arâtaki pierce with her sharp horn (tîkshmasringî)!
7. Of the crested Gandharva, the husband of the Apsaras, who comes dancing hither, I crush the two mushkas and cut off the sepas.
8. Terrible are the missiles of Indra, with a hundred points, brazen; with these he shall pierce the Gandharvas, who devour oblations, and devour the avakâ-reed.
9. Terrible are the missiles of Indra, with a hundred points, golden; with these he shall pierce the Gandharvas, who devour oblations, and devour the avakd-reed.
10. All the Pisâkas that devour the avakâ-reeds, that burn, and spread their little light in the waters, do thou, O herb, crush and overcome!
11. One is like a dog, one like an ape. As a youth, with luxuriant locks, pleasant to look upon, the Gandharva hangs about the woman. Him do we drive out from here with our powerful charm.
12. The Apsaras, you know, are your wives; ye, the Gandharvas, are their husbands. Speed away, ye immortals, do not go after mortals!

{02009}

II, 9. Possession by demons of disease, cured by an amulet of ten kinds of wood.

1. O (amulet) of ten kinds of wood, release this man from the demon (rakshas) and the fit (grâhi) which has seized upon.(gagrâha) his joints! Do thou, moreover, O plant, lead him forth to the world of the living!
2. He has come, he has gone forth, he has joined the community of the living. And he has become the father of sons, and the most happy of men!
3. This person has come to his senses, he has come to the cities of the living. For he (now) has a hundred physicians, and also a thousand herbs.
4. The gods have found thy arrangement, (O amulet); the Brahmans, moreover, the plants. All the gods have found thy arrangement upon the earth.
5. (The god) that has caused (disease) shall perform the cure; he is himself the best physician. Let him indeed, the holy one, prepare remedies for thee, together with the (earthly) physician!

{04006}

IV, 6. Charm against demons (pisâka) conceived as the cause of disease.

1. May Agni Vaisvânara, the bull of unfailing strength, burn up him that is evil-disposed, and desires to harm us, and him that plans hostile deeds against us!
2. Between the two rows of teeth of Agni Vaisvânara do I place him that plans to injure us, when we are not planning to injure him; and him that plans to injure us, when we do plan to injure him. Those who hound us in our chambers, while shouting goes on in the night of the new moon, and the other flesh-devourers who plan to injure us, all of them do I overcome with might.
4. With might I overcome the Pisâkas, rob them of their property; all evil-disposed (demons) do I slay: may my device succeed!
5. With the gods who vie with, and measure their swiftness with this sun, with those that are in the rivers, and in the mountains, do I, along with my cattle, consort.
6. I plague the Pisâkas as the tiger the cattle-owners. As dogs who have seen a lion, these do not find a refuge.
7. My strength does not lie with Pisâkas, nor with thieves, nor with prowlers in the forest. From the village which I enter the Pisâkas vanish away.
8. From the village which my fierce power has entered the Pisâkas vanish away; they do not devise evil.
9. They who irritate me with their jabber, as (buzzing) mosquitoes the elephant, them I regard as wretched (creatures), as small vermin upon people.

10. May Nirriti (the goddess of destruction) take hold of this one, as a horse with the halter! The fool who is wroth with me is not freed from (her) snare.

{02025}

II, 25. Charm with the plant prisniparnî against the demon of disease, called kanva.

1. The goddess Prisniparnî has prepared prosperity for us, mishap for Nirriti (the goddess of destruction). For she is a fierce devourer of the Kanvas: her, the mighty, have I employed.
2. The Prisniparnî was first begotten powerful; with her do I lop off the heads of the evil brood, as (the head) of a bird.
3. The blood-sucking demon, and him that tries to rob (our) health, Kanva, the devourer of our offspring, destroy, O Prisniparnî, and overcome!
4. These Kanvas, the effacers of life, drive into the mountain; go thou burning after them like fire, O goddess Prisniparnî!
5. Drive far away these Kanvas, the effacers of life! Where the dark regions are, there have I made these flesh-eaters go.

{06032}

VI, 32. Charm for driving away demons (Rakshas and Pisâkas).

1. Do ye well offer within the fire this oblation with ghee, that destroys the spook! Do thou, O Agni, burn from afar against the Rakshas, (but) our houses thou shalt not consume!
2. Rudra has broken your necks, ye Pisâkas: may he also break your ribs, ye spooks! The plant whose power is everywhere has united you with Yama (death).
3. Exempt from danger, O Mitra and Varuna, may we here be; drive back with your flames the devouring demons (Atrin)! Neither aider, nor support do they find; smiting one another they go to death.

{02004}

II, 4. Charm with an amulet derived from the gangida tree, against diseases and demons.

1. Unto long life and great delights, for ever unharmed and vigorous, do we wear the gangida, as an amulet destructive of the vishkandha.
2. From convulsions, from tearing pain, from vishkandha, and from torturing pain, the gangida

shall protect us on all sides--an amulet of a thousand virtues!
3. This gangida conquers the vishkandha, and smites the Atrin (devouring demons); may this all-healing gangida protect us from adversity!
4. By means of the invigorating gangida, bestowed by the gods as an amulet, do we conquer in battle the vishkandha and all the Rakshas.
5. May the hemp and may gangida protect me against vishkandha! The one (gangida) is brought hither from the forest, the other (hemp) from the sap of the furrow.
6. Destruction of witchcraft is this amulet, also destruction of hostile powers: may the powerful gangida therefore extend far our lives!

{19034}

XIX, 34, Charm with an amulet derived from the gafigpida-tree, aoainst diseases and demons.

1. Thou art an Angiras, O gangida, a protector art thou, O gangida. All two-footed and four-footed creatures that belong to us the gangida shall protect!
2. The sorceries fifty-three in number, and the hundred performers of sorcery, all these having lost their force, the gangida shall render bereft of strength!
3. Bereft of strength is the gotten-up clamour, bereft of strength are the seven debilitating (charms). Do thou, O gangida, hurl away from here poverty, as an archer an arrow!
4. This gangida is a destroyer of witchcraft, and also a destroyer of hostile powers. May then the powerful gangida extend far our lives!
5. May the greatness of the gangida protect us about on all sides, (the greatness) with which he has overcome the vishkandha (and) the samskandha, (overcoming the powerful (disease) with power!
6. Thrice the gods begot thee that hast grown up upon the earth. The Brahmanas of yore knew thee here by the name of Angiras.
7. Neither the plants of olden times, nor they of recent times, surpass thee; a fierce slayer is the gahaida, and a happy refuge.
8 And when, O gangida of boundless virtue, thou didst spring up in the days of yore, O fierce (plant), Indra at first placed strength in thee.
9. Fierce Indra, verily, put might into thee, O lord of the forest! Dispersing all diseases, slay thou the Rakshas, O plant!
I o. The breaking disease and the tearing disease, the balâsa, and the pain in the limbs, the takman that comes every autumn, may the gangida render devoid of force!

{19035}

XIX, 35. Charm with an amulet derived from the gangida-tree, against diseases and demons.

1. While uttering Indra's name the seers bestowed (upon men) the gangida, which the gods in the beginning had made into a remedy, destructive of the vishkandha.
2 . May that gangida protect us as a treasurer his treasures, he whom the gods and the Brâhmanas made into a refuge that puts to naught the hostile powers!
3. The evil eye of the hostile-minded, (and) the evil-doer I have approached. Do thou, O thousandeyed one, watchfully destroy these! A refuge art thou, O gangida.
4. May the gangida protect me from heaven, protect me from earth, protect (me) from the atmosphere, protect me from the plants, protect me from the past, as well as the future; may he protect us from every direction of space!
5. The sorceries performed by the gods, and also those performed by men, may the all-healing gangida render them all devoid of strength!

{06085}

VI, 85. Exorcism of disease by means of an amulet from the varana-tree.

1. This divine tree, the varana, shall shut out (vârayâtai). The gods, too, have shut out (avîvaran) the disease that hath entered into this man!
2. By Indra's command, by Mitra's and by Varuna's, by the command of all the gods do we shut out thy disease.
3. As Vritra did bold fast these ever-flowing waters, thus do I shut out (vâraye) disease from thee with (the help of) Agni Vaisvânara.

{06127}

VI, 127. The kîpudru-tree as a panacea.

1. Of the abscess, of the balâsa, of flow of blood, O plant; of neuralgia, O herb, thou shalt not leave even a speck!
2. Those two boils (testicles) of thine, O balasa, that are fixed upon the arm-pits-I know the remedy for that: the kîpudru-tree takes care of it.
3. The neuralgia that is in the limbs, that is in the ears and in the eyes-we tear them out, the neuralgia, the abscess, and the pain in the heart. That unknown disease do we drive away downward.

{19038}

XIX, 38. The healing properties of bdellium.

1. [Neither diseases, nor yet a curse, enters this person, O arundhatî!] From him that is penetrated by the sweet fragrance of the healing bdellium, diseases flee in every direction, as antelopes and as horses run.
2. Whether, O bdellium, thou comest from the Sindhu (Indus), or whether thou art derived from the sea, I have seized the qualities of both, that this person shall be exempt from harm.

{06091}

VI, 91. Barley and water as universal remedies.

1. This barley they did plough vigorously, with yokes of eight and yokes of six. With it I drive off to a far distance the ailment from thy body.
2. Downward blows the wind, downward burns the sun, downward the cow is milked: downward shall thy ailment pass!
3. The waters verily are healing, the waters chase away disease, the waters cure all (disease): may they prepare a remedy for thee!

{08007}

VIII, 7. Hymn to all magic and medicinal plants, used as a universal remedy.

1. The plants that are brown, and those that are white; the red ones and the speckled ones; the sable and the black plants, all (these) do we invoke.
2. May they protect this man from the disease sent by the gods, the herbs whose father is the sky, whose mother is the earth, whose root is the ocean.
3. The waters and the heavenly plants are foremost; they have driven out from every limb thy disease, consequent upon sin.
4. The plants that spread forth, those that are busby, those that have a single sheath, those that creep along, do I address; I call in thy behalf the plants that have shoots, those that have stalks, those that divide their branches, those that are derived from all the gods, the strong (plants) that furnish
life to man.
5. With the might that is yours, ye mighty ones, with the power and strength that is yours, with that do ye, O plants, rescue this man from this disease!
I now prepare a remedy.
6. The plants givalâ ('quickening'), na-ghâ-rishâ ('forsooth-no-harm'), gîvanti ('living'), and the arundhatî, which removes (disease), is full of blossoms, and rich in honey, do I call to exempt

him from injury.
7. Hither shall come the intelligent (plants) that understand my speech, that we may bring this man into safety out of misery!
8. They that are the food of Agni (the fire), the offspring of the waters, that grow ever renewing themselves, the firm (plants) that bear a thousand names, the healing (plants), shall be brought hither!
9. The plants, whose womb is the avaki (blyxa octandra), whose essence are the waters, shall with their sharp horns thrust aside evil!
10. The plants which release, exempt from Varuna (dropsy), are strong, and destroy poison; those, too, that remove (the disease) baldsa, and ward off witchcraft shall come hither!'
11. The plants that have been bought, that are right potent, and are praised, shall protect in this village cow, horse, man, and cattle!
12. Honied are the roots of these herbs, honied their tops, honied their middles, honied their leaves, honied their blossoms; they share in honey, are the food of immortality. May they yield ghee, and food, and cattle chief of all!
13. As many in number and in kind the plants here are upon the earth, may they, furnished with a thousand leaves, release me from death and misery!
14. Tiger-like is the amulet (made of) herbs, a saviour, a protector against hostile schemes: may it drive off far away from us all diseases and the Rakshas!
15. As if at the roar of the lion they start with fright, as if (at the roar) of fire they tremble before the (plants) that have been brought hither. The diseases of cattle and men have been driven out by the herbs: let them pass into navigable streams!
16. The plants release us from Agni Vaisvânara. Spreading over the earth, go ye, whose king is the tree!
17. The plants, descended from Angiras, that grow upon the mountains and in the plains, shall be for us rich in milk, auspicious, comforting to the heart!
18. The herbs which I know, and those which I see with my sight; the unknown, those which we know, and those which we perceive to be charged with (power),--
19. All plants collectively shall note my words, that we may bring this man into safety out of misfortune,--
20. The asvattha (ficus religiosa), and the darbha among the plants; king Soma, amrita (ambrosia) and the oblation; rice and barley, the two healing, immortal children of heaven!
21. Ye arise: it is thundering and crashing, ye plants, since Parganya (the god of rain) is favouring you, O children of Prisni (the spotted cloud), with (his) seed (water).
22. The strength of this amrita (ambrosia) do we crive this man to drink. Moreover, I prepare a remedy, that he may live a hundred years!
23. The boar knows, the ichneumon knows the healing plant. Those that the serpents and Gandharvas know, I call hither for help.
24. The plants, derived from the Angiras, which the eagles and the heavenly raghats (falcons) know, which the birds and the flamingos know, which all winged (creatures) know, which all

wild animals know, I call hither for help.
25. As many plants as the oxen and kine, as many as the goats and the sheep feed upon, so many plants, when applied, shall furnish protection to thee!
26. As many (plants), as the human physicians know to contain a remedy, so many, endowed with every healing quality, do I apply to thee!
27. Those that have flowers, those that have blossoms, those that bear fruit, and those that are without fruit, as if from the same mother they shall suck sap, to exempt this man from injury!
28. 1 have saved thee from a depth of five fathoms, and, too, from a depth of ten fathoms; moreover, from the foot-fetter of Yama, and from every sin against the gods.

{06096}

VI, 96. Plants as a panacea.

1. The many plants of hundredfold aspect, whose king is Soma, which have been begotten by Brihaspati, shall free us from calamity!
2. May they free us from (the calamity) consequent upon curses, and also from the (toils) of Varuna; moreover, from the foot-fetter of Yama, and every sin against the gods!
3. What laws we have infringed upon, with the eye, the mind, and speech, either while awake, or asleep-may Soma by his (divine) nature clear these (sins) away from us!

{02032}

II, 32. Charm to secure perfect health.

1. From thy eyes, thy nostrils, ears, and chin--the disease which is seated in thy head--from thy brain and tongue I do tear it out.
2. From thy neck, nape of the neck, ribs, and spine--the disease which is seated in thy fore-arm--from thy shoulders and arms I do tear it out.
3. From thy heart, thy lungs, viscera, and sides; from thy kidneys, spleen, and liver we do tear out the disease.
4. From thy entrails, canals, rectum, and abdomen; from thy belly, guts, and navel I do tear out the disease.
5. From thy thighs, knees, heels, and the tips of thy feet--from thy hips I do tear out the disease seated in thy buttocks, from thy bottom the disease seated in thy buttocks.
6. From thy bones, marrow, sinews and arteries; from thy hands, fingers, and nails I do tear out the disease.
7. The disease that is in thy every limb, thy every hair, thy every joint; that which is seated in thy skin, with Kasyapa's charm, that tears out, to either side we do tear it out.

{09008}

IX, 8. Charm to procure immunity from all diseases.

1. Headache and suffering in the head, pain in the ears and flow of blood, every disease of the head, do we charm forth from thee.
2. From thy ears, from thy kankûshas the earpain, and the neuralgia--every disease of the head do we charm forth from thee.
3. (With the charm) through whose agency disease hastens forth from the ears and the mouth-every disease of the head do we charm forth from thee.
4. (The disease) that renders a man deaf and blind--every disease of the head do we charm forth from thee.
5. Pain in the limbs, fever in the limbs, the neuralgia that affects every limb-every disease of the head do we charm forth from thee.
6. (The disease) whose frightful aspect makes man tremble, the takman (fever) that comes every autumn, do we charm forth from thee.
7. The disease that creeps along the thighs, and then enters the canals, out of thy inner parts do we charm forth.
8. If from the heart, from love, or from disgust, it arises, from thy heart and from thy limbs the balâsa do we charm forth.
9. Jaundice from thy limbs, diarrhoea from within thy bowels, the core of disease from thy inner soul do we charm forth.
10. To ashes (âsa) the balâsa shall turn; what is diseased shall turn to urine! The poison of all diseases I have charmed forth from thee.
11. Outside the opening (of the bladder) it shall run off; the rumbling shall pass from thy belly! The poison of all diseases I have charmed forth from thee.
12. From thy belly, lungs, navel, and heart-the poison of all diseases I have charmed forth from thee.
13. (The pains) that split the crown (of the head), pierce the head, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
14. They that pierce the heart, creep along the ribs, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
15. They that pierce the sides, bore along the ribs, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
16. They that pierce crosswise, burrow in thy abdomen, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
17. They that creep along the rectum, twist the bowels, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
18. They that suck the marrow, and split the joints, without doing injury, without causing disease, they shall run off outside the opening (of the bladder)!
19. The diseases and the injuries that paralyse thy limbs, the poison of all diseases I have

charmed forth from thee.
20. Of neuralgia, of abscesses, of inflation, or of inflammation of the eyes, the poison of all diseases I have driven forth from thee.
21. From thy feet, knees, thighs, and bottom; from thy spine, and thy neck the piercing pains, from thy head the ache I have removed.
22. Firm are the bones of thy skull, and the beat of thy heart. At thy rising, O sun, thou didst remove the pains of the head, quiet the pangs in the limbs.

{02029}

II, 29. Charm for obtaining long life and prosperity by transmission of disease.

1. In the essence of earthly bliss, O ye gods, in strength of body (may he live)! May Agni, Sûrya, Brihaspati bestow upon him life's vigour!
2. Give life to him, O Gâtavedas, bestow in addition progeny upon him, O Tvashtar; procure, O Savitar, increase of wealth for him; may this one, who belongs to thee, live a hundred autumns!
3. May our prayer bestow upon us vigour, and possession of sound. progeny; ability and property do ye two, (O heaven and earth), bestow upon us!, May he, conquering lands with might, (live), O Indra, subjecting the others, his enemies!
4. Given by Indra, instructed by Varuna, sent by the Maruts, strong, he has come to us; may he, in the lap of ye two, heaven and earth, not suffer from hunger and not from thirst!
5. Strength may ye two, that are rich in strength, bestow upon him; milk may ye two, that are rich in milk, bestow upon him! Strength heaven and earth did bestow upon him; strength all the gods, the Maruts, and the waters.
6. With the gracious (waters) do I delight thy heart, mayest thou, free from disease, full of force, rejoice! Clothed in the same garment do ye two drink this stirred drink, taking on as a magic form the shape of the two Asvins!
7. Indra, having been wounded, first created this vigour, and this ever fresh divine food: that same belongs to thee. By means of that do thou, full of force, live (a hundred) autumns; may it not flow out of thee: physicians have prepared it for thee!

II.

PRAYERS FOR LONG LIFE AND HEALTH (ÂYUSHYÂNI).

{03011}

III, 11. Prayer for health and long life.

1. I release thee unto life by means of (my) oblation, from unknown decline, and from consumption. If Grâhi (seizure) has caught hold (gagrâha) of this person here, may Indra and Agni free him from that!
2. If his life has faded, even if he has passed away, if he has been brought to the very vicinity of death, I snatch him from the lap of Nirriti (the goddess of destruction): I have freed him unto a life of a hundred autumns.
3. I have snatched him (from death) by means of an oblation which has a thousand eyes, hundredfold strength, and -ensures a hundredfold life, in order that Indra may conduct him through the years across to the other side of every misfortune.
4. Live thou, thriving a hundred autumns, a hundred winters, and a hundred springs! May Indra, Agni, Savitar, Brihaspati (grant) thee a hundred years! I have snatched him (from death) with an oblation that secures a life,of a hundred years.
5. Enter ye, O in-breathirig and out-breathing, as two bulls a stable! Away shall go the other deaths, of which, it is said, there are a hundred more!
6. Remain ye here, O in-breathing and out-breathing, do not go away from here; do ye car anew to old age his body and his limbs!
7. To old age I make thee over, into old age I urge thee; may a happy old age guide thee! Away shall go the other deaths, of which, it is said, there are a hundred more!
8. Upon thee (life unto) old age has been deposited, as a rope is tied upon a bull. That death which has fettered thee at thy birth with a firm rope, Brihaspati with the hands of the truth did strip off from thee.

{02028}

II, 28. Prayer for long life pronounced over a boy.

1. For thee alone, O (death from) old age, this (boy) shall grow up: the other hundred kinds of death shall not harm him! Like a provident mother in her lap Mitra shall befriend him, shall save him from misfortune!
2. May Mitra or Varuna, the illustrious, cooperating, grant him death from old age! Then Agni, the priest, who knows the ways, promulgates all the races of the gods.
3. Thou, (O Agni), rulest over all the animals of the earth, those which have been born, and those which are to be born: may not in-breathing leave this one, nor yet out-breathing, may neither friends nor foes slay him!
4. May father Dyaus (sky) and mother Prithivi (earth), co-operating, grant thee death from old age, that thou mayest live in the lap of Aditi a hundred winters, guarded by in-breathing and outbreathing!

5. Lead this dear child to life and vigour, O Agni, Varuna, and king Mitra! As a mother afford him protection, O Aditi, and all ye gods, that he may attain to old age!

{03031}

III, 31. Prayer for health and long life.

1. The gods are free from decrepitude; thou, O Agni, art removed from the demon of hostility. I free thee from all evil and disease, (and) unite thee with life.
2. (Vâyu), the purifying (wind), shall free thee from misfortune, Sakra (Indra) from evil sorcery! I free thee from all evil and disease, (and) unite thee with life.
3. The tame (village) animals are separate from the wild (forest animals); the water has flowed apart from thirst. I free thee from all evil and disease, (and) unite thee with life.
4. Heaven and earth here go apart; the paths go in every direction. I free thee from all evil and disease, (and) unite thee with life.
5. 'Tvashtar is preparing a wedding for his daughter,' thus (saying) does this whole world pass through. I free thee from all evil and disease, (and) unite thee with life.
6. Agni unites (life's) breaths, the moon is united with (life's) breath. I free thee from all evil and disease, (and) unite thee with life.
7. By means of (life's) breath the gods aroused the everywhere mighty sun. I free thee from all evil and disease, (and) unite thee with life.
8. Live thou by the (life's) breath of them that have life, and that create life; do not die! I free thee from all evil and disease, (and) unite thee with life.
9. Breathe thou with the (life's) breath of those that breathe; do not die! I free thee from all evil and disease, (and) unite thee with life.
10. Do thou (rise) up with life, unite thyself with life, (rise) up with the sap of the plants! I free thee from all evil and disease, (and) unite thee with life.
11. From the rain of Parganya we have risen up, immortal. I free thee from all evil and disease, (and) unite thee with life.

{07053}

VII, 53. Prayer for long life.

1. When, O Brihaspati, thou didst liberate (us) from existence in yonder world of Yama, (and) from hostile schemes, then did the Asvins, the physicians of the gods, with might sweep death from us, O Agni!
2. O in-breathing and out-breathing, go along with the body, do not leave it: may they be thy allies here! Live and thrive a hundred autumns; Agni shall be thy most excellent shepherd and overseer!
3. Thy vital force that has been dissipated afar, thy in-breathing and thy out-breathing, shall

come back again! Agni has snatched them from the lap of Nirriti (the goddess of destruction), and I again introduce them into thy person.
4. Let not his in-breathing desert him, nor his out-breathing quit him and depart! I commit him to the Seven Rishis: may they convey him in health to old age!
5. Enter, O in-breathing and out-breathing, like two bulls into a stable: this person shall here flourish, an unmolested repository for old age!
6. Life's breath we do drive into thee, disease we do drive away from thee. May this excellent Agni endow us with life from every source!
7. Ascending from the darkness of death to the highest firmament, to Sûrya (the sun), the god among gods, we have reached the highest light.

{08001}

VIII, 1. Prayer for exemption from the dangers of death.

1. To the 'Ender,' to Death be reverence! May thy in-breathing and thy out-breathing remain here! United here with (life's) spirit this man shall be, sharing in the sun, in the world of immortality (amrita)!
2. Bhaga has raised him up, Soma with his rays (has raised) him up, the Maruts, the gods, (have raised) him up, Indra and Agni (have raised) him up unto well-being.
3. Here (shall be) thy (life's) spirit, here thy inbreathing, here thy life, here thy mind! We rescue thee from the toils of Nirriti (destruction) by means of our divine utterance.
4. Rise up hence, O man! Casting off the footshackles of death, do not sink down! Be not cut off from this world, from the sight of Agni and the sun!
5. The wind, Mâtarisvan, shall blow for thee, the waters shall shower amrita (ambrosia) upon thee, the sun shall shine kindly for thy body! Death shall pity thee: do not waste away!
6. Thou shalt ascend and not descend, O man! Life and alertness do I prepare for thee. Mount, forsooth, this imperishable, pleasant car; then in old age thou shalt hold converse with thy family!
7. Thy mind shall not go thither, shall not disappear! Do not become heedless of the living, do not follow the Fathers! All the gods shall preserve thee here!
8. Do not long after the departed, who conduct (men) afar! Ascend from the darkness, come to the light! We lay hold of thy hands.
9. The two dogs of Yama, the black and the brindled one, that guard the road (to heaven), that have been despatched, shall not (go after) thee! Come hither, do not long to be away; do not tarry here with thy mind turned to a distance!
10. Do not follow this path: it is terrible! I speak of that by which thou hast not hitherto gone. Darkness is this, O man, do not enter it! Danger is beyond, security here for thee.
11. May the fires that are within the waters gLiard thee, may (the fire) which men kindle guard thee, may Gâtavedas Vaisvânara (the fire common to all men) guard thee! Let not the heavenly

(fire) together with the lightning burn, thee!
12. Let not the flesh-devouring (fire) menace thee: move afar from the funeral pyre! Heaven shall guard thee, the earth shall guard thee, the sun and moon shall guard thee, the atmosphere shall guard thee against the divine missile!
13. May the alert and the watchful divinities guard thee, may he that sleeps not and nods not guard thee, may he that protects and is vigilant guard thee!
14. They shall guard thee, they shall protect thee. Reverence be to them. Hail be to them!
15. Into converse with the living Vâyu, Indra, Dhâtar, and saving Savitar shall put thee; breath and strength shall not leave thee! Thy (life's) spirit do we call back to thee.
16. Convulsions that draw the jaws together, darkness, shall not come upon thee, nor (the demon) that tears out the tongue (?)! How shalt thou then waste away? The Âdityas and Vasus, Indra and Agni shall raise thee up unto well-being!
17. The heavens, the earth, Pragâpati, have rescued thee. The plants with Soma their king have delivered thee from death.
18. Let this man remain right here, ye gods, let him not depart hence to yonder world! We rescue him from death with (a charm) of thousandfold strength.
19. I have delivered thee from death. The (powers) that furnish strength shall breathe upon thee. The (mourning women) with dishevelled hair, they that wail lugubriously, shall not wail over thee!
20. 1 have snatched thee (from death), I have obtained thee; thou hast returned with renewed youth. O thou, that art (now) sound of limb, for thee sound sight, and sound life have I obtained.
21. It has shone upon thee, light has arisen, darkness has departed from thee. We remove from thee death, destruction, and disease.

{08002}

VIII, 2. Prayer for exemption from the dangers of death.

1. Take hold of this (charm) that subjects to immortality (life), may thy life unto old age not be cut off! I bring to thee anew breath and life: not to mist and darkness, do not waste away!
2. Come hither to the light of the living; I rescue thee unto a life of a hundred autumns! Loosing the bands of death and imprecation, I bestow upon thee long life extended very far.
3. From the wind thy breath I have obtained, from the sun thine eye; thy soul I hold fast in thee: be together with thy limbs, speak articulating with thy tongue!
4. With the breath of two-footed and four-footed creatures I blow upon thee, as on Agni when he is born (as on fire when kindled). I have paid reverence, O death, to thine eye, reverence to thy breath.
5. This (man) shall live and shall not die: we rouse this man (to life)! I make for him a remedy: O death, do not slay the man!
6. The plant gîvalâ (quickening'), na-ghâ-rishâ ('forsooth-no-harm'), and gîvantî ('living), a

victorious, mighty saviour-plant do I invoke, that he may be exempt from injury.
7. Befriend him, do not seize him, let him go, (O death); though he be thy very own, let him abide here with unimpaired strength! O Bhava and Sarva, take pity, grant Protection; misfortune drive away, and life bestow!
8. Befriend him, death, and pity him: may he from here arise! Unharmed, with sound limbs, hearing perfectly, through old age carrying a hundred years, let him get enjoyment by himself (unaided)!
9. The missile of the gods shall pass thee by! I pass thee across the mist (of death); from death I have rescued thee. Removing far the flesh-devouring Agni, a barrier do I set around thee, that thou mayest live.
10. From thy misty road that cannot be withstood, O death, from this path (of thine) we guard this (man), and make our charm a protection for him.
11. In-breathing and out-breathing. do I prepare for thee, death in old age, long life, and prosperity. All the messengers of Yama, that roam about, dispatched by Vivasvant's son, do I drive away.
12. Arâti (grudge), Nirriti (destruction), Grâhi (seizure), and the flesh-devouring Pisâkas (do we drive) away to a distance, and hurl all wicked Rakshas away into darkness as it were.
13. I crave thy life's breath from the immortal, life-possessing Agni Gâtavedas. That thou shalt not take harm, shalt be immortal in (Agni's) company, that do I procure for thee, and that shall be fulfilled for thee!
14. May heaven and earth, the bestowers of happiness, be auspicious and harmless to thee; may the sun-shine, and the wind blow comfort to thy heart; may the heavenly waters, rich in milk, flow upon thee kindly!
15. May the plants be auspicious to thee! I have raised thee from the lower to the upper earth: there may both the Âdityas, the sun and the moon, . protect thee.
16. Whatever garment for clothing, or whatever girdle thou makest for thyself, agreeable to thy body do we render it; not rough to thy touch shall it be!
17. When thou, the barber, shearest with thy sharp well-whetted razor our hair and beard, do not, while cleansing our face, rob us of our life!
18. Rice and barley shall be auspicious to thee, causing no balâsa, inflicting no injury! They two drive away disease, they two release from calamity.
19. Whatever thou eatest or drinkest, the grain of the plough-land or milk, whatever is or is not to be eaten, all that food do I render for thee free from poison.
20. To day and to night both do we commit thee: from the demons that seek to devour, do ye preserve this (man) for me!
21. A hundred years, ten thousand years, two, three, four ages (yuga) do we allot to thee; Indra and Agni, and all the gods without anger shall favour thee!
22. To autumn thee, to winter, spring and summer, do we commit; the rains in which grow the plants shall be pleasant to thee!
23. Death rules over bipeds, death rules over quadrupeds. From that death, the lord of cattle, do I

rescue thee: do not fear!
24. Free from harm thou shalt not die; thou shalt not die: do not fear! Verily, they do not die there, they do not go to the nethermost darkness;--
25. Verily, every creature lives there, the cow, the horse, and man, where this charm is performed, as the (protecting) barrier for life.
26. May it preserve thee from sorcery, from thy equals and thy kin! Undying be, immortal, exceedingly vital; thy spirits shall not abandon thy body!
27. From the one and a hundred deaths, from the dangers that are surmountable, from that Agai Vaisvânara (the funeral pyre?) may the gods deliver thee!
28. Thou, the remedy called p6tudru, art the body of Agni, the deliverer, slayer of Rakshas, slayer of rivals, moreover thou chasest away disease.

{05030}

V. 30. Prayer for exemption from disease and death.

1. From near thy vicinity, from near thy distance (do I call): remain here, do not follow; do not follow the Fathers of yore! Firmly do I fasten thy life's breath.
2. Whatever sorcery any kinsman or stranger has practised against thee, both release and deliverance with my voice do I declare for thee.
3. If thou hast deceived or cursed a woman or a man in thy folly, both release and deliverance with my voice do I declare for thee.
4. If thou liest (ill) in consequence of a sin committed by thy mother or thy father, both release and deliverance with my voice do I declare for thee.
5. Fight shy of the medicine which thy mother and thy father, thy sister and thy brother let out against thee: I shall cause thee to live unto old age!
6. Remain here, O man, with thy entire soul; do not follow the two messengers of Yama: come to the abodes of the living!
7. Return when called, knowing the outlet of the path (death), the ascent, the advance, the road of every living man!
8. Fear not, thou shalt not die: I shall cause thee to live unto old age! I have charmed away from thy limbs the disease that wastes the limbs.
9. The disease that racks and wastes thy limbs, and the sickness in thy heart, has flown as an eagle to a far distance, overcome by my charm.
10. The two sages Alert and Watchful, the sleepless and the vigilant, these two guardians of thy life's breath, are awake both day and night.
11. Agni here is to be revered; the sun shall rise here for thee: rise thou from deep death, yea from black darkness!
12. Reverence be to Yama, reverence to death; reverence to the Fathers and to those that lead (to them) [death's messengers?]! That Agni who knows the way to save do I engage for this man,

that he be exempt from harm!
13. His breath shall come, his soul shall come, his sight shall come, and, too, his strength! His body shall collect itself: then shall he stand firm upon his feet!
14. Unite him, Agni, with breath and sight, provide him with a body and with strength! Thou hast a knowledge of immortality: let him not now depart, let him not now become a dweller in a house of clay!
15. Thy in-breathing shall not cease, thy outbreathing shall not vanish; Sûrya (the sun), the supreme lord, shall raise thee from death with his rays!
16. This tongue (of mine), bound (in the mouth, yet) mobile, speaks within: with it I have charmed away disease, and the hundred torments of the takman (fever).
17. This world is most dear to the gods, unconquered. For whatever death thou wast destined when thou wast born, O man, that (death) and we call after thee: do not die before old age!

{04009}

IV, 9. Salve (âñgana) as a protector of life and limb.

1. Come hither! Thou art the living, protecting eye-ointment of the mountain, given by all the gods as a safeguard, unto life.
2. Thou art a protection for men, a protection for cattle, thou didst stand for the protection of horses and steeds.
3. Thou art, O salve, both a protection that crushes the sorcerers, and thou hast knowledge of immortality (amrita). Moreover, thou art food for the living, and thou art, too, a remedy aorainst jaundice.
4. From him over whose every limb and every joint thou passest, O salve, thou dost, as a mighty intercepter, drive away disease.
5. Him that bears thee, O salve, neither curse, nor sorcery, nor burning pain does reach; nor does the,vishkandha come upon him.
6. From evil scheme, from troubled dream, from evil deed, and also from foulness.; from the evil eye of the enemy, from this protect us, O salve!
7. Knowing this, O salve, I shall speak the truth, avoid falsehood. May I obtain horses and cattle, and thy person, O serving-man!
8. Three are servants of the salve: the takman (fever), the balâsa, and the serpent. The highest of the mountains, Trikakud ('Three-peaks') by name, is thy father.
9. Since the salve of Trikakud is born upon the Himavant, it shall demolish all the wizards and all the witches.
10. Whether thou art derived from the (mountain) Trikakud, or art said to come from the (river) Yamunâ, both these names of thine are auspicious: with these, O salve, protect us!

{04010}

IV, 10. The pearl and its shell as an amulet bestowing long life and prosperity.

1. Born of the wind, the atmosphere, the lightning, and the light, may this pearl shell, born of gold, protect us from straits!
2. With the shell which was born in the sea, at the head of bright substances, we slay the Rakshas and conquer the Atrins (devouring demons).
3. With the shell (we conquer) disease and poverty; with the shell, too, the Saânvâs. The shell is our universal remedy; the pearl shall protect us from straits!
4. Born in the heavens, born in the sea, brought on from the river (Sindhu), this shell, born of gold, is our life-prolonging amulet.
5. The amulet, born from the sea, a sun, born from Vritra (the cloud), shall on all sides protect us from the missiles of the gods and the Asuras!
6. Thou art one of the golden substances, thou art born from Soma (the moon). Thou art sightly on the chariot, thou art brilliant on the quiver. [May it prolong our lives!]
7. The bone of the gods turned into pearl; that, animated, dwells in the waters. That do I fasten upon thee unto life, lustre, strength, longevity, unto a life lasting a hundred autumns, May the (amulet) of pearl protect thee!

{19026}

XIX, 26. Gold as an amulet for long life.

1. The gold which is born from fire, the immortal, they bestowed upon the mortals. He who knows this deserves it; of old age dies he who wears it.
2. The gold, (endowed by) the sun with beautiful colour, which the men of yore, rich in descendants, did desire, may it gleaming envelop thee in lustre! Long-lived becomes he who wears it!
3. (May it envelop) thee unto (long) life, unto lustre, unto force, and unto strength, that thou shalt by the brilliancy of the gold shine forth among people!
4. (The gold) which king Varuna knows, which god Brihaspati knows, which Indra, the slayer of Vritra, knows, may that become for thee a source of life, may that become for thee a source of lustre!

III

IMPRECATIONS AGAINST DEMONS, SORCERERS, AND ENEMIES (ÂBHIKÂRIKÂNI AND KRITYÂPRATIHARANÂNI).

{01007}

I, 7. Against sorcerers and demons.

1. The sorcerer (yâtudhâna) that vaunts himsel and the Kimîdin do thou, O Agni, convey hither! For thou, O god, when lauded, becomest the destroyer of the demon.
2. Partake of the ghee, of the sesame-oil, O Agni Gâtavedas, that standest on high, conquerest by thyself! Make the sorcerers howl!
3. The sorcerers and the devouring (atrin) Kimîdin shall howl! Do ye, moreover, O Agni and Indra, receive graciously this our oblation!
4. Agni shall be the first to seize them, Indra with his (strong) arms shall drive them away! Every wizard, as soon as he comes, shall proclaim himself, saying, 'I am he'!
5. We would see thy might, O Gâtavedas; disclose to us the wizards, O thou that beholdest men! May they all, driven forth by thy fire, disclosing themselves, come to this spot!
6. Seize hold, O Gâtavedas: for our good thou wast born! Become our messenger, O Agni, and make the sorcerers howl!
7. Do thou, O Agni, drag hither the sorcerers, bound in shackles; then Indra with his thunderbolt shall cut off their heads!

{01008}

I, 8. Against sorcerers and demons.

1. May this oblation carry hither the sorcerers, as a river (carries) foam! The man or the woman who has performed this (sorcery), that person shall here proclaim himself!
2. This vaunting (sorcerer) has come hither: receive him with alacrity! O Brihaspati, put him into subjection; O Agni and Soma, pierce him through!
3. Slay the offspring of the sorcerer, O soma-drinking (Indra), and subject (him)! Make drop out the farther and the nearer eye of the braggart (demon)!
4. Wherever, O Agni Gâtavedas, thou perceivest the brood of these hidden devourers (atrin), do thou, mightily strengthened by our charm, slay them: slay their (brood), O Agni, piercing them a hundredfold!

{01016}

I, 16. Charm with lead, against demons and sorcerers.

1. Against the devouring demons who, in the night of the full-moon, have arisen in throngs, may Agni, the strong, the slayer of the sorcerers, give us courage!
2. To the lead Varuna gives blessing, to the lead Agni gives help. Indra gave me the lead: unfailingly it dispels sorcery.
3. This (lead) overcomes the vishkandha, this smites the devouring demons (atrin); with this I have overwhelmed all the brood of the Pisâkas.
4. If thou slayest our cow, if our horse or our domestic, we pierce thee with the lead, so that thou shalt not slay our heroes.

{06002}

VI, 2. The soma-oblation directed against Demons (rakshas).

1. Press the soma, ye priests, and rinse it (for renewed pressing), in behalf of Indra who shall listen to the song of the worshipper, and to my call!
2. Do thou, O doughty (Indra), whom the drops of soma enter as birds a tree, beat off the hostile brood of the Rakshas!
3. Press ye the soma for Indra, the soma-drinker, who wields the thunderbolt! A youthful victor and ruler is he, praised by many men.

{02014}

II, 14. Charm against a variety of female demons, conceived as hostile to men, cattle, and home.

1. Nissâlâ, the bold, the greedy demon (?dhishana), and (the female demon) with long-drawn howl, the bloodthirsty; all the daughters of Kanda, the Sadânvâs do we destroy.
2. We drive you out of the stable, out of the axle (of the wagon), and the body of the wagon; we chase you, O ye daughters of Magundî, from the house.
3. In yonder house below, there the grudging demons (arâyî) shall exist; there ruin shall prevail, and all the witches!
4. May (Rudra), the lord of beings, and Indra. drive forth from here the Sadânvâs; those that am seated on the foundation of the house Indra shall overcome with his thunderbolt!
5. Whether ye belong to (the demons) of inherited disease, whether ye have been dispatched by men, or whether ye have originated from the Dasyus (demon-like aborigines), vanish from here, O ye Sadânvâs!
6. About their dwelling-places I did swiftly course, as if on a race-course. I have won all contests with you: vanish from here, O ye Sadânvâs!

{03009}

III, 9. Against vishkandha and kâbava (hostile demons).

1. Of karsapha and visapha heaven is the father and earth the mother. As, ye gods, ye have brought on (the trouble), thus do ye again remove it!
2. Without fastening the), (the protecting plants?) held fast, thus it has been arranged by Manu. The vishkandha do I render impotent, like one who gelds cattle.
3. A talisman tied to a reddish thread the active (seers) then do fasten on: may the fastenings render impotent the eager, fiery kâbava!
4. And since, O ye eager (demons), ye walk like gods by the wile of the Asuras, the fastening (of the amulet) is destructive to the kâbava, as the ape to the dog.
5. I revile thee, the kâbava, unto misfortune, (and) shall work harm for thee. Accompanied with curses ye shall go out like swift chariots!
6. A hundred and one vishkandha are spread out along the earth; for these at the beginning they brought out thee, the amulet, that destroys vishkandha.

{04020}

IV, 20. Charm with a certain plant (sadampushpâ) which exposes demons and enemies.

1. He sees here, he sees yonder, he sees in the distance, he sees--the sky, the atmosphere as well as the earth, all that, O goddess, he sees.
2. The three heavens, the three earths, and these six directions severally; all creatures may I see through thee, O divine plant!
3. Thou art verily the eyeball of the divine eagle; thou didst ascend the earth as a weary woman a palanquin.
4. The thousand-eyed god shall put this plant into my right hand: with that do I see every one, the Sûdra as well as the Ârya.
5. Reveal (all) forms, do not hide thy own self; moreover, do thou, O thousand-eyed (plant), look the Kimîdins in the face!
6. Reveal to me the wizards, and reveal the witches, reveal all the Pisâkas: for this purpose do I take hold of thee, O plant!
7. Thou art the eye of Kasyapa, and the eye of the four-eyed bitch. Like the sun, moving in the bright day, make thou the Pisâka evident to me!
8. 1 have dragged out from his retreat the sorcerer and the Kimîdin. Through this (charm) do I see every one, the Sûdra as well as the Ârya.
9. Him that flies in the air, him that moves across the sky, him that regards the earth as his resort, that Pisâka do thou reveal (to me)!

{04017}

IV, 17. Charm with the apâmârga-plant, against sorcery, demons, and enemies.

1. We take hold, O victorious one, of thee, the mistress of remedies. I have made thee a thing of thousandfold strength for ever), one, O plant!
2. Her, the unfailingly victorious one, that wards off curses, that is powerful and defensive; (her and) all the plants have I assembled, intending that she shall save us from this (trouble)!
3. The woman who has cursed us with a curse, who has arranged dire misfortune (for us), who has taken hold of our children, to rob them of their strengthmay she eat (her own) offspring!
4. The magic spell which they have put into the unburned vessel, that which they have put into the blue and red thread, that which they have put into raw flesh, with these slay thou those that have prepared the spell!
5. Evil dreams, troubled life, Rakshas, gruesomeness, and grudging demons (arâyî), all the evil-named, evil-speakinor (powers), these do we drive out from us.
6. Death from hunger, and death from thirst, poverty in cattle, and failure of offspring, all that, O apâmârga, do we wipe out (apa mrigmahe) with thee.
7. Death from thirst, and death from hunger, moreover, ill-luck at dice, all that, O apâmârga, do we wipe out with thee.
8. The apâmârga is sole ruler over all plants, with it do we wipe mishap from thee: do thou then live exempt from disease!

{04018}

IV, 18. Charm with the apâmârga-plant, against sorcerers and demons.

1. Night is like unto the sun, the (starry) night is similar to day. The truth do I engage for help: the enchantments shall be devoid of force!
2. He, O ye gods, who prepares a spell, and carries it to the house of one that knows not (of it), upon him the spell, returning, shall fasten itself like a suckling calf upon its mother!
3. The person that prepares evil at home, and desires with it to harm another, she is consumed by fire, and many stones fall upon her with a loud crash.
4. Bestow curses, O thou (apâmârga), that hast a thousand homes, upon the (demons) visikha ('crestless'), and vigrîva ('crooked-neck')! Turn back the spell upon him that has performed it, as a beloved maid (is brought) to her lover!
5. With this plant I have put to naught all spells, those that they have put into thy field, thy cattle, and into thy domestics.

6. He that has undertaken them has not been able to accomplish them: he broke his foot, his toe. He performed a lucky act for us, but for himself an injury.
7. The apâmârga-plant shall wipe out (apa mârshtu) 'inherited ills, and curses; yea, it shall wipe out all witches, and all grudging demons (arâyî)!
8. Having wiped out all sorcerers, and all grudging demons, with thee, O apâmârga, we wipe all that (evil) out.

{04019}

IV, 19. Mystic power of the apâmârga-plant, against demons and sorcerers.

1. On the one hand thou deprivest of kin, on the other thou now procurest kinfolk. Do thou, moreover, cut the offspring of him that practises spells, as a reed that springs up in the rain!
2. By a Brâhmana thou hast been blest, by Kanva, the descendant of Nrishad. Thou goest like a stronor army; where thou hast arrived, O plant, there there is no fear.
3. Thou goest at the head of the plants, spreading lustre, as if with a light. Thou art on the one hand the protector of the weak, on the other the slayer of the Rakshas.
4. When of yore, in the beginning, the gods drove out the Asuras with thee, then, O plant, thou wast begotten as apâmârga ('wiping out').
5. Thou cuttest to pieces (vibhindatî), and hast a hundred branches; vibhindant ('cutting to pieces') is thy father's name. Do thou (turn) against, and cut to pieces (vi bhindhi) him that is hostile towards us!
6. Non-being arose from the earth, that goes to heaven, (as) a great expansion. Thence, verily, that, spreading vapours, shall turn against the performer (of spells)!
7. Thou didst grow backward, thou hast fruit which is turned backward. Ward off from me all curses, ward off very far destructive weapons!
8. Protect me with a hundredfold, guard me with a thousandfold (strength)! Indra, the strong, shall put strength into thee, O prince of plants!

{07065}

VII, 65. Charm with the apâmârga-plant, against curses, and the consequences of sinful deeds.

1. With fruit turned backward thou verily didst grow, O apâmârga: do thou drive all curses quite far away from here!
2. The evil deeds and foul, or the sinful acts which we have committed, with thee, O apâmârga, whose face is turned to every side, do we wipe them out (apa mrigmahe).

3. If we have sat together with one who has black teeth, or diseased nails, or one who is deformed, with thee, O apâmârga, we wipe all that out (apa mrigmahe).

{10001}

X, 1. Charm to repel sorceries or spells.

1. The (spell) which they skilfully prepare, as a bride for the wedding, the multiform (spell), fashioned by hand, shall go to a distance: we drive it away!
2. The (spell) that has been brought forward by the fashioner of the spell, that is endowed with head, endowed with nose, endowed with ears, and multiform, shall go to a distance: we drive it away!
3. (The spell) that has been prepared by a Sadra, prepared by a Râga, prepared by a woman, prepared by Brahmans, as a wife rejected by her husband, shall recoil upon her fabricator, (and) his kin!
4. With this herb have I destroyed all spells, that which they have put into thy field, into thy cattle, and into thy men.
5. Evil be to him that prepares evil, the curse shall recoil upon him that utters curses: back do we hurl it against him, that it may slay him that fashions the spell.
6. Pratikîna (' Back-hurler'), the descendant of Angiras, is our overseer and officiator (purohita): do thou drive back again (pratîkîh) the spells, and slay yonder fashioners of the spells!
7. He that has said to thee (the spell): 'go on'! upon that enemy, that antagonist do thou turn, O spell: do not seek out us, that are harmless!
8. He that has fitted together thy joints with skill, as the wagoner (Ribhu) the joints of a chariot, to him go, there is thy course: this person here shall remain unknown to thee!
9. They that have prepared thee and taken hold of thee, the cunning wizards-this is what cures it, destroys the spell, drives it back the opposite way - with it do we bathe thee.
10. Since we have come upon tile wretched (spell), as upon (a cow) with a dead calf, flooded away (by a river), may all evil go away from me, and mav possessions come to me!
11. If (thy enemies) have made (offerings) to thy Fathers, or have called thy name at the sacrifice, may these herbs free thee from every indigenous evil!
12. From the sin of the gods, and that of the fathers, from mentions of (thy) name, from (evil schemes) concocted at home, may the herbs free thee with might, through (this) charm, (and these) stanzas, (that are) the milk of the Rishis!
13. As the wind stirs up the dust from the earth, and the cloud from the atmosphere, thus may all misfortune, driven by my charm, go away from me!
14. Stride away (O spell), like a loudly braying she-ass, that has been loosened (from the tether); reach those that have fabricated thee, driven from here by (my) forceful charm!
15. 'This is the way, O spell,' with these words do we lead thee. Thee that hast been sent Out against us do we send back again. Go this way like a crushing army, with heavy carts, thou that

art multiform, and crowned by a crest(?)!
16. In the distance there is light for thee, hitherward there is no road for thee; away from us take thy course! By another road cross thou ninety navigable streams, hard to cross! Do not injure, go away!
17. As the wind the trees, crush down and fell (the enemy), leave them neither cow, nor horse, nor serving-man! Turn from here upon those that have fabricated thee, O spell, awaken them to childlessness!
18. The spell or the magic which they have buried against thee in the sacrificial straw (barhis), in the field, (or) in the burial-ground, or if with superior skill they have practised sorcery against thee, that art simple and innocent, in thy household fire,--
19. The hostile, insidious instrument which they have brought hither has been discovered; that which has been dug in we have detected. It shall go whence it has been brought hither; there, like a horse, it shall disport itself, and slay the offspring of him that has fashion'ed the spell!
20. Swords of good brass are in our house: we know how many joints thou hast, O spell! Be sure to rise, go away from hence! O stranger, what seekest thou here?
21. I shall hew off, O spell, thy neck, and thy feet: run away! May Indra and Agni, to whom belong the children (of men), protect us!
22. King Soma, who guards and pities us, and the lords of the beings shall take pity on us!
23. May Bhava and Sarva cast the lightning, the divine missile, upon him that performs evil, fashions a spell, and does wrong!
24. If thou art come two-footed, (or) four-footed, prepared by the fashioner of the spell, multiform, do thou, having become eight-footed, again go away from here, O misfortune!
25. Anointed, ornamented, and well equipped, go away, carrying every misfortune! Know, O spell, thy maker, as a daughter her own father!
26. Go away, O spell, do not stand still, track (the enemy) as a wounded (animal)! He is the game, thou the hunter: he is not able to put thee down.
27. Him that first hurls (the arrow), the other, laying on in defence, slays with the arrow, and while the first deals the blow, the other returns the blow.
28. Hear, verily, this speech of mine, and then return whence thou camest, against the one that fashioned thee!
29. Slaughter of an innocent is heinous, O spell: do not slay our cow, horse, or serving-man! Wherever thou hast been put down, thence thee do we remove. Be lighter than a leaf!
30. If ye are enveloped in darkness, covered as if by a net--we tear all spells out from here, send them back again to him that fashioned them.
31. The offspring of them that fashion the spell, practise magic, or plot against us, crush thou, O spell, leave none of them! Slay those that fashion the spell!
32. As the sun is released from darkness, abandons the night, and the streaks of the dawn, thus every misery, (every) device prepared by the fashioner of the spell, (every) misfortune, do I leave behind, as an elephant the dust.

{05031}

V, 31. Charm to repel sorceries or spells.

1. The spell which they have put for thee into an unburned vessel, that which they have put into mixed grain, that which they have put into raw meat, that do I hurl back again.
2. The spell which they have put for thee into a cock, or that which (they have put) into a goat, into a crested animal, that which they have put into a sheep, that do I hurl back again.
3. The spell which they have put for thee into solipeds, into animals with teeth on both sides, that which they have put into an ass, that do I hurl back again.
4. The magic which they have put for thee into moveable property, or into personal possession, the spell which they have put into the field, that do I hurl back again.
5. The spell which evil-scheming persons have put for thee into the gârhapatya-fire, or into the housefire, that which they have put -into the house, that do I hurl back again.
6. The spell which they have put for thee into the assembly-hall, that which (they have put) into the gaming-place, that which they have put into the dice, that do I hurl back again.
7. The spell which they have put for thee into the army, that which they have put into the arrow and the weapon, that which they have put into the drum, that do I hurl back again.
8. The spell which they have placed down for thee in the well, or have buried in the burial-ground, that which they have put into (thy) home, that do I hurl back again.
9. That which they have put for thee into human bones, that which (they have put) into the funeral fire, to the consuming, burning, flesh-eating fire do I hurl that back again.
10. By an unbeaten path he has brought it (the spell) hither, by a (beaten) path we drive it out from here. The fool in his folly has prepared (the spell) aorainst those that are surely wise.
11. He that has undertaken it has not been able to accomplish it: he broke his foot, his toe. He, luckless, performed an auspicious act for us, that are lucky.
12. Him that fashions spells, practises magic, digs after roots, sends out curses, Indra, shall slay with his mighty weapon, Agni shall pierce with his hurled (arrow)!

{05014}

V, 14. Charm to repel sorceries or spells.

1. An eagle found thee out, a boar dug thee out with his snout. Seek thou, O plant, to injure him that seeks to injure (us), strike down him that prepares spells (against us'!
2. Strike down the wizards, strike down him that prepares spells (against us); slay thou, moreover, O plant, him that seeks to injure us!
3. Cutting out from the skin (of the enemy) as if (from the skin) of an antelope, do ye, O gods, fasten the spell upon him that prepares it, as (one fastens) an ornament!
4. Take hold by the hand and lead away the spell back to him that prepares it! Place it in his very

presence, so that it shall slay him that prepares the spell!
5. The spells shall take effect upon him that prepares the spells, the curse upon him that pronounces the curse! As a chariot with easy-going wheels, the spell shall turn back upon him that prepares the spell!
6. Whether a woman, or whether a man has prepared the spell for evil, we lead that spell to him as a horse with the halter.
7. Whether thou hast been prepared by the gods, or hast been prepared by men, we lead thee back with the help of Indra as an ally.
8. O Agni gainer of battles, do thou gain the battles! With a counter-charm do we hurl back the spell upon him that prepares the spell.
9. Hold ready, (O plant,) thy weapon, and strike him, slay the very one that has prepared (the spell)! We do not whet thee for the destruction of him that has not practised (spells).
10. Go as a son to his father, bite like an adder that has been stepped upon. Return thou, O spell, to him that prepares the spell, as one who overcomes his fetters!
11. As the shy deer, the antelope, goes out to the mating (buck), thus the spell shall reach him that prepares it!
12. Straighter than an arrow may it (the spell) fly against him, O ye heaven and earth; may that spell take hold again of him that prepares it, as (a hunter)
of his game!
13. Like fire (the spell) shall progress in the teeth of obstacles, like water along its course! As a chariot with easy-going wheels the spell shall turn back upon him that prepares the spell!

{08005}

VIII, 5. Prayer for protection addressed to a talisman made from wood of the sraktya-tree.

1. This attacking talisman, (itself) a man, is fastened upon the man: it is full of force, slays enemies, makes heroes of men, furnishes shelter, provides good luck.
2. This talisman slays enemies, makes strong men, is powerful, lusty, victorious, strong; as a man it advances against sorceries and destroys them.
3. With this talisman Indra slew Vritra, with it he, full of device, destroyed the Asuras, with it he conquered both the heaven and earth, with it he conquered the four regions of space.
4. This talisman of sraktya assails and attacks. With might controlling the enemies, it shall protect us on all sides!
5. Agni has said this, and Soma has said this; Brihaspati, Savitar, Indra (have said) this. These divine purohitas, (chaplains) shall turn back for me (upon the sorcerer) the sorceries with aggressive amulets!
6. I have interposed heaven and earth, also the day, and also the sun. These divine purohitas (chaplains) shall turn back for me (upon the sorcerer) the sorceries with aggressive amulets!

7. (For) the folk that make an armour of the talisman of sraktya--like the sun ascending the sky, it subjects and beats off the sorceries.
8. With the amulet of sraktya, as if with a seer of powerful spirit, I have gained all battles, I slay the enemies, the Rakshas.
9. The sorceries that come from the Angiras, the sorceries that come from the Asuras, the sorceries that prepare themselves, and those that are prepared by others, both these shall go away to a distance across ninety navigable streams!
10. As an armour upon him the gods shall tie the amulet, Indra, Vishnu, Savitar, Rudra, Agni, Pragâpati, Parameshthin, Virâg,Vaisvânara, and the seers all.
11. Thou art the most superb of plants, as if a steer among the cattle, as if a tiger among beasts of prey. (The amulet) that we did seek, that have we found, a guardian at our side.
12. He that wears this talisman, verily is a tiger, a lion as well, and, too, a bull; moreover a curtailer of enemies.
13. Him slay not the Apsaras, nor the Gandharvas, nor mortal men; all reoions does he rule, that wears this talisman.
14. Kasyapa has created thee, Kasyapa has produced thee. Indra wore thee in human (battle); wearing thee in the close combat he conquered. The gods did make the talisman an armour of thousandfold strength.
15. He that plans to harm thee with sorceries, with (unholy) consecrations and sacrifices--him beat thou back, O Indra, with thy thunderbolt that hath a hundred joints!
16. This talisman verily does assail, full of might, victorious. Offspring and wealth it shall protect, provide defence, abound in luck!
17. Remove our enemies in the south, remove our enemies in the north; remove, O Indra, our enemies in the west: light, O hero, place in front (east) of us!
18. An armour for me be heaven and earth, an armour day, an armour the sun! An armour for me be Indra and Agni; Dhâtar shall bestow (dadhAtu) an armour upon me!
19. The armour of Indra and Agni, that is thick and strong, all the gods united do not pierce. This great (armour) shall protect my body on all sides, that I may obtain long life, and reach old age!
20. The divine talisman has ascended upon me,unto completc exemption from injury. Assemble about this post that protects the body, furnishes threefold defence, in order to (secure) strength!
21. Into it Indra shall deposit manliness: do ye, O gods, assemble about it for long life, for life lasting a hundred autumns, that he may reach old age.
22. May Indra who bestows welfare, the lord of the people, the slayer of Vritra, the controller of enemies, he that conquereth and is unconquered, the soma-drinking bull that frees from danger, fasten the amulet upon thee: may it protect thee on each and every side, by day and by night!

{10003}

X, 3. Praise of the virtues of an amulet derived from the varana-tree.

1. Here is my varana-amulet, a bull that destroys the rivals: with it do thou close in upon thy enemies, crush them that desire to injure thee!
2. Break them, crush them, close in upon them: the amulet shall be thy vanguard in front! With the varana the Devas (gods) did ward off (avârayanta) the onslaught of the Asuras (demons) day after day.
3, This thousand-eyed, yellow, golden varanaamulet is a universal cure; it shall lay low thy enemies: be thou the first to injure those that hate thee!
4. This varana will ward off (vârayishyate) the spell that has been spread against thee; this will protect thee from human danger, this will protect thee from all evil!
5. This divine tree, the varana, shall shut out (vârayâtâi)! The gods, too, have shutout (avivaran) the disease that has entered into this (man).
6. If when asleep thou shalt behold an evil dream; as often as a wild beast shall run an inauspicious course; from (ominous) sneezing, and from the evil shriek of a bird, this varana-amulet will protect thee (vârayishyate).
7. From Arâti (grudge), Nirriti (misfortune), from sorcery, and from danger; from death and overstrong weapons the varana will protect thee.
8. The sin that my mother, that my father, that my brothers and my sister have committed; the sin that we (ourselves) have committed, from that this divine tree will protect us.
9. Through the varana are confused my enemies and my (rival) kin. To untraversed gloom they have gone: they shall go to the nethermost darkness!
10. (May) I (be) unharmed, with cows unharmed, long-lived, with undiminished men! This varana-amulet shall guard me in every region (of space)!
11. This varana upon my breast, the kingly, divine tree, shall smite asunder my enemies, as Indra the Dasyus, the Asuras (demons)!
12. Long-lived, a hundred autumns old, do I wear this varana: kingdom and rule, cattle and strength, this shall bestow upon me!
13. As the wind breaks with might the trees, the lords of the forest, thus do thou break my rivals, those formerly born, and the latter born! The varana shall watch over thee!
14. As the wind and the fire consume the trees, the lords of the forest, thus, do thou consume my rivals, those formerly born, and the latter born! The varana shall watch over thee!
15. As, ruined by the wind, the trees lie prostrate, thus do thou ruin and prostrate my rivals, those formerly born, and the latter born! The varana shall watch over thee!
16. Do thou cut off, O varana, before their appointed time and before old age, those that aim to injure him in his cattle, and threaten his sovereignty!
17. As the sun is resplendent, as in him brilliance has been deposited, thus shall the amulet of varana hold fast for me reputation and prosperity, shall sprinkle me with brilliance, and anoint

me with splendour!
1 8. As splendour is in the moon, and in the sun, the beholder of men, thus shall the amulet of varana hold fast, &c.
19. As splendour is in the earth, as in this Gâtavedas (the fire), thus shall the amulet of varana hold fast, &c.
20. As splendour is in the maiden, as in this appointed chariot, thus shall the amulet of varana hold fast, &c.
2 1. As splendour is in the soma-draught, as splendour is in the honey-mixture (for guests), thus shall the amulet of varana hold fast, &c.
22. As splendour is in the agnihotra-oblation, as splendour is in the call vashat, thus shall the amulet of varana hold fast, &c.
23. As splendour is in the sacrificer, as (splendour) has been deposited in the sacrifice, thus shall the amulet of varana hold fast, &c.
24. As splendour is in Pragâpati, as in this Parameshthin (the lord on high), thus shall the amulet of varana hold fast, &c.
25. As immortality is in the gods, as truth has been deposited in them, thus shall the amulet of varana hod fast, &c.

{10006}

X, 6. Praise of the virtues of amulet of khadira-wood in the shape of a ploughshare.

1. The head of the hostile rival, of the enemy that bates me, do I cut off with might.
2. This amulet, produced by the ploughshare, will prepare an armour for me: full of stirred drink it has come to me, together with sap and lustre.
3. If the skilful workman has injured thee with his hand or with his knife, the living bright waters shall purify thee from that, (so that thou shalt be) bright!
4. This amulet has a golden wreath, bestows faith and sacrifice and might; in our house as a guest it shall dwell!
5. Before it (the amulet as a guest) ghee, surâ (liquor), honey, and every kind of food we place. The amulet having gone to the gods shall, as a father for his sons, plan for us growing good, more and more day after day!
6. The amulet which Brihaspati tied, the ploughshare dripping with ghee, the strong khadira, unto strength, that Agni did fasten on; that yields him ghee more and more day after day: with it those that hate me do thou slay!
7. This amulet which Brihaspati tied that Indra did fasten on, for strength and heroism; that yields him might more and more, &c.
8. The amulet which Brihaspati tied . . . that Soma did fasten on unto perfect hearing and seeing; that verily yields him lustre more and more, &c.

9. The amulet which Brihaspat, tied . . . that Sûrya did fasten on, with that he conquered these directions of space; that yields him prosperity moreand more, &c.
10. The amulet which Brihaspati tied wearing that amulet Kandramas (the moon) conquered the golden cities of the Asuras and the Dânavas; that yields him fortune more and more, &c.
11. The amulet which Brihaspat' tied for swift Vâta (wind), that yields him strength more and more, &c.
12, The amulet which Brihaspati tied for swift Vâta, with that amulet, O Asvins, do ye guard this plough-land; that yields the two physicians (the Asvins) might more and more, &c.
13. The amulet which Brihaspati tied for swift Vâta, wearing that, Savitar through it conquered this light; that yields him abundance more and more, &c.
14. The amulet which Brihaspati tied for swift Vâta, wearing that, the waters ever run undiminished; that verily yields them ambrosia more and more, &c.
15. The amulet which Brihaspati tied for swift Vâta, that comforting amulet king Varuna did fasten on; that verily yields him truth more and more, &c.
16. The amulet which Brihaspati tied for swift Vâta, wearing that the gods did conquer all the worlds in battle; that verily yields them conquest more and more, &c.
17. The amulet which Brihaspati tied for swift Vâta, that comforting amulet the divinities did fasten on; that verily yields them- all more and more, &c.
18. The seasons did fasten it on; the divisions (of the year) did fasten it on. Since the year did fasten it on, it guards every being.
19. The intermediate directions did fasten it on; the directions did fasten it on. The amulet created by Pragâpati has subjected those that hate me.
20. The Atharvans did tie it on, the descendants of the Atharvans did tie it on; with these allied, the Angiras cleft the castles of the Dasyus. With it those that hate me do thou slay!
21. That Dhâtar did fasten on: (then) he shaped the being. With it those that hate me do thou slay!
22. The amulet which Brihaspati tied for the gods, destructive of the Asuras, that has come to me together with sap and lustre.
23. The amulet . . . has come to me together with cows, goats, and sheep, together with food and offspring.
24. The amulet . . . has come to me together with rice and barley, together with might and prosperity.
25. The amulet has come to me with a stream of honey and ghee together with sweet drink.
26. The amulet has come to me together with nourishment and milk, together with goods and fortune.
27. The amulet . . . has. come to me together with brilliance and strength, together with glory and reputation.
28. The amulet . . . has come to me together with all 'kinds of prosperity.
29, This amulet the gods shall give me unto prosperity, the mighty amulet that strengthens sovereignty and injures the rivals!

30. An (amulet) auspicious for me thou shalt fasten upon (me), together with brahma (spiritual exaltation) and brilliance! Free from rivals, slaying rivals, it has subjected my rivals.
31. This god-born amulet, the sap milked from which these three worlds revere, shall render me superior to him that hates me; it shall ascend upon my head unto excellence!
32. The amulet upon which the gods, the Fathers, and men ever live, shall ascend upon my head unto excellence!
33. As the seed grows in the field, in the furrow drawn by the ploughshare, thus in me offspring, cattle, and every kind of food shall grow up!
34. Upon whom, O thou amulet that prosperest the sacrifice, I have fastened thee (that art) propitious, him, O amulet, that yieldest a hundredfold sacrificial reward, thou shalt inspire unto excellence!
35. This fire-wood that has been laid on together with the oblations do thou, Agni, gladly accept: may we in this kindled Gâtavedas (fire), through (this) charm, find favour, well-being, offspring, sight, and cattle!

{04016}

IV, 16. Prayer to Varuna for protection against treacherous designs.

1. The great guardian among these (gods) sees as if from anear. He that thinketh he is moving stealthily--all this the gods know.
2. If a man stands, walks, or sneaks about, if he goes slinking away, if he goes into his hiding-place; if two persons sit together and scheme, king Varuna is there as a third, and knows it.
3. Both this earth here belongs to king Varuna, and also yonder broad sky whose boundaries are far away. Moreover these two oceans are the loins of Varuna; yea, he is hidden in this small (drop of) water.
4. He that should flee beyond the heaven far away would not be free from king Varuna. His spies come hither (to the earth) from heaven, with a thousand eyes do they watch over the earth.
5. King Varuna sees through all that is between heaven and earth, and all that is beyond. He has counted the winkings of men's eyes. As a (winning) gamester puts down his dice, thus does he establish these (laws).
6. May all thy fateful toils which, seven by seven, threefold, lie spread out, ensnare him that speaks falsehood: him that speaks the truth they shall let go!
7. With a hundred snares, O Varuna, surround him, let the liar not go free from thee, O thou that observest men! The rogue shall sit, his belly hanging loose, like a cask without hoops, bursting all about!
8. With (the snare of) Varuna which is fastened lengthwise, and that which (is fastened) broadwise, with the indigenous and the foreign, with the divine and the human,--

9. With all these snares do I fetter thee, O N. N., descended from N. N., the son of the woman N. N.: all these do I design for thee.

{02012}

II, 12. Imprecation against enemies thwarting holy work.

1. Heaven and earth, the broad atmosphere, the goddess of the field, and the wonderful, far-striding (Vishnu); moreover, the broad atmosphere guarded by Vâta (the wind): may these here be inflamed, when I am inflamed!
2. Hear this, O ye revered gods! Let Bharadvâga recite for me songs of praise! 'May he who injures this our plan be bound in the fetter (of disease) and joined to misfortune!
3. Hear, O soma-drinking Indra, what with burning heart I shout to thee! I cleave, as one cleaves a tree with an axe, him that injures this our plan.
4. With (the aid of) thrice eighty siman-singers, with (the aid of) the Âdityas, Vasus, and Angiras--may our father's sacrifices and gifts to the priests, aid us-do I seize this one with fateful fervour.
5. May heaven and earth look after me, may all the gods support me! O ye Angiras, O ye fathers devoted to Soma, may he who does harm enter into misfortune!
6 . He who perchance despises us, O ye Maruts, he who abuses the holy practice which is beiog performed by us, may his evil deeds be firebrands to him, may the heavens surround with fire the hater of holy practices!
7. Thy seven in-breathings and thy eight marrows, these do I cut for thee by means of my charm. Thou shalt go to the seat of Yama, fitly prepared, with Agni as thy guide!
8. 1 set thy footstep upon the kindled fire. May Agni surround thy body, may thy voice enter into breath!

{07070}

VII, 70. Frustration of the sacrifice of an enemy.

1. Whenever yonder person in his thought, and with his speech, offers sacrifice accompanied by oblations and benedictions, may Nirriti (the goddess of destruction), allying herself with death, smite his offering before it takes effect!
2. May sorcerers, Nirriti, as well as Rakshas, mar his true work with error! May the gods, despatched by Indra, scatter (churn) his sacrificial butter; may that which yonder person offers not succeed!
3. The two agile supreme rulers, like two eagle-s pouiicing down, shall strike the sacrificial butter pf the enemy, whosoever plans evil against us!
4. Back do I tie both thy two arms, thy mouth I shut. With the fury of god Agni, have I destroyed thy oblation.

5. I tie thy two arms, I shut thy mouth. With the fury of terrible Agni have I destroyed thy oblation.

{02007}

II, 7. Charm against curses and hostile plots, undertaken with a certain plant.

1. The god-begotten plant, hated by the wicked, which wipes away the curses (of the enemies), like water a foul spot it has washed away all curses from me.
2. The curse of the rival and the curse of the kinswoman, the curse which the Brahman shall utter in wrath, all that (do thou put) under our feet!
3. From heaven her root is suspended, from the earth it rises up; with her that has a thousand shoots do thou protect us on all sides!
4. Protect me, protect my offspring, protect our goods; let not ill-will overcome us, let not hostile schemes overcome us!
5. The curse shall go to the curser; joint possession shall we have with the friend. Of the enemy who bewitches with (his) eye we hew off the ribs.

{03006}

III, 6. The asvattha-tree as a destroyer of enemies.

1. A male has sprung from a male, the asvattha (ficus religiosa) from the khadira (acacia catechu). May this slay my enemies, those whom I hate and those who hate me!
2. Crush the enemies, as they rush on, O asvattha, 'displacer,' allied with Indra, the slayer of Vritra, (allied) with Mitra and Varuxa!
3. As thou didst break forth, O asvattha, into the great flood (of the air), thus do thou break up all those whom I hate and those who hate me!
4. Thou that goest conquering as a conquering bull, with thee here, O asvattha, may we conquer our rivals!
5. May Nirriti (the goddess of destruction), O asvattha, bind in the toils of death that cannot be loosened those enemies of mine whom I hate and who hate me!
6. As thou climbest up the trees, O asvattha, and renderest them subordinate, thus do thou split in two the head of iny enemy, and overcome him!
7. They (the enemies) shall float down like a ship cut loose from its moorings! There is no returning again for those that have been driven out by the 'displacer.'
8. I drive them out with my mind, drive them out with my thought, and also with my incantation. We drive them out with a branch of the asvattha-tree.

{06075}

VI, 75. Oblation for the suppression of enemies (nairbâdhyam havih).

1. Forth from his home do I drive that person yonder, who as a rival contends with us: through the oblation devoted to suppression Indra, has broken him to pieces.
2. Indra, the slayer of Vritra, shall drive him to the remotest distance, from which in all successive years he shall not again return!
3. He shall go to the three distances, he shall go beyond the five peoples; he shall go beyond the three ethers, whence he shall not again in all successive years return, while the sun is upon the heavens!

{07037}

VII 37. Curse against one that practises hostile charms.

1. The thousand-eyed curse having yoked his chariot has come hither, seeking out him that curses me, as a wolf the house of him that owns sheep.
2. Avoid us, O curse, as a burning fire (avoids) a lake! Strike here him that curses us, as the lightning of heaven the tree!
3. He that shall curse us when we do not curse, and he that shall curse us when we do curse, him do I hurl to death as a bone to a dog upon the ground.

{07013}

VII, 13. Charm to deprive enemies of their strength.

1. As the rising sun takes away the lustre of the stars, thus do I take away the strength of both the women and the men that hate me.
2. As many enemies as ye are, lookina out auainst me, as I come on--of those that hate me do I take away the strenorth, as the sun takes away the strength of persons asleep (while it rises).

IV.

CHARMS PFRTAINING TO WOMEN (STRiKARATkV1).

{02036}

II, 36. Charm to obtain a husband.

1. May, O Agni, a suitor after our own heart come to us, may he come to this maiden with our fortune! May she, agreeable to suitors, charming at festivals, promptly obtain happiness through

a husband!
2. Agreeable to Soma, agreeable to Brahma, arranged by Aryaman, with the unfailing certainty of god Dhâtar, do I bestow upon thee good fortune, the acquisition of a husband.
3. This woman shall obtain a hnsband, since king Soma makes her lovely! May she, begetting sons, become a queen; may she, going to her husband, shine in loveliness!
4. As this comfortable cave, O Maghavan (Indra), furnishing a safe abode, hath become pleasing to animals, thus may this woman be a favourite of fortune (Bhaga), beloved, not at odds with her husband!
5. Do thou ascend the full, inexhaustible ship of Bhaga (fortune); upon this bring, hither the suitor who shall be agreeable (to thee)!
6. Bring hither by thy shouts, O lord of wealth, the suitor, bend his mind towards her; turn thou the right side of every agreeable suitor towards (her)!
7. This gold and bdellium, this balsam, and Bhaga (fortune), too; these have prepared thee for husbands, that thou mayest obtain the one that is agreeable.
8. Hither to thee Savitar shall lead the husband that is agreeable! Do thou, O herb, bestow (him) upon her!

{06060}

VI, 60. Charm for obtaining a husband.

1. This Aryaman (wooer) with loosened crest of hair comes hither in front (of the procession), seeking a husband for this spinster, and a wife for this wifeless man.
2. This maid, O Aryaman, has wearied of going to the wedding-feasts of other women. Now shall, without fail, O Aryaman, other women go to her wedding-feast!
3. Dhâtar (the creator) supports (didhhra) this earth, Dhâtar supports the heavens, and the sun. May Dhatar furnish this spinster with a husband after her own heart).

{06082}

VI, 82. Charm for obtaining a wife.

1. I call the name of him that comes here, that hath come here, and is arriving; I crave (the name) of Indra, Vritra's slayer, the Visava, of hundredfold strength.
2. The road by which the Asvins carried away as a bride Sûryâ, Savitar's daughter,'by that road,' Bhaga (fortune) told me, 'thou shalt bring here a wife'!
With thy wealth-procuring, great, golden hook, O Indra, husband of Sakî, procure a wife for me that desireth a wife!

{06078}

VI, 78. Blessing for a married couple.

1. Through this oblation, that causes prosperity, may this man flourish anew; may he excel the wife that they have brought to him with his sap!
2. May he excel in strength, excel in royalty! May this couple be inexhaustible in wealth that bestows thousandfold lustre!
3. Tvashtar begot (for thee) a wife, Tvashtar for her begot thee as a husband. May Tvashtar bestow upon you two a thousand lives, may he bestow upon you long life!

{07036}

VII, 36. Love-charm spoken by a bridal couple.

1. The eyes of us two shine like honey, our foreheads gleam like ointment. Place me within thy heart; may one mind be in common to us both!

{07037}

VII, 37. Charm pronounced by the bride over the bridegroom.

1. I envelope thee in my garment that was produced by Manu (the first man), that thou shalt be mine alone, shalt not even discourse of other women!

{06081}

VI, 81. A bracelet as an amulet to ensure conception.

1. A holder art thou, holdest both hands, drivest off the Rakshas. An acquirer of offspring and wealth this bracelet hath become!
2. O bracelet, open up the womb, that the embryo be put (into it)! Do thou, O limit (-setting bracelet), furnish a son, bring him here (A gamaya), thou that comest here (Agame)!
3. The bracelet that Aditi wore, when she desired a son.Tvashtar shall fasten upon this woman, intending that she shall beget a son.

{03023}

III, 23. Charm for obtaining a son (pumsavanam).

1. That which has caused thee to miscarry do we drive away from thee, that very thing do we deposit outside of thee, away in a far place.

2. Into thy womb shall enter a male germ, as an arrow into a quiver! May a man be born there, a son ten months old!
3. A male son do thou produce, and after him a male shall be born! Thou shalt be the mother of sons, of those who are born, and those whom thou shalt bear!
4. By the effective seed which bulls put forth do thou obtain a son; be a fruitful milch-cow!
5. Pragâpati's (the lord of creatures) work do I perform for thee: may the germ enter into thy womb! Obtain thou, woman, a son who shall bring prosperity to thee, and bring thou pi-osperity to him!
6. The plants whose father was the sky, whose mother the earth, Whose root the (heavenly) ocean--may those divine herbs aid thee in obtaining a son!

{06011}

VI, 11. Charm for obtaining a son (pumsavanam).

1. The asvattha (ficus religiosa) has mounted the samî (mimosa suma): then a male child was produced. That, forsooth, is the way to obtain a son; that do we bring to (our) wives.
2. In the male, forsooth, seed doth grow, that is poured into the female. That, forsooth, is the way to obtain a son; that has been told by Pragâpati.
3. Pragâpati, Anumati, and Sinîvâlî have fashioned him. May he (Pragâpati) elsewhere afford the birth of a female, but here he shall bestow a man!

{07035}

VII, 35. An incantation to make a woman sterile.

1. The other enemies conquer with might; beat back, O Gâtavedas, those that are not yet born! Enrich this kingdom unto happiness, may all the gods acclaim this man!
2. Of these hundred entrails of thine, as well as of the thousand canals, of all these have I closed the openings with a stone.
3. The upper part of the womb do I place below, there shall come to thee neither offspring nor birth! I render thee sterile and devoid of offspring; a stone do I make into a cover for thee.

{06017}

VI, 17. Charm to prevent miscarriage.

1. As this great-earth conceives the germs of the beings, thus shalt thy embryo be-beld fast, to produce a child after pregnancy!
2. As this great earth holds these trees, thus shall thy embryo be held fast, to produce a child after pregnancy!

3. As this great earth holds the mountains and the peaks, thus shall thy embryo be held fast, to produce a child after pregnancy!
4. As this great earth holds the animals scattered far, thus shall thy embryo be held fast, to produce a child after pregnancy!

{01011}

I, 11. Charm for easy parturition.

1. Aryaman as active hotar-priest shall utter for thee the vashat-call at this (soma-) pressing, O Pûshan! May (this) woman, (herself) begotten in
the proper way, be delivered, may her joints relax, that she shall bring forth!
2. Four directions has the heaven, and also four the earth: (from these) the gods created the embryo. May they open her, that she shall bring forth!
3. May Sûshan open: her womb do we cause to gape. Do thou, O Sûshan, loosen the womb, do thou, O Bishkalâ, let go (the ernbryo)!
4. Attached not at all to the flesh, nor to the fat, not at all to the marrow, may the splotched, moist, placenta come down to be eaten by a dog! May the placenta fall down!
5. I split open thy vagina, thy womb, thy canals; I separate the mother and the son, the child along with the placenta. May the placenta fall down!
6. As flies the wind, as flies the mind, as fly the winged birds, so do thou, O embryo,. ten months old, fall along with the placenta! May the placenta fall down!

{01034}

I, 34. Charm with licorice, to secure the love of a woman.

1. This plant is born of honey, with honey do we dig for thee. Of honey thou art begotten, do thou make us full of honey!
2. At the tip of my tongue may I have honey, at my tongue's root the sweetness of honey! In my power alone shalt thou then be, thou shalt come up to my wish!
3. Sweet as honey is my entrance, sweet as honey my departure. With my voice do I speak sweet as honey, may I become like honey!
4. I am sweeter than honey, fuller of sweetness than licorice. Mayest thou, without fail, long for me alone, (as a bee) for a branch full of honey!
5. I have surrounded thee with a clinging sugarcane, to remove aversion, so that thou shalt not be averse to me!

{02030}

II, 30. Charm to secure the love of a woman.

1. As the wind tears this grass from the surface of the earth, thus do I tear thy soul, so that thou, woman, shalt love, shalt not be averse to me!
2. If ye, O two Asvins, shall unite and bring together the loving pair-united are the fortunes of,both of you (lovers), united the thoughts, united the purposes!
3. When birds desire to chirp, lustily desire to chirp, may my call go there, as an arrow-point upon the shaft!
4. What is within shall be without, what is without shall be within! Take captive, O herb, the, soul of the maidens endowed with every chai-m!
5. Longing for a husband this woman hath come, I have come longing for a wife, As a loudly neighing horFe I have attained to my good fortune!

{06008}

VI, 8. Charm to secure the love of a woman.

1. As the creeper embraces the tree on all sides, thus do thou embrace me, so that thou, woman, shalt love me, so that thou shalt not be averse to me!
2. As the eagle when he flies forth presses his wings against the earth, thus do I fasten down thy mind, so that thou, woman, shalt love me, so that thou shalt not be averse to me.
3. As the sun day by day goes about this heaven and earth, thus do I go about thy mind, so that thou, woman, shalt love me, so that thou shalt not be: averse to me.

{06009}

VI, 9. Charm to secure the love of a woman.

1. Hanker thou after my body, my feet, hanker after my eyes, my thighs! The eyes of thee, as thou lustest after me, and thy hair shall be parched with love?
2. I make thee cling to my arm, cling to my heart, so that thou shalt be in my power, shalt come up to my wish!
3. The cows, the mothers of the ghee, who lick their young, in whose heart love is planted, shall make yonder woman bestow love upon:me!

{06102}

VI, 102. Charm to secure the love of a woman.

1. As this draught animal, O ye Asvins, comes on, and proceeds, thus may thy soul come on, and proceed to me!
2. 1 draw to myself thy mind, as the leading stallion the female side-horse. As the stalk of grass torn by the wind, thus shall thy mind fasten itself upon me!

3. A coaxing mixtLire of salve, of sweet wood, of kushtha, and of spikenard, do I deftly pick out with the hands of Bhaga (good fortune).

{03025}

III, 25. Charm to arouse the passionate love of a woman.

1. May (love), the disquieter, disquiet thee; do not hold out upon thy bed! With the terrible arrow of Kâma (love) do I pierce thee in the heart.
2. The arrow, winged with longing, barbed with love, whose shaft is undeviating desire, with that, well-aimed, Kâma shall pierce thee in the heart!
3. With that well-aimed arrow of Kâma which parches the spleen, whose plume flies forward, which burns up, do I pierce thee in the heart.
4. Consumed by burning ardour, with parched mouth, do thou (woman) come to me, pliant, (thy) pride laid aside, mine alone, speaking sweetly and to me devoted!
5. I drive thee with a goad from thy mother and thy father, so that thou shalt be in my power, shalt come up to my wish.
6. All her thoughts do ye, O Mitra and Varuna, drive out of her! Then, having deprived her of her will,.put her into my power alone!

{07139}

VII, 139. Charm to arouse the passionate love of a woman.

1. Clinging to the ground thou didst grow, (O plant), that producest bliss for me; a hundred branches extend from thee, three and thirty grow down from thee: with this plant of a thousand leaves thy heart do I parch.
2. Thy heart shall parch (with love) for me, and thy mouth shall parch (with love for me)! Languish, moreover, with love for me, with parched mouth pass thy days!
3. Thou that causest affection, kindlest (love), brown, lovely (plant), draw (us) together; draw together yonder woman and myself, our hearts make the same!
4. As the mouth of him that hath not drunk dries tip, thus languish thou with love for me, with parched mouth pass thy days!
5. As the Ichneumon tears the serpent, and joins him together again, thus, O potent (plant), join together what hath been torn by love!

{07038}

VII, 38. Charm to secure the love of a man.

1. This potent herb do I dig out: it draws toward me the eve, causes (love's) tears. It brings back him who has gone to a distance, rejoices him that approaches me.
2. By (the plant) with which the Âsurî allured Indra away from the gods, by that do I subject thee, that I may be well-beloved of thee!
3. Thy face is turned towards Soma (the nioon), thy face is turned towards Sûrya (the sun), thy face is turned towards all the gods: 't is tliee here that we do invoke.
4. My speech, not thine, (in this matter) hath weight: in the assembly, forsooth, do thou speak! To me alone shalt thou belong, shalt not even discourse of other women!
5. Whether thou art beyond the haunts of men, or whether across the river, this very herb, as if a captive bound, shall bring, thee back to me!

{06130}

VI, 130. Charm to arouse the passionate love of a man.

1. This yearning love comes from the Apsaras, the victorious, imbued with victory. Ye gods, send forth the yearning love: may yonder man burn after me!
2. My wish is, he shall long for me, devoted he shall long for me! Ye gods, send forth the yearning love: may yonder man burn after me!
3. That yonder man shall long for me, (but) I for him nevermore, ye gods, send forth the yearning love: may yonder man burn after me!
4. Do ye, O Maruts, intoxicate him (With love); do thou, O mid-air, intoxicate him; do thou, O Agni, intoxicate him! May yonder man burn after me!

{06131}

VI, 131. Charm to arouse the passionate love of a man.

1. From thy head unto thy feet do I implant (love's) longing into thee. Ye gods, send forth the yearning love: may yonder man burn after me!
2. Favour this (plan), Anumati; fit it tooether, Âkûti! Ye gods, send forth the yearning love may yonder man burn after me!
3. If thou dost run three leagues away, (or even) five leagues, the distance coursed by a horseman, from there thou shalt again return, shalt be the father of our sons!

{06132}

VI, 132. Charm to arouse the passionate love of a man.

1. Love's consuming longing, together with yearning, which the gods have poured into the waters, that do I kindle for thee by the law of Varuna!

2. Love's consuming longing, together with yearning, which the all-gods (visve devâh) have poured into the waters, that do I kindle for thee by the law of Varuna!
3. Love's consuming longing, together with yearning, which Indrâni has poured into the waters, that do I kindle for thee by the law of Varuna!
4. Love's consuming longing, together with yearning, which Indra and Agni have poured into the waters, that do I kindle for thee by the law of Varuna!
5. Love's consuming longing, together with yearning, which Mitra and Varuna have poured into the waters, that do I kindle for thee by the law of Varuna!

{06005}

IV, 5. Charm at an assignation.

1. The bull with a thousand horns who rose out of the sea, with the aid of him, the mighty one, do we put the folks to sleep.
2. The wind blows not over the earth. No one looks on. Do thou then, befriended of Indra, put all women and dogs to sleep!
3. The women that lie upon couches and upon beds, and they that rest in litters, the women all that exhale sweet fragrance, do we put to sleep.
4. Every moving thing I have held fast. Eye and breath I have held fast. I have held fast all limbs in the deep gloom of the night.
5. Of him that sits, and him that walks, of him that stands and looks about, of these the eyes we do shut, just as these premises (are shut).
6. The mother shall sleep, the father shall sleep, the dog shall sleep, the lord of the house shall sleep! All her relations shall sleep, and these people round about shall sleep!
7. O sleep, put thou to sleep all people with the magic that induces sleep! Put the others to sleep until the sun rises; may I be awake until the dawn appears, like Indra, unharmed, uninjured!

{06077}

VI, 77. Charm to cause the return of a truant woman.

1. The heavens have stood, the earth has stood, all creatures have stood. The mountains have stood upon their foundation, the horses in the stable I have caused to stand.
2. Him that has control of departure, that has control of coming home, return, and turning in, that shepherd do I also call.
3. O Gâtavedas (Agni), cause thou to turn ill; a hundred way's hither shall be thine, a thousand modes of return shall be thine: with these do thou restore us again!

{06018}

VI, 18. Charm to allay jealousy.

1. The first impulse of jealousy, moreover the one that comes after the first, the fire, the heart-burning, that do wc waft away from thee.
2. As the earth is dead in spirit, in spirit more dead than the dead, and as the spirit of him that has died, thus shall the spirit of the jealous (man) be dead!
3. Yon fluttering little spirit that has been fixed into thy heart, from it the jealousy do I remove, as air from a water-skin.

{07045}

VII, 45. Charm to allay jealousy.

1. From folk belonging to all. kinds of people, from the Sindhu (Indus) thou hast been brought hither: from a distance, I ween, has been fetched the very remedy for jealousy.
2. As if a fire is burning him, as if the forest-fire burns in various directions, this jealousy of his do thou quench, as a fire (is quenched) with water!

{01014}

I, 14. A woman's incantation against her rival.

1. I have taken unto myself her fortune and her glory, as a wreath off a tree. Like a mountain with broad foundation may she sit a long time with her parents!
2. This woman shall be subjected to thee as thy wife, O king Yama; (till then) let her be fixed to the house of her mother, or her brother, or her father!
3. This woman shall be the keeper of thy house, O king (Yama), and her do we make over to thee! May she long sit with her relatives, until (her hair) drops from her head!
4. With the incantation of Asita, of Kasyapa, and of Gaya do I cover up thy fortune, as women cover (something) within a chest.

{03018}

III, 18. Charm of a woman against a rival or co-wife.

1. I dig up this plant, of herbs the most potent, by whose power rival women are overcome, and husbands are obtained.
2. O thou (plant) with erect leaves, lovely, do thou, urged on by the gods, full of might, drive away my rival, make my h usband mine alone!
3. He did not, forsooth, call thy name, and thou shalt not delight in this' husband! To the very farthest distance do we drive our rival.

4. Superior am I, O superior (plant), superior, truly, to superior (women). Now shall my rival be inferior to those that are inferior!
5. I am overpowering, and thou, (O plant), art completely overpowering. Having both grown full of power, let us overpower my rival!
6. About thee (my husband) I have placed the overpowering (plant), upon thee placed the very overpowering one. May thy mind run after me as a calf after the cow, as water along its course!

{06138}

VI, 138. Charm for depriving a man of his virility.

1. As the best of the plants thou art reputed, O herb: turn this man for me to-day into a eunuch that wears his hair dressed!
2. Turn him into a eunuch that wears his hair dressed, and into one that wears a hood! Then Indra with a pair of stones shall break his testicles both!
3. O eunuch, into a eunuch thee I have turned;O castrate, into a castrate thee I have turned; O weakling, into a weakling thee I have turned! A hood upon his head, and a hair-net do we place.
4. The two canals, fashioned by the gods, in which man's power rests, in thy testicles . . . . I break them with a club.
5. As women break reeds for a mattress with a stone, thus do I break thy member

{01018}

I, 18. Charm to remove evil bodily characteristics from a woman.

1. The (foul) mark, the lalâmî (with spot on the forehead), the Arâti (grudging demon), do we drive out. Then the (signs) that are auspicious (shall remain) with us; (yet) to beget offspring do we bring the Arâti!
2. May Savitar drive out uncouthness from her feet, may Varuna, Mitra, and Aryaman (drive it) out from her hands; may Anumati kindly drive it out for us! For happiness the gods have created this woman.
3. The fierceness that is in thyself, in thy body, or in thy look, all that do we strike away with our charm. May god Savitar prosper thee!
4. The goat-footed, the bull-toothed, her who scares the cattle, the snorting one, the vilîdhî (the driveling one), the lalâmî (with spot on the forehead), these do we drive from us.

{06110}

VI, 110. Expiatory charm for a child born under an unlucky star.

1. Of yore, (O Agni), thou wast worthy of supplication at the sacrifice; thou wast the priest in olden times, and now anew shalt sit (at our sacrifice)! Delight, O Agni, thy own body, and, sacrificing, bring good fortune here to us!
2. Him that hath been born under the (constellation) gyeshihaghnî ('she that slays the oldest'), or under the vikritâu ('they that uproot'), save thou from being torn up by the root by Yama (death)! May be (Agni) guide him across all misfortunes to long life, to a life of a hundred autumns!
3. On a tiger (-like) day the hero was born; born under a (good) constellation he becometh a mighty hero. Let him not slay, when he grows up, his father, let him not injure the mother that hath begotten him!

{06140}

VI, 140. Expiation for the irregular appearance of the first pair of teeth.

1. Those two teeth, the tigers, that have broken forth, eager to devour father and mother, do thou, O Brahmanaspati Gâtavedas, render auspicious!
2. Do ye eat rice, eat barley, and eat, too, beans, as well as sesamum! That, O teeth.. is the share deposited for your enrichment. Do not injure father and mother!
3. Since ye have been invoked, O teeth, be ye in unison kind and propitious! Elsewhere, O teeth, shall pass away the fierce (qualities) of your body! Do not injure father and mother!

V.

CHARMS PERTAINING TO ROYALTY (RÂGAKARMÂNI).

{04008}

IV, 8. Prayer at the consecration of a king.

1. Himself prosperous (bhûto), he does put strength into the beings (bhûteshu); he became the chief lord of the beings (bhûtânâm). To his consecration death does come: may he, the king, favour this kingdom!
2. Come forth hither-do not glance away-as a mighty guardian, slayer of enemies! Step hither, thou who prosperest thy friends: the gods shall bless thee!

3. As he did step hither all (men) did attend him. Clothed in grace, he moves, shining by his own lustre. This is the great name of the manly Asura; endowed with every form (quality) he entered upon immortal (deeds).
4. Thyself a tiger, do thou upon this tiger-skin stride (victorious) through the great regionst All the clans shall wish for thee, and the heavenly waters, rich in sap!
5. The heavenly waters, rich in sap, flow joyously, (and too) those in the sky and upon the earth: with the lustre of all of these do I sprinkle thee.
6. They have sprinkled thee with their lustre., the heavenly waters rich in sap. May Savitar thus fashion thee, that thou shalt prosper thy friends!
7. (The waters) thus embracing him, the tiger, promote him, the lion, to great good fortune. Him, the leopard in the midst of the waters, as though standing in the ocean, the beneficent (floods, or the vigorous priests) cleanse thoroughly!

{03003}

III, 3. Charm for the restoration of an exiled king.

1. (Agni) has shouted loud: may he here well perform his work! Spread thyself out, O Agni, over the far-reaching hemispheres of the world! The all-possessing Maruts shall engage thee: bring hither that (king) who devoutly spends the offering!
2. However far he be, the red (steeds) shall urge hither Indra, the seer, to friendship, since the gods, (chanting) for him the gâyatri, the brihatî, and the arka (songs), infused courage into him with the sautrâmanî-sacrifice!
3. From the waters king Varuna shall call thee, Soma shall call thee from the mountains, Indra shall cite thee to these clans! Turn into an eagle and fly to these clans!
4. An eagle shall bring hither from a distance him that is fit to be called, (yet) wanders exiled in a strange land! The Asvins shall prepare for thee a path, easy to travel! Do ye, his kinfolk, gather close about him!
5. Thy opponents shall call thee; thy friends have chosen. thee! Indra, Agni, and all the gods have kept prosperity with this people.
6. The kinsman or the stranger that opposes thy call, him, O Indra, drive away; then render this (king) accepted here!

{03004}

III, 4. Prayer at the election of a king.

1. (Thy) kingdom hath come to thee: arise, endowed with lustre! Go forth as the lord of the people, rule (shine) thou, a universal ruler! All the regions of the compass shall call thee, O king; attended and revered be thou here!
2. Thee the clans, thee these regions, goddesses five, shall choose for empire! Root thyself upon

the height, the pinnacle of royalty: then do thou, mighty, distribute goods among us!
3. Thy kinsmen with calls shall come to thee; agile Agni shall go with them as messenger! Thy wives, thy sons shall be devoted to thee; being a mighty (ruler) thou shalt behold rich tribute!
4. The Asvins first, Mitra and Varuna both, all the gods, and the Maruts, shall call thee! Then fix thy mind upon the bestowal of wealth, then do thou, mighty, distribute wealth among us!
5. Hither hasten forth from the farthest distance heaven and earth, both, shall be propitious to thee! Thus did this king Varuna (as if, 'the chooser') decree that; he himself did call thee: 'come thou hither'!
6. O Indra, Indra, come thou to the tribes of men, for thou hast agreed, concordant with the Varunas (as if,'the electors'), He did call thee to thy own domain (thinking): 'let him revere the gods, and manage, too, the people'!
7. The rich divinities of the roads, of manifold diverse forms, all coming together have given thee a broad domain. They shall all concordantly call thee; rule here, a mighty, benevolent (king), to up the tenth decade (of thy life)!

{03005}

III, 5. Praise of an amulet derived from the parna-tree, designed to strengthen royal power.

1. Hither hath come this amulet of parna-wood, with its might mightily crushing the enemy. (It is) the strength of the gods, the sap of the waters: may it assiduously enliven me with energy!
2. The power to rule thou shalt hold fast in me, O amulet of parna-wood; wealth (thou shalt hold fast) in me! May I, rooted in the domain of royalty, become the chief!
3. Their very own amulet which the gods deposited secretly in the tree, that the gods shall give us to wear, together with life!
4. The parna has come hither as the mighty strength of the soma, given by Indra, instructed by Varuna. May I, shining brilliantly, wear it, unto long life, during a hundred autumns!
5. The amulet of parna-wood has ascended upon me unto complete exemption from injury, that I may rise superior (even) to friends and alliances!
6. The skilful builders of chariots, and the ingenious workers of metal, the folk about me all, do thou, O parna, make my aids!
7. The kings who (themselves) make kings, the charioteers, and leaders of hosts, the folk about me all, do thou, O parna, make my aids!
8. Thou art the body-protecting parna, a 'liero, brother of me, the hero. Along with the brilliancy of the year do I fasten thee on, O amulet!

{04022}

IV, 22. Charm to secure the superiority of a king.

1. This warrior, O Indra, do thou strengthen for me, do thou install this one as sole ruler (bull) of the Vis (the people); emasculate all his enemies, subject them to him in (their) contests!
2. To him apportion his share of villages, horses, and cattle; deprive of his share the one that is his enemy! May this king be the pinnacle of royalty; subject to him, O Indra, every enemy!
3. May this one be the treasure-lord of riches, may this king be the tribal lord of the Vis (the people)! Upon this one, O Indra, bestow great lustre, devoid of lustre render his enemy!
4. For him shall ye, O heaven and earth, milk ample good, as two milch-cows yielding warm milk! May this king be favoured of Indra, favoured of cows, of plants, and cattle!
5. I unite with thee Indra who has supremacy, through whom one conquers and is not (himself) conquered, who shall install thee as sole ruler of the people, and as chief of the human kings.
6. Superior art thou, inferior are thy rivals, and whatsoever adversaries are thine, O king! Sole ruler, befriended of Indra, victorious, bring thou hither the supplies of those who act as thy enemies!
7. Presenting the front of a lion do thou devour all (their) people, presenting the front of a tiger do thou strike down the enemies! Sole ruler, befriended of Indra, victorious, seize upon the supplies of those who act as thy enemies!

{01009}

I, 9. Prayer for earthly and heavenly success.

1. Upon this (person) the Vasus, Indra, Pûshan, Varuna, Mitra, and Agni, shall bestow goods (vasu)! The Âdityas, and, further, all the gods shall hold him in the higher light!
2. Light, ye gods, shall be at his bidding: Sûrya (the sun), Agni (fire), or even gold! Inferior to us shall be our rivals! Cause him to ascend to the highest heaven
3. With that most potent charm with which, O Gâtavedas (Agni), thou didst bring to Indra the (soma-) drink, with that, O Agni, do thou here strengthen this one; grant him supremacy over his kinsmen!
4. Their sacrifice and their glory, their increase of wealth and their thoughtful plans, I have usurped, O Agni. Inferior to us shall be our rivals! Cause him to ascend to the highest heaven!

{06038}

VI, 38. Prayer for lustre and power.

1. The brilliancy that is in the lion, the tiger, and the serpent; in Agni, the Brâhmana, and Surya (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!
2. (The brilliancy) that is in the elephant, panther, and in gold; in the waters, cattle, and men (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!
3. (The brilliancy) that is in the chariot, the dice, in the strenath of the bull; in the wind, Parganya, and in the fire of Varuna (shall be ours)! May the lovely goddess that bore Indra come

to us, endowed with lustre!
4. (The brilliancy) that is in the man of royal caste, in the stretched drum, in the strength of the horge, in the shout of men (shall be ours)! May the lovely goddess that bore Indra come to us, endowed with lustre!

{06039}

VI, 39. Prayer for glory (yasas).

1. The oblation that yields glory, sped on by Indra, of thousandfold strength, well offered, prepared with might, shall prosper! Cause me, that offers the oblation, to continue long beholding (light), and to rise to supremacy!
2. (That he may come) to us, let us honour with obeisance glory-owning Indra, the glorious one with glory-yielding (oblations)! Do thou (the oblation) grant us sovereignty sped on by Indra; may we in thy favour be glorious!
3. Glorious was Indra born, glorious Agni, glorious Soma. Glorious, of all beings the most glorious, am I.

{08008}

VIII, 8. Battle-charm.

1. May Indra churn (the enemy), he, the churner, Sakra (mighty), the hero, that pierces the forts, so that we shall slay the armies of the enemies a thousandfold!
2. May the rotten rope, wafting itself against yonder army, turn it into a stench. When the enemies see from afar our smoke and fire, fear shall they lay into their hearts!
3. Tear asunder those (enemies), O asvattha (ficus religiosa), devour (khâda) them, O! khadira (acacia catechu) in lively style! Like the tâgadbhanga (ricinus communis) they shall be broken (bhagyantâm), may the vadhaka (a certain kind of tree) slay them with his weapons (vadhaih)!
4. May the knotty âhva-plant put knots upon yonder (enemies), may the vadhaka slay them with his weapons! Bound up in (our) great trap-net, they shall quickly be broken as an arrow-reed!
5. The atmosphere was the net, the great regions (of space) the (supporting) poles of the net: with these Sakra (mighty Indra) did surround and scatter the army of the Dasyus.
6. Great, forsooth, is the net of great Sakra, who is rich in steeds: with it infold thou all the enemies, so that not one of them shall be released!
7. Great is the net of thee, great Indra, hero, that art equal to a thousand, and hast hundredfold might. With that (net) Sakra slew a hundred, thousand, ten thousand, a hundred million foes, having surrounded them with (his) army.
8. This great world was the net of great Sakra: with this net of Indra I infold all those (enemies) yonder in darkness,
9. With great dejection, failure, and irrefragable misfortune; with fatigue, lassitude, and

confusion, do I surround all those (enemies) yonder.
10. To death do I hand them over, with the fetters of death they have been bound. To the evil messengers of death do I lead them captive.
11. Guide ye those (foes), ye messengers of death; ye messengers of Yama, infold them! Let more than thousands be slain; may the club of Bhava crush them!
12. The Sâdhyas (blessed) go holding up with might one support of the net, the Rudras another, the Vasus another, (Still) another is upheld by the Âdityas.
13. All the gods shall go pressing from above with might; the Angiras shall go on the middle (of the net), slaying the mighty army!
14. The trees, and (growths) that are like trees, the plants and the herbs as well; two-footed and four-footed creatures do I impel, that they shall slay yonder army!
15. The Gandharvas and Apsaras, the serpents and the gods, holy men and (deceased) Fathers, the visible and invisible (beings), do I impel, that they shall slay yonder army!
16. Scattered here are the fetters of death; when thou steppest upon them thou shalt not escape! May this hammer slay (the men) of yonder army by the thousand!
17. The gharma (sacrificial hot drink) that has been heated by the fire, this sacrifice (shall) slay thousands! Do ye, Bhava and Sarva, whose arms are mottled, slay yonder army!
18. Into the (snare of) death they shall fall, into hunger, exhaustion, slaughter, and fear! O Indra and Sarva, do ye with trap and net slay yonder army!
19. Conquered, O foes, do ye flee away; repelled by (our) charm, do ye run! Of yonder host, repulsed by Brihaspati, not one shall be saved!
20. May their weapons fall from their (hands), may they be unable to lay the arrow on (the bow)! And then (our) arrows shall smite them, badly frightened, in their vital members!
21. Heaven and earth shall shriek at them, and the atmosphere, along with the divine powers! Neither aider, nor support did they find; smiting one another they shall go to death!
22. The four regions are the she-mules of the god's chariot, the purodâsas (sacrificial rice-cakes) the hoofs, the atmosphere the seat (of the wagon). Heaven and earth are its two sides, the seasons the reins, the intermediate regions the attendants, Vâk (speech) the road.
23. The year is the chariot, the full year is the body of the chariot, Virâg, the pole, Agni the front part of the chariot. Indra is the (combatant) standing on the left of the chariot, Kandramas (the moon) the charioteer.
24. Do thou win here, do thou conquer here, overcome, win, hail! These here shall conquer, those yonder be conquered! Hail to these here, perdition to those yonder! Those yonder do I envelop in blue and red!

{01019}

I, 19. Battle-charm against arrow-wounds.

1. The piercing (arrows) shall not hit us, nor shall the striking arrows hit us! Far away fron, us O Indra, to either side, cause the arrow-shower to fall!
2. To either side of us the arrows shall fall, those that have been shot and shall be shot! Ye divine and ye human arrows, pierce ye mine enemies!
3. Be he our own, or be he strange, the kinsman, or the foreianer, who bear enmity towards us, those enemies of mine Rudra shall pierce with a shower of arrows!
4. Him that rivals us, or does not rival us, him that curses us with hate, may all the gods injure my charm protects me from within!

{03001}

III, 1. Battle-charm for confusing the enemy.

1. Agni shall skilfully march against our opponents, burning against their schemes and hostile plans; Gâtavedas shall confuse the army of our opponents and deprive them (of the use) of their hands!
2. Ye Maruts are mighty in such matters: advance ye, crush ye, conquer ye (the enerny)! These Vasus when implored did crush (them). Agni, vily, as their vanauard shall skilfully attack!
3. O Maghavan, the hostile army which contends against us--do ye, O Indra, Vritra's slayer, and Agni, burn against them!
4. Thy thunderbolt, O Indra, who hast been driven forward swiftly by thy two bay steeds, shall advance, crushing the enemies. Slay them that resist, pursue, or flee, deprive their schemes of fulfilment!
5. O Indra, confuse the army of the enemy; with the impact of the fire and the wind scatter them to either side!
6. Indra shall confuse the army, the Miaruts shall slay it with might! Agni shall rob it of its sight; vanquished it shall turn about!

{03002}

III, 2. Battle-charm for confusing the enemy.

1. Agni, our skilful vanguard, shall attack, burning, against their schemes and hostile plans! Gâtavedas shall bewilder the plans of the enemy, and deprive them (of the use) of their hands!
2. This fire has confused the schemes that are in your mind; it shall blow you from your home, blow you away from everywhere!
3. O Indra, bewildering their schemes, come hither with thy (own) plan: with the impact of the fire and the wind scatter them to either side!
4. O ye plans of theirs, fly ye away; O ye schemes, be ye confused! Moreover, what now is in their mind, do thou drive that out of them!
5. Do thou, O (goddess) Apvi, confusing their plans, go forth (to them), and seize their limbs!

Attack them, burn with flames into their hearts; strike the enemy with fits, (strike our) opponents with darkness!
6. That army yonder o(the enemy, that comes against us fighting with might, do ye, O Maruts, strike with planless darkness, that one of them shall not know the other!

{06097}

VI, 97. Battle-charm of a king upon the eve of battle.

1. Superior is the sacrifice, superior Agni, superior Soma, superior Indra. To the end that I shall be superior to all hostile armies do we thus, offering the agnihotra, reverently present this oblation!
2. Hail be, ye wise Mitra and Varuna: with honey swell ye our kingdom here, (so that it shall) abound in offspring! Drive far to a distance misfortune, strip off from us sin, even after it has been committed!
3. With inspiration follow ye this strong hero; cling close, ye friends, to Indra (the king), who conquers villages, conquers cattle, has the thunderbolt in his arm, overcomes the host arrayed (against him), crushing it with might!

{06099}

VI, 99. Battle-charm of a king on the eve of battle.

1. I call -upon thee, O Indra, from afar, upon thee for protection against tribulation. I call the strong avenger that has many names, and is of unequalled birth.
2. Where the hostile weapon now rises against us,threatening to slay, there do we place the two arms of Indra round about.
3. The two arms of Indra, the protector, do we place round about us: let him protect us! O god Savitar, and king Soma, render me of confident mind, that I may prosper!

{11009}

XI, 9. Prayer to Arbudi and Nyarbudi for help in battle.

1. The arms, the arrows, and the might of the bows; the swords, the axes, the weapons, and the artful scheme that is in our mind; all that, O Arbudi, do thou make the enemies see, and spectres also make them see!
2. Arise, and arm yourselves; friends are ye, O divine folk! May our friends be perceived and protected by you, O Arbudi (and Nyarbudi)!
3. Arise (ye two), and take hold I With fetters and shackles surround ye the armies of the enemy, O Arbudi (and Nyarbudi)!

4. The god whose name is Arbudi, and the lord Nyarbudi, by whom the atmosphere and this great earth has been infolded, with these two companions of Indra do I pursue the conquered (king) with my army.
5. Arise, thou divine person, O Arbudi, together with thy army! Crushing the army of tlie enemy, encompass them with thy embraces!
6. Thou, Arbudi, makest appear the sevenfold spectral brood. Do thou, when the oblation has been poured, rise up with all. these, together with the army!
7. (The female mourner), beating herself, with tear-stained face, with short (mutilated?) ears, with dishevelled hair, shall lament, when a man has been slain, pierced by thee, O Arbudi!
8. She curves her spine while longing in her heart for her son, her husband, and her kin, when (a man) has been pierced by thee, O Arbudi!
9. The aliklavas and the gâshkamadas, the vultures, the strong-winged hawks, the crows, and the birds (of prey) shall obtain their fill! Let them make evident to the enemy, when (a man) has been pierced by thee, O Arbudi!
10. Then, too, every wild beast, insect, and worm shall obtain his fill on the human carcass, when (a man) has been pierced by thee, O Arbudi!
11. Seize ye, and tear out in-breathing and outbreathing, O Nyarbudi (and Arbudi): deep-sounding groans shall arise! Let them make it evident to the enemy, when (a man) has been pierced by thee, O Arbudi!
12. Scare them forth, let them tremble; bewilder the enemies with fright! With thy broad embrace, with the clasp of thy arms crush the enemies, O Nyarbudi!
13. May their arms, and the artful scheme that is in their mind be confused! Not a thing shall remain of them, pierced by thee, O Arbudi!
14. May (the mourning women) beating them selves, run together, smiting their breasts and their thighs, not anointed, with dishevelled hair, howling, when a man has been slain, has been pierced by thee, O Arbudi!
15. The dog-like Apsaras, and also the Rûpakâs (phantoms), the plucking sprite, that eacerly licks within the vessel, and her that seeks out what has been carelessly hidden, all those do thou, O Arbudi, make the enemies see, and spectres also make them see!
16. (And also make them see) her that strides upon the mist, the mutilated one, who dwells with the mutilated; the vapoury spooks that are hidden, and the Gandharvas and Apsaras, the serpents, and other brood, and the Rakshas!
17. (And also) the spooks with fourfold teeth, black teeth, testicles like a pot, bloody faces, who are inherently frightful, and terrifying!
18. Frighten thou, O Arbudi, yonder lines of the enemy; the conquering and the victorious (Arbudi and Nyarbudi), the two comrades of Indra, shall conquer the enemies!
19. Dissolved, crushed, slain the enemy shall lie, O Nyarbudi! May victorious sprites, with fiery tongues and smoky crests, go with (our) army!
20. Of the enemies repulsed by this (army), O Arbudi, Indra, the spouse of Saki, shall slay each picked man: not a single one of those yonder shall escape!

21. May their hearts burst, may their life's breath escape upward! May dryness of the mouth overtake (our) enemies, but not (our) allies!
22. Those who are bold and those who are cowardly, those who turn (in flight) and those who are deaf (to danger?), those who are (like) dark goats, and those, too, who bleat like goats, all those, do thou, O Arbudi, make the enemies see, and spectres also make them see!
23. Arbudi and Trishamdhi shall pierce our enemies, so that, O Indra, slayer of Vritra, spouse of Sakî, we may slay the enemy by thousands!
24. The trees, and (growths) that are like trees, the plants and the herbs as well, the Gandharvas and the Apsaras, the serpents, gods, pious men, and (departed) Fathers, all those, O Arbudi, do thou make the enemies see, and spectres also make them see!
25. The Maruts, god Âditya, Brahmanaspati did rule over you; Indra, and Agni, Dhâtar, Mitra, and Pragâpati did rule over you; the seers did rule over you. Let them make evident to the enemies when (a man) has been pierced by thee, O Arbudi!
26. Ruling over all these, rise ye and arm yourselves! Ye divine folk are (our) friends: win ye the battle, and disperse to your various abodes!

{11010}

XI, 10. Prayer to Trishamdhi for help in battle.

1. Arise and arm yourselves, ye nebulous spectres together with fiery portents; ye serpents, other brood, and Rakshas, run ye after the enemy!
2. He knows bow to rule your kingdom together with the red portents (of the heavens). The evil brood that is in the air and the heaven, and the human (powers) upon the earth, shall be obedient to the plans of Trishamdhi!
3. The brazen-beaked (birds of prey), those with beaks pointed as a needle, and those, too, with thorny beaks, flesh-devouring, swift as the wind, shall fasten themselves upon the enemies, together with the Trishamdhi-bolt (the bolt with three joints)!
4. Make away with, O Gâtavedas Âditya, many carcasses! This army of Trishamdhi shall be devoted to my bidding!
5. Arise thou divine person, O Arbudi, together with thy army! This tribute has been offered to you (Arbudi and Trishamdhi), an offerinor pleasing to Trishamdhi.
6. This white-footed, four-footed arrow shall fetter (?). Do thou, O magic spell, operate, together with the army of Trishamdhi, against the enemies!
7. May (the mourning woman) with suffused eyes hurry on, may she that hath short (mutilated?) ears shout when (a man) has been overcome by the army of Trishamdhi! Red portents shall be (visible)!
8. May the winged birds that move in the air and in the sky descend; beasts of prey and insects shall seize upon them; the vultures that feed upon raw flesh shall hack into (their) carcasses!
9. By virtue of the compact which thou, O Brihaspati, didst close with Indra and Brahman, by

virtue of that agreement with Indra, do I call hither all the gods: on this side conquer, not over yonder!
10. Brihaspati, the descendant of Angiras, and the seers, inspired by (our) song, did fix the three-jointed (Trishamdhi) weapon upon the sky for the destruction of the Asuras.
11. Trishamdhi, by whom both yonder Âditya (the sun) and Indra, are protected, the gods did destine for (our) might and strenchth.
12. All the worlds the gods did conquer through this oblation, (and) by the bolt which Brihaspati, the descendant of Angiras, did mould into a weapon for the destruction of the Asuras.
13. With the bolt which Brihaspati, the descendant of Angiras, did, mould into a weapon for the destruction of the Asuras do I, O Brihaspati, annihilate yonder army: I smite the enemies with force.
14. All the gods that eat the oblation offered with the call vashat are coming over. Receive this oblation graciously; conquer on this side, not over yonder!
15. May all the gods come over: the oblation is pleasing to Trishamdhi. Adhere to the great compact under which of yore the Asuras were conquered!
16. Vâyu (the wind) shall bend the points of the enemies' bows, Indra shall break their arms, so that they shall be unable to lay on their arrows, Âditya (the sun) shall send their missiles astray, and Kandramas (the moon) shall bar the way of (the enemy) that has not (as yet) started!
17. If they have come on as citadels of the gods, if they have constituted an inspired charm as their armour, if they have gathered courage through the protections for the body and the bulwarks which they have made, render all that devoid of force!
18. Placing (our) purohita (chaplain), together with the flesh-devourer (Agni) and death, in thy train, do thoti, O Trishamdhi, go forth with thy army, conquer the enemies, advance!
19. O Trishamdhi, envelop thou the enemies in darkness; may not a single one of those, driven forth by the speckled ghee, be saved!
20. May the white-footed (arrow?) fly to yonder lines of the enemy, may yonder armies of the enemies be to-day put to confusion, O Nyarbudi!
21. The enemies have been confused, O Nyarbudi: slay each picked man among them, slay them with this army!
22. The enemy with coat-of-mail, he that has no coat-of-mail, and he that stands in the battle-throng, throttled by the strings of their bows, by the fastenings of their coats-of-mail, by the battle-throng, they shall lie!
23. Those w ith armour and those without armour, the enemies that are shielded by armour, all those, O Arbudi, after they have been slain, dogs shall devour upon the ground!
24. Those that ride on chariots, and those that have no chariots, those that are mounted, and those that are not mounted, all those, after they have been slain, vultures and strong-winged hawks shall devour!
25. Counting its dead by thousands, the hostile army, pierced and shattered in the clash of arms, shall lie!
26. Pierced in a vital spot, shrieking in concert with the birds of prey, wretched, crushed,

prostrate, (the birds of prey) shall devour the enemy who attempts to hinder this oblation of ours directed against (him)!
27. With (the oblation) to which the gods flock, which is free from failure,-with it Indra, the slayer of Vritra, shall slay, and with the Trishamdhi-bolt (the bolt with three joints)!

{05020}

V, 20. Hymn to the battle-drum.

1. High sounds the voice of the drum, that acts the warrior, the wooden (drum), equipped with the skin of the cow. Whetting thy voice, subduing the enemy, like a lion sure of victory, do thou loudly thunder against them!
2. The wooden (instrument) with fastened (covering) has thundered as a lion, as a bull roars to the cow that longs to mate. Thou art a bull, thy enemies are eunuchs; thou ownest Indra's foesubduing fire!
3. Like a bull in the herd, full of might, lusty, do thou, O snatcher of booty, roar against them! Pierce with fire the heart of the enemy; with -broken ranks the foe shall run and scatter!
4. In victorious battles raise thy roar! What may be captured, capture; sound in many places! Favour, O drum, (our deeds) with thy divine voice; bring to (us) with strength the property of the enemy!
5. When the wife of the enemy hears the voice of the drum, that speaks to a far distance, may she, aroused by the sound, distressed, snatch her son to her arms, and run, frightened at the clash of arms!
6. Do thou, O drum, sound the first sound, ring brilliantly over the back of the earth! Open wide thy maw at the enemies host; resound brightly, joyously, O drum!
7. Between this heaven and earth thy noise shall spread, thy sounds shall quickly part to every side! Shout thou and thunder with swelling sound; make music at thy friend's victory, having, (chosen) the good side!
8. Manipulated with care, its voice shall resound! Make bristle forth the weapons of the warriors! Allied to Indra do thou call hither the warriors; with thy friends beat vigorously down the enemies!
9. A shouting herald, followed by a bold army, spreading news in many places, sounding through the village, eager for success, knowing the way, do thou distribute glory to many in the battle!
10. Desiring advantage, gaining booty, full mighty, thou hast been made keen by (my) song, and winnest battles. As the press-stone on the gathering skin dances upon the soma-sboots, thus do thou, O drum, lustily dance upon the booty!
11. A conqueror of enemies, overwhelming, foe-subduing, eager for the fray, victoriously crushing, as a speaker his speech do thou carry forth thy sound; sound forth here strength for victory in battle!
12. Shaking those that are unshaken, hurrying to the strife, a conqueror of enemies, an

unconquerable leader, protected by Indra, attending to the hosts, do thou that crusheth the hearts of the enemies, quickly go!

{05021}

V, 21 Hymn to the battle-drum, the terror of the enemy.

1. Carry with thy voice, O drum, lack of heart, and failure of courage among the enemies! Disagreement, dismay, and fright, do we place into the enemies: beat them down, O drum!
2. Agitated in their minds, their sight, their hearts, the enemies shall run, frightened with terror, when our oblation has been offered!
3. Made of wood, equipped with the skin of the cow, at home with every clan, put thou with thy voice terror into the enemies, when thou hast been anointed with ghee!
4. As the wild animals of the forest start in fear from man, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
5. As goats and sheep run from the wolf, badly frightened, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
6. As birds start in fear from the eagle, as by day and by night (they start) at the roar of the lion, thus do thou, O drum, shout against the enemies, frighten them away, and bewilder their minds!
7. With the drum and the skin of the antelope all the gods, that sway the battle, have scared away the enemies.
8. At the noise of the beat of the feet when Indra disports himself, and at his shadow, our enemies yonder, that come in successive ranks, shall tremble!
9. The whirring of the bowstring and the drums shall shout at the directions where the conquered armies of the enemies go in successive ranks!
10. O sun, take away their sight; O rays, run after them; clinging to their feet, fasten yourselves upon them, when the strength of their arms is gone!
11. Ye strong Maruts, Prisni's children, with Indra as an ally, crush ye the enemies; Soma the king (shall crush them), Varuna the king, Mahâdeva, and
also Mrityu (death), and Indra!
12. These wise armies of the gods, having the sun as their ensign, shall conquer our enemies! Hail!

VI.

CHARMS TO SECURE HARMONY, INFLUENCE IN THE ASSE-NIBLY, AND THE LIKE (SÂMMANASYÂNI, ETC.).

{03030}

III, 30. Charm to secure harmony.

1. Unity of heart, and unity of mind, freedom from hatred, do I procure for you. Do ye take delight in one another, as a cow in her (new-) born calf!
2. The son shall be devoted to his father, be of the same mind with his mother; the wife shall speak honied, sweet, words to her husband!
3. The brother shall not hate the brother, and the sister not the sister! Harmonious, devoted to the same purpose, speak ye words in kindly spirit!
4. That charm which causes the gods not to disagree, and not to hate one another, that do we prepare in your house, as a means of agreement for your folk.
5. Following your leader, of (the same) mind, do ye not hold yourselves apart! Do ye come here, co-operating, going along the same wagon-pole, speaking agreeably to one another! I render you of the same aim, of the same mind.
6. Identical shall be your drink, in common shall be your share of food! I yoke you together in the same traces: do ye worship Agni, joining together, as spokes around about the hub!
7. I render you of the same aim, of the same mind, all paying deference to one (person) through my harmonising charm. Like the gods that are guarding the ambrosia, may he (the leader) be welldisposed towards you, night and day!

{06073}

VI, 73. Charm to allay discord.

1. Hither shall come Varuna, Soma, Agni; Brihaspati with the Vasus shall come hither! Come together, O ye kinsmen all, of one mind, to the glory of this mighty guardian!
2. The fire that is within your souls, the scheme that hath entered your minds, do I frustrate with my oblation, with my ghee: delight in me shall ye take, O kinsmen!
3. Remain right here, go not away from us; (the roads) at a distance Pûshan shall make impassable for you! Vistoshpati shall urgently call you back: delight in me shall ye take, O kinsmen!

{06074}

VI, 74. Charm to allay discord.

1. May your bodies be united, may your mindg and your purposes (be united)! Brahmanaspati here has brought you together, Bhaga has brought you together.
2. Harmony of mind (I procure) for you, and also harmony of heart. Moreover with the aid of Bhaga's exertions do I cause you to agree.
3. As the Âdityas are united with the Vasus, as the fierce (Rudras), free from grudge, with the

Maruts, thus, O three-named (Agni), without grudge, do thou render these people here of the same mind!

{07052}

VII, 52. Charm against strife and bloodshed.

1. May we be in harmony with our kinfolk, in harmony with strangers; do ye, O Asvins, establish here agreement among us!
2. May we agree in mind and thought, may we not struggle with one another, in a spirit displeasing to the gods! Ma not the din of frequent battle-carnage arise, may the arrow not fly when the day of Indra has arrived!

{06064}

VI, 64. Charm to allay discord.

1. Do ye agree, unite yourselves, may your minds be in harmony, just as the gods of old in harmony-. sat down to their share!
2. Same be their counsel, same their assembly, same their aim, in common their thought! The 'same' oblation do I sacrifice for you: do ye enter upon the same plan!
Same be your intention, same your hearts! Same be your mind, so that it may be perfectly in common to you!

{06042}

VI, 42. Charm to appease anger.

1. As the bowstring from the bow, thus do I take off thy anger from thy heart, so that, having become of the same mind, we shall associate like friends!
2. Like friends we shall associate-I take off thy anger. Under a stone that is heavy do we cast thy anger.
3. I step upon thy anger with my heel and my fore-foot, so that, bereft of will, thou shalt not speak, shalt come up to my wish!

{06043}

VI, 43. Charm to appease anger.

1. This darbha-grass removes the anger of both kinsman and of stranger. And this remover of wrath, 'appeaser of wrath' it is called.
2. This darbha-grass of many roots, that reaches down into the ocean, having risen from the

earth, 'appeaser of wrath' it is called.
3. Away we take the offensiveness that is in thy jaw, away (the offensiveness) in thy mouth, so that, bereft of will, thou shalt not speak, shalt come up to my wish!

{02027}

II, 27. Charm against opponents in debate, undertaken with the pâtâ-plant.

1. May the enemy not win the debate! Thou art mighty and overpowering. Overcome the debate of those that debate against us, render them devoid of force, O plant!
2. An eagle found thee out, a boar dug thee out with his snout. Overcome the debate of those that debate against us, render them devoid of force, O plant!
3. Indra placed thee upon his arm in order to overthrow the Asuras. Overcome the debate of those that debate against us, render them devoid of force, O plant!
4. Indra did eat the pâtâ-plant, in order to overthrow the Asuras. Overcome the debate of those that debate against us, render them devoid of force, O plant!
5. By means of thee I shall conquer the enemy, as Indra (conquered) the Sâlâvrikas. Overcome the debate of those that debate against us, render them devoid of force, O plant!
6. O Rudra, whose remedy is the urine, with black crest of hair, performer of (strong) deeds,overcome thou the debate of those that debate against us, render them devoid of force, O plant!
7. Overcome thou the debate of him that is hostile to us, O Indra! Encourage us with thy might! Render me superior in debate!

{07012}

VII, 12. Charm to procure influence in the assembly.

1. May assembly and meeting, the two daughters of Pragâpati, concurrently aid me! May he with whom I shall meet co-operate with me, may I, O ye Fathers, speak agreeably to those assembled!
2. We know thy name, O assembly: 'mirth,' verily, is thy name; may all those that sit assembled in thee utter speech in harmony with me!
3. Of them that are sitting together I take to myself the power and the understanding: in this entire vathering render, O Indra, me successful!
4. If your mind has wandered to a distance, or has been enchained here or there, then do we turn it hither: may your mind take delight in me!

{06094}

VI, 94. Charm to bring about submission to one's will.

1. Your minds, your purposes, your plans, do we cause to bend. Ye persons yonder, that are devoted to other purposes, we cause you to comply!
2. With my mind do I seize your minds: do ye with your thoughts follow my thought! I place your hearts in my control: come ye, directing your way after my course!
3. I have called upon heaven and earth, I have called upon the goddess Sarasvatî, I have called upon both Indra and Agni: may we succeed in this. O Sarasvatî!

VII.

CHARMS TO SECURE PROSPERITY IN HOUSE, FIELD, CATTLE, BUSINESS, GAMBLING, AND KINDRED MATTERS.

{03012}

III, 12. Prayer at the building of a house.

1. Right here do I erect a firm house: may it stand upon a (good) foundation, dripping with ghee! Thee may we inhabit, O house, with heroes all, with strong heroes, with uninjured heroes!
2. Right here, do thou, O house, stand firmly, full of horses, full of cattle, full of abundance! Full of sap, ful.] of ghee, full of milk, elevate thyself unto great happiness!
3. A supporter art thou, O house, with broad roof, containing purified grain! To thee may the calf come, to thee the child, to thee the milch-cows, when they return in the evening!
4. May Savitar, Vâyu, Indra, Brihaspati cunningly erect this house! Alay the Alaruts sprinkle it with moisture and with ghee; may king Bhaga let our ploughing take root!
5. O mistress of dwelling, as a sheltering and kindly goddess thou wast erected by the gods in the bealrinina; clothed in grass, be thou kindly disposed; give us, moreover, wealth along with heroes!
6. Do thou, O cross-beam, according to regulation ascend the post, do thou, mightily ruling, hold off the enemies! May they that approach thee reverently, O house, not suffer injury, may we with all our heroes live a hundred autumns!
7. Hither to this (house) hath come the tender child, hither the calf along with (the other) domestic animals; hither the vessel (full) of liquor, together with bowls of sour milk!
8. Carry forth, O woman, this full jar, a stream of ghee mixed with ambrosia! Do thou these drinkers supply with ambrosia; the sacrifice and the gifts (to the Brahmans) shall it (the house) protect!
9. These waters, free from disease, destructive of disease, do I carry forth. The chambers do I enter in upon together with the immortal Agni (fire).

{06142}

VI, 142. Blessing during the sowing of seed.

1. Raise thyself up, grow thick by thy own might, O grain! Burst every vessel! The lightning in the heavens shall not destroy thee!
2. When we invoke thee, god grain, and thou dost listen, then do thou raise thyself up like the sky, be inexhaustible as the sea!
3. Inexhaustible shall be those that attend to thee, inexhaustible thy heaps! Theywhogivethee as a present shall be inexhaustible, they who eat thee shall be inexhaustible!

{06079}

VI, 79. Charm for procuring increase of grain.

1. May this bounteous Nabhasaspati (the lord of the cloud) preserve for us (possessions) without measure in our house!
2. Do thou, O Nabhasaspati, keep strengthening food in our house, may prosperity and goods come hither!
3. O bounteous god, thou dost command thousandfold prosperity: of that do thou bestow upon iis, of that do thou give us, in that may we share with thee!

{06050}

VI, 50. Exorcism of vermin infesting grain in the field.

1. Slay ye the tarda ('borer'), the samanka ('hook'), and the mole, O Asvins; cut off their heads, and crush their ribs! Shut their mouths, that they shall not eat the barley; free ye, moreover, the grain from danger!
2. Ho tarda ('borer'), ho locust, ho gabhya ('snapper'), upakvasa! As a Brahman (eats not) an uncompleted sacrifice, do ye, not eating this barley, without working injury, get out!
3. O husband of the tardâ (-female), O husband Of the vaghâ (-female), ye of the sharp teeth, listen to me! The vyadvaras (' rodents') of the forest, and whatever other vyadvaras (there are), all these we do crush.

{07011}

VII, 11. Charm to protect grain from lightning.

1. With thy broad thunder,with the beacon, elevated by tile gods that pervade this all, with the lightning do thou not destroy our grain, O god; nor do thou destroy it with the rays of the sun!

{02026}

II, 26. Charm for the prosperity of cattle.

1. Hither shall come the cattle which have strayed to a distance, whose companionship Vâyu (the wind) enjoys! (The cattle) whose structure of form Tvashtar knows, Savitar shall hold in place in this stable!
2. To this stable the cattle shall flow together, Brihaspati skilfully shall conduct them hither! Sînîvâlî shall conduct hither their van: do thou, O Anumati, hold them in place after they have arrived!
3. May the cattle, may the horses, and may the domestics flow together; may the increase of the grain flow together! I sacrifice with an oblation that causeth to flow together!
4. I pour together the milk of the cows, I pour together strength and sap with the ghee. Poured together shall be our heroes, constant shall be the cows with me the owner of the cows!
5. I bring hither the milk of the cows, I have brought hither the sap of the grain. Brought hither are our heroes, brought hither to this house are our wives.

{03014}

III, 14. Charm for the prosperity of cattle.

1. With a firmly founded stable, with wealth, with well-being, with the name of that which is born on a lucky day do we unite you (O cattle)!
2. May Aryaman unite you, may Pûshan, Brihaspati, and Indra, the conqueror of booty, unite you! Do ye prosper my possessions!
Flocking together without fear, making ordure in this stable, holding honey fit for soma, free from disease, ye shall come hither!
4. Right here come, ye cows, and prosper here like the sakâ-bird! And right here do ye beget (your youn(y)! May ye be in accord with me!
5. May your stable be auspicious to you, prosper ye like the sâri-birds and parrots! And right here do ye beget (your young)! With us do we unite you.
6. Attach yourselves, O cows, to me as your possessor; may this stable here cause you to prosper! Upon you, growing numerous, and living, may we, increasing in wealth, alive, attend!

{06059}

VI, 59. Prayer to the plant arundhatî for protection to cattle.

1. Thy foremost protection, O Arundhatî, do thou bestow upon steer and milch-kine, upon (cattle of) the age when weaned from their mother, upon (all) four-footed creatures!
2. May Arundhatî, the herb, bestow protection along with the gods, render full of sap the stable,

free from disease our men!
3. The variegated, lovely, life-giving (plant) do I invoke. May she carry away for us, far from the cattle, the missile hurled by Rudra!

{06070}

VI, 70. Charm to secure the attachment of a cow to her calf.

1. As meat, and liquor, and dice (abound) at the gambling-place, as the heart of thf. lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!
2. As the elephant directs his steps after the steps of the female, as the heart of the lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!
3. As the felloe, and as the spokes, and as the nave (of the wheel is joined) to the felloe, as the heart of the lusty male hankers after the woman, thus shall thy heart, O cow, hanker after the calf!

{03028}

III, 28. Formula in expiation of the birth of twin-calves

1. Through one creation at a time this (cow) was born, when the fashioners of the beings did create the cows of many colours. (Therefore), when a cow doth beget twins portentously, growling and cross she injureth the cattle.
2. This (cow) doth injure our cattle: a flesh-eater, devourer, she hath become. Hence to a Brahman he shall give her; in this way she may be kindly and auspicious!
3. Auspicious be to (our) men, auspicious to (our) cows and horses, auspicious to this entire field, auspicious be to us right here!
4. Here be prosperity, licre be sap! Be thou here one that especially gives a thousandfold! Make the cattle prosper, thou mother of twins!
5. Where our pious friends live joyously, having left behind the ailments of their bodies, to that world the mother of twins did attain: may she not injure our men and our cattle!
6. Where is the world of our pious friends, where the world of thern that sacrifice with the agnihotra, to that world the mother of twins did attain: may she not injure our imen and our cattle!

{06092}

VI, 92. Charm to endow a horse with swiftness.

1. Swift as the wind be thou, O steed, when joined (to the chariot); at Indra's urging go, fleet as the mind! The Maruts, the all-possessing, shall harness thee,Tvashtar shall put fleetness into thy

feet!
2. With the fleetness, O runner, that has been deposited in thee in a secret place, (with the fleetness) that has been made over to the eagle, the wind, and moves in them, with that, O steed, strong with strength, do thou win the. race, reaching the goal in the contest!
3. Thy body, O steed, leading (our) body, shall run, a pleasure to ourselves, delight to thyself! A god, not stumbling, for the support of the great, he shall, as if upon the heaven, found his own light!

{03013}

III, 13. Charm for conducting a river into a new channel.

1. Because of yore, when the (cloud-) serpent was slain (by Indra), ye did rush forth and shout (anadatâ), therefore is your name 'shouters' (nadyah rivers'): that is your designation, ye streams!
2. Because, when sent forth by Varuna, ye then quickly did bubble up; then Indra met (âpnot) you, as ye went, therefore anon are ye 'meeters' (âpah waters')!
3. When reluctantly ye flowed, Indra, forsooth, did with might choose (avîvarata) you as his own, ye goddesses! Therefore 'choice' (vâr 'water') has been given you as your name!
4. One god stood upon you, as ye flowed according to will. Up breathed (ud ânishuh) they who are known as 'the great' (mahîh). Therefore 'upbreather' (udakam 'water') are they called!
5. The waters are kindly, the waters in truth were ghee. These waters, truly, do support Agni and Soma. May the readily flowing, strong sap of the honey-dripping (waters) come to me, together with life's breath and lustre!
6. Then do I see them and also do I hear them; their sound, their voice doth come to me. When, ye golden-coloured, I have refreshed myself with you, then I ween, ambrosia (amrita) am I tasting!
7. Here, ye waters, is your heart, here is your calf, ye righteous ones! Come ye, mighty ones, by this way here, by which I am conducting you here!

{06106}

VI, 106. Charm to ward off danger from fire.

1. Where thou comest, (O fire), and where thou goest away, the blooming dûrvâ-plant shall grow: a well-spring there shall rise up, or a lotus-laden pool!
2. Here (shall be) the gathering place of the waters, here the dwelling-place of the sea! In the midst of a pond our house shall be: turn, (O fire), away thy jaws!
With a covering of coolness do we envelop thee, O house; cool as a pond be thou for us! Agni shall furnish the remedy!

{04003}

IV, 3. Shepherd's charm against wild beasts and robbers.

1. Three have gone away from here, the tiger, man, and wolf. Out of sight, forsooth, cm the rivers, out of siaht (grows the divine tree (the banyan-tree?): out of sight the enemies shall retreat!
2. The wolf shall tlead a distant path, and the robber one still more distant! On a distant path shall move the biting rope (the serpent), on a distant path the plotter of evil!
3. Thy eyes and thy jaw we crush, O tiger, and also all thy twenty claws.
4. We crush the tiger, the foremost of animals, armed with teeth. Next, too, the thief, and then the serpent, the wizard, and also the wolf.
5. The thief that approacheth to-day, crushed to pieces he goeth away. Where the paths are precipitate he shall go, Indra shall slay him with his bolt!
6. The teeth of the wild beast are dulled, and broken are his ribs. Out of thy sight the dragon shall go, down shall tumble the hare-hunting beast!
7. The (jaw, O beast,) that thou shuttest together, thou shalt not open up; that which thou openest up, thou shalt not shut together!--Born of Indra, born of Soma, thou, (my charm), art Atharvan's crusher of tigers.

{03015}

III, 15. A merchant's prayer.

1. Indra, the merchant, do I summon: may he come to us, may he be our van; driving away the demon of grudge, the waylayers, and wild beasts, may he, the possessor, bestow wealth upon me!
2. May the many paths, the roads of the gods, which come together between heaven and earth, c,ladden me with milk and ghee, so that I may gather in wealth from my purchases!
3. Desirous do I, O Agni, with firewood and ghee offer oblations (to thee), for success and strength; according to ability praising (thee) with my prayer, do I sing this divine song, that I may gain a hundredfold!
4. (Pardon, O Agni, this sin of ours [incurred upon] the far road which we have travelled!) May our purchases and our sales be successful for us; may what I get in barter render me a gainer! May ye two (Indra and Agni) in accord take pleasure in this oblation! May our transactions and the accruing gain be auspicious to us!
5. The wealth with which I go to purchase, desiring, ye gods, to gain wealth through wealth, may that grow more, not less! Drive away, O Agni, in return for the oblation, the gods who shut off gain!
6. The wealth with which I go to purchase, desiring, ye gods, to gain wealth through wealth, may Indra, Pragâpati, Savitar, Soma, Agni, place lustre into it for me!
7. We praise with reverence thee, O priest (Agni) Vaisvdnara. Do thou over our children, selves,

cattle, and life's breath watch!
8. Daily, never failing, shall we bring (oblations to thee), O Gâtavedas, (as if fodder) to a horse standing (in the stable). In growth of wealth and nutriment rejoicing, may we, O Agni, thy neighbours, not take harm!

{04038}

IV, 38. A. Prayer for success in gambling.

1. The successful, victorious, skilfully gaming Apsarâ, that Apsarâ who makes the winnings in the game of dice, do I call hither.
2. The skilfully gaming Apsarâ who sweeps and heaps up (the stakes), that Apsarâ who takes the winnings in the game of dice, do I call hither.
May she, who dances about with the dice, when she takes the stakes from the game of dice, when she desires to win for us, obtain the advantage by (her) magic! May she come to us full of abundance! Let them not win this wealth of ours!
4. The (Apsarâs) who rejoice in dice, who carry grief and wrath-tbat joyful and exulting Apsarâ, do I call hither.

B. Prayer to secure the return of calves that have strayed to a distance.

5. They (the cattle) who wander along the rays of the sun, or they who wander along the flood of light) they whose bull (the. sun), full of strength, from afar protecting, with the day wanders about all the worlds-may he (the bull), full of strength, delighting in this offering, come to us together with the atmosphere!
6. Together with the atmosphere, O thou who art full of strength, protect the white (karkî) calf, O thou swift steed (the sun)! Here are many drops (of ghee) for thee; come hither! May this white calf (karkî) of thine, may thy mind, be here!
7. Together with the atmosphere, O thou who art full of strength, protect the white (karkî) calf, O thou swift steed (the sun)! Here is the fodder, here the stall, here do we tie down the calf. Whatever (are your) names, we own you. Hail!

{07050}

VII, 50. Prayer for success at dice.

1. As the lightning at all times smites irresistibly the tree, thus would I to-day irresistibly beat the gamesters with my dice!
2. Whether they be alert, or not alert, the fortune of (these) folks, unresisting, shall assemble from all sides, the gain (collect) within my hands!
3. I invoke with reverence Agni, who has his own riches; here attached he shall beap up gain for

us! I procure (wealth) for myself, as if with chariots that win the race. May I accomplish auspiciously the song of praise to the Maruts!
4. May we by thy aid conquer the (adversary s) troop; help us (to obtain) our share in every contest! Make for us, O Indra, a good and ample road; crush, O Maghavan, the lusty power of our enemies!
5. I have conquered and cleaned thee out (?); I have also gained thy reserve. As the wolf plucks to pieces the sheep, thus do I pluck thy winnings.
6. Even the strong hand the bold player conquers, as the skilled gambler heaps up his winnings at the proper time. Upon him that loves the game (the god), and does not spare his money, (the game, the god) verily bestows the delights of wealth.
7. Through (the possession of) cattle we all would suppress (our) wretched poverty, or with grain our hunger, O thou oft implored (god)! May we foremost among rulers, unharmed, gain wealth by our cunning devices!
8. Gain is deposited in my right hand, victory in my left. Let me become a conqueror of cattle, horses, wealth, and gold!
9. O dice, yield play, profitable as a cow that is rich in milk! Bind me to a streak of gain, as the bow (is bound) with the string!

{06056}

VI, 56. Exorcism of serpents from the premises.

1. May the serpent, ye gods, not slay us along with our children and our men! The closed (jaw) shall not snap open, the open one not close! Reverence (be) to the divine folk!
2. Reverence be to the black serpent, reverence to the one that is striped across! To the brown svaga reverence; reverence to the divine folk!
3. I clap thy teeth upon thy teeth, and also thy jaw upon thy jaw; I press thy tongue against thy tongue, and close up, O serpent, thy mouth.

{10004}

X, 4. Charm against serpents, invoking the horse of Pedu that slays serpents.

1. To Indra belongs the first chariot, to the gods the second chariot, to Varuna, forsooth, the third. The serpents' chariot is the last: it shall hit a post, and come to grief!
2. The young darbha-grass burns (the serpents?), the tail of the horse, the tail of the shaggy one, the seat of the wagon (burns the serpents?).
3. Strike down, O white (horse), with thy forefoot and thy hind-foot! As timber floating in water, the poison of the serpents, the fierce fluid, is devoid of strength.

4. Neighing loudly he dived down, and, again diving up, said: 'As timber floating in water, the poison of the serpents, the fierce fluid, is devoid of strength.'
5. The horse of Pedu slays the kasarnîla, the horse of Pedu slays the white (serpent), and also the black. The horse of Pedu cleaves the head of the ratharvî, the adder.
6. O horse of Pedu, go thou first: we come after thee! Thou shalt cast out the serpents from the road upon which we come!
7. Here the horse of Pedu was born; from here is his departure. Here are the tracks of the serpent-killing, powerful steed!
8. May the closed (serpent's jaw) not snap open, may the open one not close! The two serpents in this field, man and wife, they are both bereft of strength.
9. Without strength here are the serpents, those that are near, and those that are far. With a club do I slay the vriskika (scorpion), with a staff the serpent that has approached.
10. Here is the remedy for both the aghâsva and the svaga! Indra (and) Pedu's horse have put to naught the evil-planning (aghâyantam) serpent.
11. The horse of Pedu do we remember, the strong, with strong footing: behind he, staring forth, these adders.
12. Deprived are they of life's spirit, deprived of poison, slain by Indra with his bolt. Indra hath slain them: we have slain them.
13. Slain are they that are striped across, crushed are the adders! Slay thou the one that produces a hood, (slay) the white and the black in the darbha-grass!
14. The maiden of the Kirâta-tribe, the little one digs up the remedy, with golden spades, on the mountain's back.
15. Hither has come a youthful physician: he slays the speckled (serpent), is irresistible. He, forsooth, crushes the svaga and the vriskika both.
16. Indra did set at naught for me the serpent, (and so did) Mitra and Varuna, Vâta and Parganya both.
17. Indra did set at naught for me the serpent, the adder, male and female, the svaga, (the serpent) that is striped across, the kasarnîla, and the dasonasi.
18. Indra slew thy first ancestor, O serpent, and since they are crushed, what strength, forsooth, can be theirs?
19. I have gathered up their heads, as the fisherman the karvara (fish). I have gone off into the river's midst, and washed out the serpent's poison.
20. The poison of all serpents the rivers shall carry off! Slain are they that are striped across, crushed are the adders!
21. As skilfully I cull the fibre of the plants, as I guide the mares, (thus), O serpent, shall thy poison go away!
22. The poison that is in the fire, in the sun, in the earth, and in the plants, the kândâ-poison, the kanaknaka, thy poison shall go forth, and come!
23. The serpents that are sprung from the fire, that are sprung from the plants, that are sprung from the water, and originate from the lightning; they from whom great brood has sprung in

many ways, those serpents do we revere with obeisance.
24. Thou art, (O plant), a maiden, Taudî by name.; Ghritâkî, forsooth, is thy name. Underfoot is thy place: I take in hand what destroys the poison.
25. From every limb make the poison start; shut it out from the heart! Now the force that is in thy poison shall go down below!
26. The poison has gone to a distance: he has shut it out; he has fused the poison with poison. Agni has put away the poison of the serpent, Soma has led it out. The poison has gone back to the biter. The serpent is dead!

{11002}

XI, 2. Prayer to Bhava and Sarva for protection from dangers.

1. O Bhava and Sarva, be merciful, do not attack (us); ye lords of beings, lords of cattle, reverence be to you twain! Discharge not your arrow even after it has been laid on (the bow), and has been drawn! Destroy not our bipeds and our quadrupeds!
2. Prepare not our bodies for the dog, or the jackal; for the aliklavas, the vultures, and the black birds! Thy greedy insects, O lord of cattle (pasupate), and thy birds shall not get us to devour!
3. Reverence we offer, O Bhava, to thy roaring, to thy breath, and to thy injurious qualities; reverence to thee, O Rudra, thousand-eyed, immortal!
4. We offer reverence to thee from the east, from the north, and from the -south; from (every) domain, and from heaven. Reverence be to thy atmosphere!
5. To thy face, O lord of cattle, to thy eyes, O Bhava, to thy skin, to thy form, thy appearance, (and to thy aspect) from behind, reverence be!
6. To thy limbs, to thy belly, to thy tongue, to thy mouth, to thy teeth, to thy smell (nose), reverence be!
7. May we not conflict with Rudra, the archer with the dark crest, the thousand-eyed, powerful one, the slayer of Ardhaka!
8. Bhava shall steer clear from us on all sides, Bhava shall steer clear from us, as fire from water! May he not bear malice towards us: reverence be to him!
9. Four times, eight times, be reverence to Bhava, ten times be reverence to thee, O lord of cattle! To thy (charge) have been assigned these five (kinds of) cattle: cows, horses, men, goats and sheep.
10. Thine, O strong god (ugra), are the four regions, thine the sky, thine the earth, and thine this broad atmosphere; thine is this all that has a spirit and has breath upon the earth.
11. Thine is this broad, treasure-holding receptacle within which all worlds are contained. Do thou spare us, O lord of cattle: reverence be to thee! Far from us shall go the jackals, evil omens, dogs; far shall go (the mourning women) who bewail rnisfortune with dishevelled hair!
12. Thou, O crested (god), carriest in (thy hand), that smites thousands, a yellow, golden bow

that slays hundreds; Rudra's arrow, the missile of the gods, flies abroad: reverence be to it, in whatever direction from here (it flies)!

13. The adversary who lurks and seeks to overcome thee, O Rudra, upon him thou dost fasten thyself from behind, as (the hunter) that follows the trail of a wounded (animal).

14. Bhava and Rudra, united and concordant, both strong (ugrau), ye advance to deeds of heroism: reverence be to both of them, in whatever direction (they are) from here!

15. Reverence be to thee coming, reverence to thee going; reverence, O Rudra, be to thee standing, and reverence, also, to thee sitting!

16. Reverence in the evening, reverence in the morning, reverence by night,reverence byday! I have offered reverence to Bhava and to Sarva, both.

17. Let us not with our tongue offend Rudra, who rushes on, thousand-eyed, overseeing all, who hurls (his shafts) forward, who is manifoldly wise!

18. We approach first the (god) that has dark horses, is black, sable, destructive, terrible, who casts down the car of Kesin: reverence be to him!

19. Do not hurl at us thy club, thy divine bolt; be not incensed at us, O lord of cattle! Shake over some other than us the celestial branch!

20. Injure us not, interpose for us, spare us, be not angry with us! Let us not contend with thee!

21. Do not covet our cattle, our men, our goats and sheep! Bend thy course elsewhere, O strong god (ugra), slay the offspring of the blasphemers!

22. He whose missile, fever and cough, assails the single (victim), as the snorting of a stallion, who snatches away (his victims) one by one, to him be reverence!

23. He who dwells fixed in the atmosphere, smiting the blasphemers of the god that do not sacrifice, to him be reverence with ten sakvarî-stanzas!

24. For thee the wild beasts of the forest have been placed in the forest: flamingoes, eagles, birds of prey, and fowls. Thy spirit, O lord of cattle, is within the waters, to strengthen thee the heavenly waters flow.

25. The dolphins, great serpents (boas), purîkayas (water-animals), sea-monsters, fishes, ragasas at which thou shootest-there exists for thee, O Bhava, no distance, and no barrier. At a glance thou lookest around the entire earth; from the eastern thou slayest in the northern ocean.

26. Do not, O Rudra, contaminate us with fever, or with poison, or with heavenly fire: cause this lightning to descend elsewhere than upon us!

27. Bhava rules the sky, Bhava rules the earth; Bhava has filled the broad: atmosphere. Reverence be to him in whatever direction from here (he abides)!

28. O king Bhava, be merciful to thy worshipper, for thou art the lord of living beasts! He who believes the gods exist, to his quadruped and biped be merciful!

29. Slay neither our great nor our small; neither those of us that are riding, nor those that shall ride; neither our father, nor our mother. Cause no injury, O Rudra, to our own persons!

30. To Rudra's howling dogs, who swallow their food without blessing, who have wide jaws, I have made this obeisance.

31. Reverence, O god, be to thy shouting hosts, reverence to thy long-haired, reverence to thy reverenced, reverence to thy devouring hosts! May well-being and security be to us!

{04028}

IV, 28. Prayer to Bhava and Sarva for protection from calamities.

1. O Bhava and Sarva, I am devoted to you. Take note of that, ye under whose control, is all this which shines (the visible universe)! Ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
2. Ye to whom belongs all that is near by, yea, all that is far; ye who are known as the most skilful archers among bowmen; ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
3. The thousand-eyed slayers of Vritra both do I invoke. I go praising the two strong gods (ugrau) whose pastures extend far. Ye who rule all these two-footed and four-footed creatures, deliver us from calamity!
4. Ye who, united, did undertake many (deeds) of old, and, moreover, did visit portents upon the. people; ye who rule all these two-footed and fourfooted creatures, deliver us from calamity!
5. Ye from whose blows no one either among gods or men escapes; ye who rule all these twofooted and four-footed creatures, deliver us from calamity!
6. The sorcerer who prepares a spell, or manipulates the roots (of plants) against us, against him, ye strong gods, launch your thunderbolt! Ye who rule all these two-footed and four-footed creatures, deliver us from calamity.
7. Ye strong gods, favour us in battles, bring into contact with your thunderbolt the Kimîdin! I praise you, O Bhava and Sarva, call fervently upon you in distress: deliver us from calamity!

{07009}

VII, 9. Charm for finding lost property.

1. On the distant path of the paths Pûshan was born, on the distant path of heaven, on the distant path of the earth. Upon the two most lovely places both he walks hither and away, knowing (the way).
2. Pûshan knows these regions all; he shall lead us by the most dangerless (way). Bestowing well-being, of radiant glow, keeping our heroes undiminished, he shall, alert and skilful, go before us!
3. O Pûshan, under thy law may we never suffer harm: as praisers of thee are we here!
4. Pûshan shall from the east place his right hand about us, shall bring again to us what has been lost: we shall come upon what has been lost!

{06128}

VI, 128. Propitiation of the weather-prophet.

1. When the stars made Sakadhûma their king they bestowed good weather upon him: 'This shall be his dominion,' they said.
2. Let us have good weather at noon, good weather at eve, good weather in the early morning, good weather in the niyht
3. For day and night, for the stars, for sun and moon, and for us prepare good weather, O king Sakadhûma!
4. To thee, O Sakadhûma, ruler of the stars, that gavest us good weather in the evening in the night, and by day, let there ever be obeisance!

{11006}

XI, 6. Prayer for deliverance from calamity, addressed to the entire pantheon.

1. To Agni we speak and to the trees, to the plants and to the herbs; to Indra, Brihaspati, and Sûya: they shall deliver us from calamity!
2. We speak to king Varuna, to Mitra, Vishnu and Bhaga. To Amsa and Vivasvant do we speak: they shall deliver us from calamity!
3. We speak to Savitar, the god, to Dhâtar, and to Pûshan; to first-born Tvashtar do we speak: they shall deliver us from calamity!
4. We speak to the Gandharvas and the Apsaras, to the Asvins and to Brahmanaspati, to the god whose name is Aryaman: they shall deliver us from calamity!
5. Now do we speak to day and night, to Sûrya (sun) and to Kandramas (moon), the twain; to all the Âdityas we speak: they shall deliver us from calamity!
6. We speak to Vâta (wind) and Parganya, to the atmosphere and the directions of space. And to all the regions do we speak: they shall deliver us from calamity!
7. Day and night, and Ushas (dawn), too, shall deliver thee from curses! Soma the god, whom they call Kandramas (moon), shall deliver me!
8. To the animals of the earth and those of heaven, to the wild beasts of the forest, to the winged birds, do we speak: they shall deliver us from calamity!
9. Now do we speak to Bhava and Sarva, to Rudra and Pasupati; their arrows do we know well: these (arrows) shall be ever propitious to us!
10. We speak to the heavens, and the stars, to earth, the Yakshas, and the mountains; to the seas.. the rivers, and the lakes: they shall deliver us from calamity!
11. To the seven Rishis now do we speak, to the divine waters and Pragâpati. To the Fathers with Yama at their head: they shall deliver us from calamity!

12. The gods that dwell in heaven, and those that dwell in the atmosphere; the mighty (gods) that are fixed upon the earth, they shall deliver us from
calamity!
13. The Âdityas, Rudras, Vasus, the divine Atharvans in heaven, and the wise Angiras: they shall deliver us from calamity!
14. We speak to the sacrifice and the sacrificer, to the riks, the sâmans, and the healing (Atharvan) charms; we speak to the yagus-formulas and the invocations (to the gods): they shall deliver us from calamity!
15. We speak to the five kingdoms of the plants with soma the most excellent among them. The darbha-grass, hemp, and mighty barley: they shall deliver us from calamity!
16. We speak to the Arâyas (demons of grudge), Rakshas, serpents, pious men, and Fathers; to the one and a hundred deaths: they shall deliver us from calamity!
17. To the seasons we speak, to the lords of the seasons, and to the sections of the year; to the halfyears, years, and months: they shall deliver us from calamity!
18. Come, ye gods, from the south and the west; ye gods in the east come forth! From the east, from the north the mighty gods, all the gods assembled: they shall deliver us from calamity!
19, 20. We speak here to all the gods that hold to their agreements, promote the order (of the universe), together with all their wives: they shall deliver us from calamity!
21. We speak to being, to the lord of being, and also to him that controls the beings; to the beings all assembled: they shall deliver us from calamity!
22. The five divine regions, the twelve divine seasons, the teeth of the year, they shall ever be propitious, to us!
23. The amrita (ambrosia), bought for the price of a chariot, which Mâtalî knows as a remedy, that Indra stored away in the waters: that, O ye waters, furnish ye as a remedy!

VIII.

CHARMS IN EXPIATION OF SIN AND DEFILEMENT.

{06045}

VI, 45. Prayer against mental delinquency.

1. Pass far away, O sin of the mind! Why dost thou utter things not to be uttered? Pass away, I love thee not! To the trees, the forests go on! With the house, the cattle, is my mind.
2. What wrongs we have committed through imprecation, calumny, and false speech, either awake, or asleep--Agni shall put far away from us all offensive evil deeds!
3. What, O Indra Brahmanaspati, we do falselymay Praketas ('care-taker') Ângirasa protect us from misfortune, and from evil!

{06026}

VI, 26. Charm to avert evil.

1. Let me go, O evil; being powerful, take thou pity on us! Set me, O evil, unharmed, into the world of happiness!
2. If, O evil, thou dost not abandon us, then do we abandon thee at the fork of the road. May evil follow after another (man)!
3. Away from us may thousand-eyed, immortal (evil) dwell! Him whom we hate may it strike, and him whom we hate do thou surely smite!

{06114}

VI, 114. Expiatory formula for imperfections in the sacrifice.

1. The god-angering (deed), O ye gods, that we, the (Brahman) gods, have committed, from that do ye, O Âdityas, release us, by virtue of the order of the universe!
2. By virtue of the order of the universe do ye, O reverend Âdityas, release us here, if, O ye carriers of the sacrifice, though desirous of accomplishing (the sacrifice), we did not accomplish (it)!--
3. (If), when sacrificing with the fat (animal), when offering oblations of ghee with the spoon, when desiring to benefit you, O all ye gods, we have contrary to desire, not succeeded!

{06115}

VI, 115. Expiatory formulas for sins.

1. From the sins which knowingly or unknowingly we have committed, do ye, all gods, of one accord, release us!
2. If awake, or if asleep, to sin inclined, I have committed a sin, may what has been, and what shall be, as if from a wooden post, release me!
3. As one released from a wooden post, as one in a sweat by bathing (is cleansed) of filth, as ghee is clarified by the sieve, may all (the gods) clear me from sin!

{06112}

VI, 112. Expiation for the precedence of a younger brother over an older.

1. May this (younger brother) not slay the oldest one of them, O Agni; protect him that he be not torn out by the root! Do thou here cunningly loosen the fetter of Grâhi (attack of disease); may

all the gods give thee leave!
2. Free these three, O Agni, from the three fetters with which they have been shackled! Do thou cunningly loosen the fetters of Grâhi; release them all, father, sons, and mother!
3. The fetters with which the older brother, whose younger brother has married before him, has been bound, with which he has been encumbered and shackled limb by limb, may they be loosened; since fit for loosening they are! Wipe off, O Pûshan, the misdeeds upon him that practiseth abortion!

{06113}

VI, 113. Expiation for certain heinous crimes.

1. On Trita the gods wiped off this sin, Trita wiped it off on human beings; hence if Grâhi (attack of disease) has seized thee, may these gods remove her by means of their charm!
2. Enter into the rays, into smoke, O sin; go into the vapours, and into the fog! Lose thyself on the foam of the river! 'Wipet off, O Pûshan, the misdeeds upon him that practiseth abortion!
3. Deposited in twelve places is that which has been wiped off Trita, the sins belonging to humanity. Hence if Grâhi has seized thee, may these gods remove her by means of their charm!

{06120}

VI, 120. Prayer for heaven after remission of sins.

1. If air, or earth and heaven, if mother or father, we have injured, may this Agni Gârhapatya (household fire) without fail lead us out from this (crime)
to the world of well-doing!
2. The earth is our mother, Aditi (the universe) our kin, the air our protector from hostile schemes. May father sky bring prosperity to us from the world of the Fathers; may I come to my (departed) kin, and not lose heaven!
3. In that bright world where our pious friends live in joy, having cast aside the ailments of their own bodies, free from lameness, not deformed in limb, there may we behold our parents and our children!

{06027}

VI, 27. Charm against pigeons regarded as ominous birds.

1. O ye gods, if the pigeon, despatched as the messenger of Nirriti (the goddess of destruction), hath come here seeking (us out), we shall sing his praises, and prepare (our) ransom. May our two-footed and four-footed creatures be prosperous!
2. Auspicious to us shall be the pigeon that has been despatched; harmless, ye gods, the bird shall

be to our house! The sage Agni shall verily take pleasure in our oblation; the winged missile shall avoid us!
3. The winged missile shall not do us injury: upon our hearth, our fireplace he (the pigeon) takes his steps! Propitious he shall be to our cattle and
our domestics; may not, ye gods, the pigeon here do harm to us!

{06029}

VI, 29. Charm against ominous pigeons and owls.

1. Upon those persons yonder the winged missile shall fall! If the owl shrieks, futile shall this be, or if the pigeon takes his steps upon the fire!
2. To thy two messengers, O Nirriti, who come here, despatched or not despatched, to our house, to the pigeon and to the owl, this shall be no place to step upon!
3. He shall not fly hither to slaughter (our) men; to keep (our) men sound he shall settle here! Charm .him very far away unto a distant region, that (people) shall behold you (i.e. him) in Yama's house devoid of strength, that they shall behold you bereft of power!

{07064}

VII, 64. Expiation when one is defiled by a black bird of omen.

1. What this black bird flying forth towards (me) has dropped here--may the waters protect me from all that misfortune and evil!
2. What this black bird has brushed here with thy mouth, O Nirtiti (goddess of misfortune)-may Agni Gârhapatya (the god of the household fire) free me from this sin!

{06046}

VI, 46. Exorcism of evil dreams.

1. Thou who art neither alive nor dead, the immortal child of the gods art thou, O Sleep! Varunânî is thy mother, Yama (death) thy father, Araru is thy name.
2. We know, O Sleep, thy birth, thou art the son of the divine women-folk, the instrument of Yama (death)! Thou art the ender, thou art death! Thus do we know thee, O Sleep: do thou, O Sleep, protect us from evil dreams!
3. As one pays off a sixteenth, an eighth, or an (entire) debt, thus do we transfer every evil dream upon our enemy.

{07115}

VII, 115. Charm for the removal of evil characteristics, and the acquisition of auspicious ones.

1. Fly forth from here, O evil mark, vanish from here, fly forth to yonder place! Upon him that hates us do we fasten thee with a brazen hook.
2. The unsavoury mark which flying has alighted upon me, as a creeper upon a tree, that mayest thou put away from us, away from here, O golden-handed
(golden-rayed) Savitar (the sun), bestowing goods upon us!
3. Together with the body of the mortal, from his birth, one and a hundred marks are born. Those that are most foul do we drive away from here; the auspicious ones, O Gâtavedas (Agni), do thou hold fast for us!
4. These (marks) here I have separated, as cows scattered upon the heather. The pure marks shall remain, the foul ones I have made to disappear!

IX.

PRAYERS AND IMPRECATIONS IN THE INTEREST OF THE BRAHMANS.

{05018}

V, 18. Imprecation against the oppressors of Brahmans.

1. The gods, O king, did not give to thee this (Cow) to eat. Do not, O prince, seek to devour the cow of the Brâhmana, which is unfit to be eaten!
2. The prince, beguiled by dice, the wretched one who has lost as a stake his own person, he may, perchance, eat the cow of the Brâhmana, (thinking), 'let me live to-day (if) not to-morrow'!
3. Enveloped (is she) in her skin, as an adder with evil poison; do not, O prince, (eat the cow) of the Brâhmana: sapless, unfit to be eaten, is that cow!
4. Away does (the Brâhmana) take regal power, destroys vigour; like fire which has caught does he burn away everything. He that regards the Brâhmana as fit food drinks of the poison of the taimâta-serpent.
5. He who thinks him (the Brahman) mild, and slays him, he who reviles the gods, lusts after wealth, without thought, in his heart Indra kindles a fire; him both heaven and earth hate while he lives.
6. The Brâhmana must not be encroached upon, any more than fire, by him that regards his own body! For Soma is his (the Brâhmana's) heir, Indra protects him from hostile plots.
7. He swallows her (the cow), bristling with a hundred hooks, (but) is unable to digest her, he, the fool who, devouring the food of the Brahmans, thinks, 'I am eating a luscious (morsel).'

8. (The Brahman's) tongue turns into a bow. string, his voice into the neck of an arrow; his windpipe, his teeth are bedaubed with holy fire: with these the Brahman strikes those who revile the gods, by means of bows that have the strength to reach the heart, discharged by the gods.
9. The Brâhmanas have sharp arrows, are armed with missiles, the arrow whi ch they hurl goes not in vain; pursuing him with their holy fire and their wrath, even from afar, do they pierce him.
10. They who ruled over a thousand, and were themselves ten hundred, the Vaitahavya, when they devoured the cow of the Brâhmana, perished.
11. The cow herself, when slaughtered, came down upon the Vaitahavyas. who had roasted for themselves the last she-goat of Kesaraprâbandhâ.
12. The one hundred and one persons whom the earth did cast off, because they had injured the offspring of a Brâhmana, were ruined irretrievably.
13. As a reviler of the gods does he live among mortals, having swallowed poison, he becomes more bone (than flesh). He that injureth a Brâhmana, whose kin are the gods, does not reach heaven by the road of the Fathers.
14. Agni is called our guide, Soma our heir, Indra slays those who curse (us): that the strong (sages) know.
15. Like a poisoned arrow, O king, like -an adder, O lord of cattle, is the terrible arrow of the Brâhmana: with that he smites those who revile (the gods).

{05019}

V, 19. Imprecation against the oppressors of Brahmans.

1. Beyond measure they waxed strong, just fell short of touching the heavens. When they infringed upon Bhrigu they perished, the Sriñgaya Vaitahavyas.
2. The persons who pierced Brihatsâman, the descendant of Angiras, the Brâhmana--a ram with two rows of teeth, a sheep devoured their offspring.
3. They who spat upon the Brâhmana, who desired tribute from him, they sit in the middle of a pool of blood, chewing hair.
4. The cow of the Brahman, when roasted, as far as she reaches does she destroy the lustre of the kingdom; no lusty hero is born (there).
5. A cruel (sacrilegious) deed is her slaughter, her meat, when eaten, is sapless; when her milk is drunk, that surely is accounted a crime against the Fathers.
6. When the king, weening himself mighty, desires to destroy the Brâhmana, then royal power is dissipated, where the Brâhmana is oppressed.
7. Becoming eight-footed, four-eyed, four-eared, four-jawed, two-mouthed, two-tongued, she dispels the rule of the oppressor of the Brahman.
8. That (kingdom) surely she swamps, as water a leaking ship; misfortune strikes that kingdom, in which they injure a Brâhmana.
9. The trees chase away with the words: 'do not come within our shade,' him who covets the

wealth that belongs to a Brâhmana, O Nârada!
10. King Varuna pronounced this (to be) poison, prepared by the gods: no one who has devoured the cow of a Brâhmana retains the charge of a kingdom.
11. Those full nine and ninety whom the earth did cast off, because they had injured the offspring of a Brâhmana, were ruined irretrievably.
12. The kûdî-plant (Christ's thorn) that wipes away the track (of death), which they fasten to the dead, that very one, O oppressor of Brahmans, the gods did declare (to be) thy couch.
13. The tears which have rolled from (the eyes of) the oppressed (Brahman), as he laments, these very ones, O oppressor of Brahmans, the gods did assign to thee as thy share of water.
14. The water with which they bathe the dead, with which they moisten his beard, that very one, O oppressor of Brahmans, the gods did assign to thee as thy share of water.
15. The rain of Mitra and Varuna does not moisten the oppressor of Brahmans; the assembly is not complacent for him, he does not guide his friend according to his will.

{05007}

V, 7. Prayer to appease Arâti, the demon of grudge and avarice.

1. Bring (wealth) to us, do not stand in our way, O Arâti; do not keep from us the sacrificial reward as it is being taken (to us)! Adoration be to the power of grudge, the power of failure, adoration to Arâti!
2. To thy advising minister, whom thou, Arâti, didst make thy agent, do we make obeisance. Do not bring failure to my wish!
3. May our wish, instilled by the gods, be fulfilled by day and night! We go in quest of Arâti. Adoration be to Arâti!
4. Sarasvatî (speech), Anumati (favour), and Bhaga (fortune) we go to invoke. Pleasant, honied, words I have spoken on the occasions when the gods were invoked.
5. Him whom I implore with Vâk Sarasvatî (the goddess-of speech), the yoke-fellow of thought, faith shall find to-day, bestowed by the brown soma!
6. Neither our wish nor our speech do thou frustrate! May Indra and Agni both bring us wealth! Do ye all who to-day desire to make gifts to us gain favour with Arâti!
7. Go far away, failure! Thy missile do we avert. I know thee (to be) oppressive and piercing, O Arâti!
8. Thou dost even transform thyself into a naked woman, and attach thyself to people in their sleep, frustrating, O Arâti, the thought, and intention of man.
9. To her who, great, and of great dimension, did penetrate all the regions, to this golden-locked Nirriti (goddess of misfortune), I have rendered obeisance.
10. To the gold-complexioned, lovely one, who rests upon golden cushions, to the great one, to that Arâti who wears golden robes, I have rendered obeisance.

{12004}

XII, 4. The necessity of giving away sterile cows to the Brahmans.

1. 'I give,' he shall surely say,'the sterile cow to the begging Brahmans'--and they have noted her--that brings progeny and offspring!
2. With his offspring does he trade, of his cattle is he deprived, that refuses to give the cow of the gods to the begging descendants of the Rishis.
3. Through (the gift of) a cow with broken horns his (cattle) breaks down, through a lame one he tumbles into a pit, through a mutilated one his house is burned, through a one-eyed one his property is given away.
4. Flow of blood attacks the cattle-owner from the spot where her dung is deposited: this understanding there is about the vasâ (the sterile cow); for thou (sterile cow) art said to be very difficult to deceive!
5. From the resting-place of her feet the (disease) called viklindu overtakes (the owner, or the cattle). Without sickness breaks down (the cattle) which she sniffs upon with her nose.
6. He that pierces her ears is estranged from the gods. He thinks: 'I am making a mark (upon her),' (but) he diminishes his own property.
7. If any one for whatsoever purpose cuts her tail then do his colts die, and the wolf tears his calves.
8. If a crow has injured her hair, as long as she is with her owner then do his children die: decline overtakes them without (noticeable) sickness.
9. If the serving-maid sweeps together her dung, that bites as lye, there arises from this sin disfigurement that passeth not away.
10. The sterile cow in her very birth is born for the gods and Brâhmanas. Hence to the Brahmans she is to be given: that, they say, guarantees the security of one's own property.
11. For those that come requesting her the cow has been created by the gods. Oppression of Brahmans it is called, if he keeps her for himself.
12. He that refuses to give the cow of the gods to the descendants of the Rishis who ask for it, infringes upon the gods, and the wrath of the Brâhmanas.
13. Though he derives benefit from this sterile cow, another (cow) then shall he seek! When kept she injures (his) folk, if he refuses to give her after she has been asked for!
14. The sterile cow is as a treasure deposited for die Brâhmanas: they come here for her, with whomsoever she is born.
15. The Brâhmanas come here for their own, when they come for the sterile cow. The refusal of her is, as though he were oppressing them in other concerns.
I& If she herds up to her third year, and no disease is discovered in her, and he finds her to be a sterile cow, O Nârada, then must he look for the Brâhmanas.

17. If he denies that she is sterile, a treasure deposited for the gods, then Bhava and Sarva, both, come upon him, and hurl their arrow upon him.
18. Though he does not perceive upon her either udder, or tits, yet both yield him milk, if he has prevailed upon himself to give away the sterile cow.
19. Hard to cheat, she oppresses him, if, when asked for, he refuses to give her. His desires are not fulfilled, if he aims to accomplish them without giving her away.
20. The gods did ask for the sterile cow, making the Brâhmana their mouthpiece. The man that does not give (her) enters into the wrath of all of these.
21. Into the wrath of the cattle enters he that gives not the sterile cow to the Brâhmanas; if he, the mortal, appropriates the share deposited for the gods.
22. Even if a hundred other Brâhmanas beg the owner for the sterile cow, yet the gods did say anent her: 'The cow belongs to him that knoweth thus.'
23. He that refuses the sterile cow to him that knoweth thus, and gives her to others, difficult to dwell upon is for him the earth with her divinities.
24. The gods did beg the sterile cow of him wilh whom she was born at first. That very one Nârada recognised and drove forth in company with the gods.
25. The sterile cow renders childless, and poor in cattle, him that yet appropriates her, when she has been begged for by the Brâhmanas.
26. For Agni and Soma, for Kâma, for Mitra, and for Varuna, for these do the Brâhmanas beg her: upon these he infringes, if he gl ves her not.
27. As long as the owner does not himself hear the stanzas referring to (the giving away of) her, she may herd among his cattle; (only) if he has not heard (them) may she pass the night in his house.
28. He that has listened to the stanzas, yet has permitted her to herd among the cattle, his life and prosperity the angry gods destroy.
29. The sterile cow, even when she rambles freely, is a treasure deposited for the gods. Make evident thy true nature when thou desirest to go to thy (proper) stable!
30. She makes evident her nature when she desires to go to her (proper) stable. Then indeed the sterile cow puts it into the minds of the Brahmans to beg (for her).
31. She evolves it in her mind, that (thought) reaches the gods. Then do the Brahmans come to beg for the sterile cow.
32. The call svadhâ befriends him with the Fathers, the sacrifice with the gods. Through the gift of the sterile cow the man of royal caste incurs not the anger of (her), his mother.
33. The sterile cow is the mother of the man of royal caste: thus was it from the beginning. It is said to be no (real) deprivation if she is given to the Brahmans.
34. As if he were to rob the ghee ladled up for Agni (the fire) from the (very) spoon, thus, if he gives not the sterile cow to the Brahmans, does he infringe upon Agni.
35. The sterile cow has the purodasa (sacrificial cake) for her calf, she yields plentiful milk, helps in this world, and fulfils all wishes for him that gives her (to the Brahmans).
36. The sterile cow fulfils all wishes in the kingdom of Yama for him that gives her. But they say

that hell falls to the lot of him that withholds her, when she has been begged for.
37. The sterile cow, even if she should become fruitful, lives in anger at her owner: 'since he did regard me as sterile (without giving me to the Brahmans), he shall be bound in the fetters of death!'
38, He who thinks that the cow is sterile, and (yet) roasts her at home, even his children qnd grandchildren Brihaspati causes to be importuned (for her).
39. Fiercely does the (supposed) sterile cow burn when she herds with the cattle, though she be a (fruitful) cow. She verily, too, milks poison for the owner that does not present her.
40. It pleases the cattle when she is given to the Brahmans; moreover, the sterile cow is pleased, when she is made an offering to the gods (Brahmans).
41. From the sterile cows which the gods, returning from the sacrifice, created, Nârada picked out as (most) terrible the viliptî.
42. In reference to her the gods reflected: 'Is she a sterile cow, or not?' And Nârada in reference to her said: 'Of sterile cows she is the most sterile!'
43. 'How many sterile cows (are there), O Nârada, which thou knowest to be born among men?' About these do I ask thee, that knowest: 'Of which may the non-Brâhmana not eat?'
44. Of the viliptî, of her that has born a sterile cow, and of the sterile cow (herself), the non-Brâhmana, that hopes for prosperity, shall not eat!
45. Reverence be to thee, O Nârada, that knowest thoroughly which sterile cow is the most terrible, by withholding which (from the Brahmans) destruction is.incurred.
46. The viliptî, O Brihaspati, her that has, begotten a sterile cow, and the sterile cow (herself), the non-Brâhmana, that hopes for prosperity, shall not eat!
47. Three kinds, forsooth, of sterile cows are there: the viliptî, she that has begotten a sterile cow, and the sterile cow (herself). These he shall give to the Brahmans; (then) does he not estrange himself from Pragâpati.
48. 'This is your oblation, O Brâhmanas,' thus shall he reflect, if he is supplicated, if they ask him for the sterile cow, terrible in the house of him that refuses to give her.
49. The gods animadverted in reference to Bheda and the sterile cow, angry because he had not given her, in these verses-and therefore he (Bheda) perished.
50. Bheda did not present the sterile cow, though requested by Indra: for this sin the gods crushed him in battle.
51. The counsellors that advise the withholding (of the sterile cow), they, the rogues, in their folly, conflict with the wrath of Indra.
52. They who lead the owner of cattle aside, then say to him: 'do not give,' in their folly they run into the missile hurled by Rudra.
53. And if he roasts the sterile cow at home, whether he makes a sacrifice of her, or not, he sins against the gods and Brâhmanas, and as a cheat falls from heaven.

{11001}

XI, 1. The preparation of the brahmaudana, the porridge given as a fee to the Brahmans.

1. O Agni, come into being! Aditi here in her throes, longing for sons, is cooking the porridge for the Brahmans, The seven Rishis, that did create the beings, shall here churn thee, along with progeny!
2. Produce the smoke, ye lusty friends; unharmed by wiles go ye into the contest! Here is the Agni (fire) who gains battles, and commands powerful warriors, with whom the gods did conquer the demons.
3. O Agni, to a great heroic deed thou wast aroused, to cook the Brahman's porridge, O Gâtavedas! The seven Rishis, that did create the beings, have produced thee. Grant her (the wife) wealth together with undiminished heroes!
4. Burn, O Agni, after having been kindled by the firewood, bring skilfully hither the gods that are to be revered! Causing the oblation to cook for these (Brahmans), do thou raise this (sacrificer) to the highest firmament!
5. The, threefold share which was of yore assigned to you (belongs) to the gods, the (departed) Fathers, and to the mortals (the priests). Know your shares! I divide them for you: the (share) of the gods shall protect this (woman)!
6. O Agni, possessed of might, superior, thou dost without fail prevail! Bend down to the ground our hateful rivals!--This measure, that is being measured, and has been measured, may constitute thy kin into (people) that render thee tribute!
7. Mayest thou together with thy kin be endowed with sap! Elevate her (the wife) to great heroism! Ascend on high to the base of the firmament, which they call 'the world of brightness'!
8. This great goddess earth, kindly disposed, shall receive the (sacrificial) skin! Then may we go to the world of well-doing (heaven)!
9. Lay these two press-stones, well coupled, upon the skin; crush skilfully the (soma-) shoots for the sacrificer! Crush down, (O earth), and beat down, those who are hostile to her (the wife); lift up high, and elevate her offspring!
10. Take into thy hands, O man, the press-stones that work together: the gods that are to be revered have come to thy sacrifice! Whatever three wishes thou dost choose, I shall here procure for thee unto fulfilment.
11. This, (O winnowing-basket), is thy purpose, and this thy nature: may Aditi, mother of heroes, take hold of thee! Winnow out those who are hostile to this (woman); afford her wealth and undiminished heroes!
12. Do ye, (O grains), remain in the (winnowing-) basket, while (the wind) blows over you; be separated, ye who are fit for the sacrifice, from the chaff! May we in happiness be superior to all our equals! I bend down under our feet those that hate us.
13. Retire, O woman, and return promptly! The stable of the waters (water-vessel) has settled upon thee, that thou mayest carry it: of these (the waters) thou shalt take such as are fit for

sacrifice; having intelligently divided them off, thou shalt leave the rest behind!
14. These bright women, (the waters), have come hither. Arise, thou woman, and gather strength! To thee, that art rendered by thy husband a true wife, (and) by thy children rich in offspring, the sacrifice has come: receive the (water-) vessel!
15. The share of food that belongs to you of yore has been set aside for you. Instructed by the Rishis bring thou (woman) hither this water! May this sacrifice win advancement for you, win prAection, win offspring for you; may it be mighty, win cattle, and heroes for you!
16. O Agni, the sacrificial pot has settled upon thee: do thou shining, brightly glowing, heat it with thy glow! May the divine descendants of the Rishis, assembled about their share (of the porridge), full of fervour, heat this (pot) at the proper time!
17. Pure and clear may these sacrificial women, the waters bright, flow into the pot! The), have given us abundant offspring and cattle. May he that cooks the porridge go to the world of the pious (heaven)!
18. Purified by (our) prayer, and clarified by the ghee are the soma-shoots, (and) these sacrificial grains. Enter the water; may the pot receive you! When ye have cookect this (porridge) go ye to the world of the pious (heaven)!
19. Spread out far unto great extent, with a thousand surfaces, in the world of the pious! Grandfathers, fathers, children, grandchildren--I am the fifteenth one that did cook thee.
20. The porridge has a thousand surfaces, a hundred streams, and is indestructible; it is the road of the gods, leads to heaven. Yonder (enemies) do I place upon thee: injure them and their offspring; (but) to me that brings gifts thou shalt be merciful!
21. Step upon the altar (vedi); make this woman thrive in her progeny; repel the demons.; advance her! May we in happiness be superior to all our equals! I bend down under our feet all those that hate us.
22. Turn towards her with cattle, (thou pot), face towards her, together with the divine powers! Neither curses nor hostile magic shall reach thee; rule in thy dwelling free from disease!
23. Properly built, placed with care, this altar (vedi) has been arranged of yore for the Brahmans porridge. Put it, O woman, upon the purified amsadhrl; place there the porridge for the divine (Brâhmanas)!
24. May this sacrificial ladle (sruk), the second hand of Aditi, which the seven Rishis, the creators of the beings, did fashion, may this spoon, knowing the limbs of the porridge, heap it upon the altar!
25. The divine (Brâhmanas) shall sit down to thee, the cooked saerfice: do thou again descending from the fire, approach them! Clarified by soma settle in the belly of the Brâhmanas; the descendants of the Rishis who eat thee shall not take harm!
26. O king Soma, infuse harmony into the good Brâhmanas who shall sit about thee! Eagerly do I invite to the porridge the Rishis, descended from Rishis, that are born of religious fervour, and gladly obey the call.
27. These pure and clear sacrificial women (the waters) I put into the hands of the Brâhmanas severally. With whatever wish I pour this upon you, may Indra. accompanied by the Maruts grant

this to me!
28. This gold is my immortal light, this ripe fruit of the field is my wish-granting cow. This treasure I present to the Brâhmanas: I prepare for myself a road that leads. to the Fathers in the heavens.
29. Scatter the spelt into Agni Gâtavedas (the fire), sweep away to a far distance the chaff! This (chaff) we have heard, is the share of the ruler of the house (Agni), and we know, too, what belonos to Nirriti (destruction) as her share.
30. Note, (O porridge), him that takes pains, and cooks and presses the soma; lift him up to the heavenly road, upon which, after he has reached the fullest age, he shall ascend to the highest firmament, the supreme heavens!
31. Anoint (with ghee), O adhvaryu (priest), the surface of this sustaining (porridge), make skilfully a place for the melted butter; with ghee do thou anoint all its limbs! I prepare for myself a road that leads to the Fathers in the heavens.
32. O sustaining (porridge), cast destruction and strife among such as are sitting about thee, and are not Brâhmanas! (But) the descendants of the -Rishis, that eat thee, being full of substance, spreading forth, shall not take harm!
33. To the descendants of the Rishis I make thee over, O porridge; those who are not descended from Rishis have no share in it! May Agni as my guardian, may all the Maruts, and all the gods watch over the cooked food!
34. Thee (the porridge) that milkest the sacrifice, art evermore abundant, the male milch-cow, the seat of wealth, we beseech for immortality of off-spring and long life with abundance of wealth.
35. Thou art a lusty male, penetratest heaven: go thou to the Rishis, descended from Rishis! Dwell in the world of the pious: there is a well-prepared (place) for us two!
36. Pack thyself up, go forth! O Agni, prepare the roads, that lead to the gods! By these: well-prepared (roads) may we reach the sacrifice, standing upon the firmament (that shines) with seven rays!
37. With the light with which the gods, having cooked the porridge for the Brâmanas, ascended to heaven, to the world of the pious, with that would we go to the world of the pious, ascending to the light, to the highest firmament!

{07003}

XII, 3. The preparation of the brahmaudana, the porridge given as a fee to the Brahmans.

1. (Thyself) a male, step thou upon the hide of the male (steer): go, call thither all that is dear to thee! At whatever age ye two formerly did first unite (in marriage), may that age be your common lot in Yama's kingdom!
2. Your sight shall be as clear (as formerly), your strength as abundant, your lustre as great, your vitality as manifold! When Agni, the (funeral-) pyre, fastens himself upon the corpse, then as a

pair ye.shall rise from the (cooked) porridge!
3. Come ye together in this world, upon the road to the gods, and in Yama's realms! By purifications purified call ye together the offspring that has sprung from you!
4. Around the water united, sit ye down, O children; around this living (father) and the waters that refresh the living! Partake of these (waters), and of that porridge which the mother of you two cooks, and which is called amrita (ambrosia)!
5. The porridge which the father of you two, and which the mother cooks, unto freedom from defilement and foulness of speech, that porridge with a hundred streams (of ghee), leading to heaven, has penetrated with might both the hemispheres of the world.
6. In that one of the two hemispheres and the two heavenly worlds, conquered by the pious, which especially abounds in light, and is rich in honey, in that do ye in the fulness of time come together with your children!
7. Keep ever on in an easterly direction: this is the region that the faithful cling to! When your cooked porridge has been prepared on the fire, hold together, O man and wife, that ye may guard it!
8. When ye shall have reached the southerly direction, turn ye to this vessel! In that Yama, associated with the fathers, shall give abundant protection to your cooked porridge!
9. This westerly direction is especially favoured: in it Soma is ruler and consoler. To this hold, attach yourselves to the pious: then as a pair ye shall rise from the cooked porridge!
10. The northerly direction shall make our realm the very uppermost, in offspring, uppermost! The purusha is the metre pahkti: with all (our kin), endowed with all their limbs, may we be united!
11. This 'firm' direction (nadir) is Virâg (brilliancy): reverence be to her; may she be kind to my children and to me! Mayest thou, O goddess Aditi, who boldest all treasures, as an alert guardian guard the cooked porridge!
12. As a father his children do thou, (O earth), embrace us; may gentle winds blow upon us here on earth! Then the porridge which the two divinities (the sacrificer and his wife) are here preparing for us shall take note of our religious fer~our and our truth!
13. Whatever the black bird, that has come hither stealthily, has touched of that ahich has stuck to the rim, or whatever the wet-banded slavegirl does pollute-may ye, O waters, purify (that) mortar and pestle!
14. May this sturdy press-stone, with broad bottom, purified by the purifiers, beat away the Rakshas! Settle upon the skin, afford firm protection; may man and wife not come to grief in their children!
15. The (pestle of) wood has come to us together with the gods: it drives away the Rakshas and Pisâkas. Up it shall rise, shall let its voice resound
through it let us conquer all the worlds!
16. The cattle clothed itself in sevenfold strength, those among them that are sleek and those that are poor. The thirty-three gods attend them mayest thou, (O cattle), guide us to the heavenly world!

17. To the bright world of heaven thou shalt lead us; (there) let us be united with wife and children! I take her hand, may she follow me there; neither Nirriti (destruction), nor Arâti (grudge), shall gain mastery over us!
18. May we get past the evil Grâhi (seizure)! Casting aside darkness do thou, (O pestle), let thy lovely voice resound; do not, O wooden tool, when raised, do injury; do not mutilate the grain devoted to the gods!
19. All-embracing, about to be covered with ghee, enter, (O pot), as a co-dweller this space!--Take hold of the winnowing-basket, that has been grown by the rain: the spelt and the chaff it shall sift out!
20. Three regions are constructed after the pattern of the Brâhmana: yonder heaven, the earth, and the atmosphere.--Take the (soma-) shoots, and hold one another, (O man and wife)! They (the shoots) shall swell (with moisture), and again go back into the winnowing-basket!
21. Of manifold variegated colours are the animals, one colour hast thou, (O porridge), when successfully prepared.--Push these (soma-) Shoots upon this red skin; the press-stone shall purify them as the washer-man his clothes!
22. Thee, the (pot of) earth, I place upon the earth: your substance is the same, though thine, (O pot), is modified. Even though a blow has cracked or scratched thee, do not therefore burst: with this verse do I cover that up!
23. Gently as a mother embrace the son: I unite thee, (pot of) earth, with the earth! Mayest thou, the hollow pot, not totter upon the altar, when thou art pressed by the tools of sacrifice and the ghee!
24. May Agni who cooks thee protect thee on the east, Indra with the Maruts protect thee on the south! May Varuna on the west support thee upon thy foundation, may Soma on the north hold thee together!
25. Purified by the purifiers, the (waters) flow pure from the clouds, they reach to the spaces of heaven, and of the earth. They are alive, refresh the livino, and are firmly rooted: may Agni heat them, after they have been poured into the vessel!
26. From heaven they come, into the earth they penetrate; from the earth they penetrate into the atmosphere. May they, now pure, yet purify themselves further; may they conduct us to the heavenly world!
27. Whether ye are over-abundant or just sufficient, ye are surely clear, pure, and immortal: cook, ye waters, instructed by the husband and wife, obliging and helpful, the porridge!
28. Counted drops penetrate into the earth, commensurate with the breaths of life and the plants. The uncounted golden (drops), that are poured into (the porridge), have, (themselves) pure, established complete purity.
29. The boiling waters rise and sputter, cast up foam and many bubbles. Unite, ye waters, with this grain, as a woman who beholds her husband in the proper season!
30. Stir up (the grains) as they settle at the bottom: let them mingle their inmost parts with the waters! The water here I have measured with cups; measured was the grain, so as to be according to these regulations.

31. Hand over the sickle, with haste bring promptly (the grass for the barhis); without giving pain let them cut the plants at the joints! They whose kingdom Soma rules, the plants, shall not harbour anger against us!
32. Strew a new barhis for the porridge: pleasing to its heart, and lovely to its sight it shall be! Upon it the gods together with the goddesses shall enter; settle down to this (porridge) in proper order, and cat it!
33. O (instrument of) wood, settle down upon the strewn barhis, in keeping with the divinities and the agnishloma rites! Well shaped, as if by a carpenter (Tvashtar) with his axe, is thy form. Longing for this (porridge) the (gods) shall be seen about the vessel!
34. In sixty autumns the treasurer (of the porridge) shall fetch it, by the cooked grain he shall obtain heaven; the parents and the children shall live upon it. Bring thou this (man) to heaven, into the presence of Agni!
35. (Thyself) a holder, (O pot), hold on to the foundation of the earth: thee, that art immoveable the gods (alone) shall move! Man and wife, alive, with living children, shall remove thee from the hearth of the fire!
36. Thou hast conquered and reached all worlds; as many as are our wishes, thou hast satisfied them. Dip ye in, stirring stick and spoon! Place it (the por idge) upon a single dish!
37. Lay (ghee) upon it, let it spread forth, anoint this dish with ghee! As the lowing cow her young that craves the breast, ye gods shall greet with sounds of satisfaction this (porridge)!
38. With ghee thou hast covered it, hast made this place (for the porridge): may it, peerless, spread afar to heaven! Upon it shall rest the mighty eagle; gods shall offer it to the divinities!
39. Whatever the wife cooks aside from thee, (O husband), or the husband (cooks) unbeknown of thee, O wife, mix that together: to both of you it shall belong; bring it together into a single place!
40. As many of her children as dwell upon the earth, and the sons that have been begotten by him, all those ye shall call up to the dish: on shall come the young knowing their nest!
41. The goodly streams, swelling with honey, mixed with ghee, the seats of ambrosia, all these does he obtain, ascends to heaven. In sixty autumns the treasurer (of the porridge) shall fetch it!
42. The treasurer shall fetch this treasure: all outsiders round about shall not control it! The heaven-directed porridge, that has been presented and deposited by us, in three divisions has reached the thrte heavens.
43. May Agni burn the ungodly Rakshas; the flesh-devouring Pisâka shall have nothing here to partake of! We drive him away, hold him afar from us: the Âdityas and Angiras shall stay near it!
44. To the Âdityas and the Angiras do I offer this (food of) honey, mixed with ghee. Do ye two, (man and wife), with clean hands, without having injured a Brâhmana, performing pious deeds, go to that heavenly world!
45. I would obtain this highest part of it (the porridge), the place from which the highest lord permeates (the all). Pour butter upon it, anoint it witb plentiful ghee: this here is our share, fit for the Angiras!

46. For the sake of truth and holy strength do we make over this porridge as a hoarded treasure to the gods: it shall not be lost to us in gaming or in the assembly; do not let it go to any other person before me!
47. I cook, and I give (to the Brahmans), and so, too, my wife, at my religious rite and practice.--With the birth of a son the world of children has arisen (for you): do ye two hold on to a life that extends beyond (your years)!
48. In that place exists no guilt, and no duplicity, not even if he goes conspiring with his friends. This full dish of ours has here been deposited: the cooked (porridge) shall come back again to him that cooks it!
49. kind deeds we shall perform for our friends: all that hate us shall go to darkness (hell)!--As (fruitful) cow, and (strong) steer, they (man and wife) shall during, every successive period of their lives drive away man-besetting death!
50. The fires (all) know one another, that which lives in plants, and lives in the waters, and all the (light-) gods that glow upon the heaven. The gold (here) becomes the light of him that cooks (the porridge).
51. This (naked skin) among the hides is born upon man (alone), all other animals are riot naked. Clothe yourselves, (ye Brahmans), in sheltering garments: (even) the face of the porridge is a homespun garment!
52. What falsehood thou shalt speak at play and in the assembly, or the falsehood that thou shalt speak through lust for gain--put on together, (O man and wife), this same garment, deposit upon it every blemish!
53. Produce rain, go to the gods, let smoke arise from (thy) surface; all-embracing, about to be covered with ghee, enter as a co-dweller this place!
54. In many ways heaven assumes within itself a different form, according to circumstances. It (the heaven) has laid aside its black form, purifying itself to a bright (form); the red form do I sacrifice fot thee into the fire.
55. Thee here we hand over to the eastern direction, to Agni as sovereign lord, to the black serpent as guardian, to Âditya as bowman: do ye guard it for us, until we arrive! To the goal here he shall lead us, to old age; old age shall hand us over to death: then shall we be united with the cooked (porridge)!
56. Thee here we hand over to the southern direction, to Indra as sovereign lord, to the serpent that is striped across as guardian, to Yama as bowman: do ye guard it for us, until we arrive! To the goal here, &c.
57. Thee here we hand over to the western direction, to Varuna as sovereign lord, to the pridâku-serpent as guardian, to food as bowman: do ye guard it for us, until we arrive. To the goal here, &c.
58. Thee here we hand over to the northern direction, to Soma as sovereign lord, to the svaga-serpent as guardian, to the lightning as bowman: do ye guard it for us, until we arrive. To the goal here, &c.
59. Thee here we hand over to the direction of the nadir, to Vishnu as sovereign lord, to the

serpent with black-spotted neck as guardian, to the plants as bowmen: do ye guard it for us, until we arrive. To the goal here, &c.
60. Thee here we hand over to the direction of the zenith, to Brihaspati as sovereign lord, to the light-coloured serpent as guardian, to the rain as bowman: do ye guard it for us, until we arrive. To the goal here, &c.

{09003}

IX, 3. Removal of a house that has been presented to a priest as sacrificial reward.

1. The fastenings of the buttresses, the supports, and also of the connectinc, beams of the house, that abounds in treasures, do we loosen.
2. O (house) rich in all treasures! the fetter which has been bound about thee, and the knot which has been fastened upon thee, that with my charm do I undo, as Brihaspati (undid) Vala.
3. (The builder) has drawn thee to,,ether, pressed thee together, placed firm knots upon thee. Skilfully, as the priest who butchers (the sacrificial animal), do we with Indra's aid disjoint thy limbs.
4. From thy beams, thy bolts, thy frame, and thy thatch; from thy sides, (O house) abounding in treasures, do we loosen the fastenings.
5. The fastenings of the dove-tailed (joints), of the reed (-covering), of the frame-work, do we loosen here from the 'mistress of dwelling.'
6. The ropes which they have tied within thee for comfort, these do we loosen from thee; be thou propitious to our persons, O mistress of dwelling, after thou hast (again) been erected!
7. A receptacle for Soma, a house for Agni, a seat for the mistresses (of the house), a seat (for the priests), a seat for the gods art thou, O goddess house!
8. Thy covering of wicker-work, with thousand eyes, stretched out upon thy crown, fastened down and laid on, do we loosen with (this) charm.
9. He who receives thee as a gift, O house, and he by whom thou hast been built, both these, O mistress of dwelling, shall live attaining old age!
10. Return to him in the other world, firmly bound, ornamented, (thou house), which we loosen limb by limb, and joint by joint!
11. He who built thee, O house, brought together (thy) timbers, he, a Pragâpati on high, did construct thee, O house, for his progeny (pragâyai).
12. We render obeisance to him (the builder); obeisance to the giver, the lord of the house; obeisance to Agni who serves (the sacrifice); and obeisance to thy (attendant) man!
13. Reverence to the cattle and the horses, and to that which is born in the house! Thou that hast produced, art rich in offspring, thy fetters do we loosen.
14. Thou dost shelter Agni within, (and) the domestics together with the cattle. Thou that hast produced, art rich in offspring, thy fetters do we loosen.

15. The expanse which is between heaven and earth, with that do I receive as a gift this house of thine; the middle region which is stretched out from the sky, that do I make into a receptacle for treasures; with that do I receive the house for this one.
16. Full of nurture, full of milk, fixed upon the earth, erected, holding food for all, O house, do thou not injure them that receive thee as a gift!
17. Enveloped in grass, clothed in reeds, like night does the house lodge the cattle; erected thou dost stand upon the earth, like a she-elephant, firm of foot.
18. The part of thee that was covered with mats unfolding do I loosen. Thee that hast been enfolded by Varuna may Mitra uncover in the morning!
19. The house built with pious word, built by seers, erected--may Indra and Agni, the two immortals, protect the house, the seat of Soma!
20. Chest is crowded upon chest, basket upon basket; there mortal man is begotten from whom all things spring.
21. In the house which is built with two facades, four facades, six facades; in the house with eight facades, with ten facades, in the 'mistress of dwelling.' Agni rests as if in the womb.
Tuirning towards thee that art turned towards me, O house, I come to thee that injurest me not. For Agni and the waters, the first door to divine order, are within.
23. These waters, free from disease, destructive of disease, do I bring here. The chambers do I enter in upon in company with the immortal Agni (fire).
24. Do thou not fasten a fetter upon us; though a heavy load, become thou light! As a bride do we carry thee, O house, wherever we please.
25. From the easterly direction of the house reverence (be) to greatness, hail to the gods who are to be addressed with hail!
26. From the southerly direction of the house, &c.!
27. From the westerly direction of the house, &c.!
28. From the northerly direction of the house, &c.!
29. From the firm direction (nadir) of the house, &c.!
30. From the upright direction (zenith) of the house, &c.!
3 1. From every direction of the house reverence (be) to greatness, hail to the gods who are to be addressed with hail!

{06071}

VI, 71. Brahmanical prayer at the receipt of gifts.

1. The varied food which I consume in many places, my gold, my horses, and, too, my cows, goats, and sheep: everything whatsoever that I have received as a gift--may Agni, the priest, render that an auspicious offering!
2. The gift that has come to me by sacrifice, or without sacrifice, bestowed by the Fathers, granted by men, through which my heart, as it were, lights up with joy--may Agni, the priest,

render that an auspicious offering!
3. The food that I, O gods, improperly consume, (the food) I promise, intending to give of it (to the Brahmans), or not to give of it, by the might of mighty Vaisvânara (Agni) may (that) food be for me auspicious and full of honey!

{20127}

XX, 127. A kuntâpa-hymn.

A.

1. Listen, ye folks, to this: (a song) in praise of a hero shall be sung! Six thousand and ninety (cows) did we get (when we were) with Kaurama among the Rusamas,--
2. Whose twice ten buffaloes move right along, touether with their cows; the height of his chariot just misses the heaven which recedes from its touch.
3. This one (Kaurama) presented the seer with a hundred jewels, ten chaplets, three hundred steeds, and ten thousand cattle.

B.

4. Disport thyself, O chanter, disport thyself as a bird upon a flowering tree; thy tongue glides quickly over the lips as a razor over the strop.
5. The chanters with their pious song hurry on blithely as cows; at home are their children, and at home the cows do they attend.
6. Bring hither, O chanter, thy poem, that which earns cattle and earns good things! Among the gods (kings) place thy voice as a manly archer his arrow!

C.

7. Listen ye to the high praise of the king who rules over all peoples, the god who is above mortals, of Vaisvânara Parikshit!
8. 'Parikshit has procured for us a secure dwelling when he, the most excellent one, weat to his seat.' (Thus) the husband in Kuru-land, when he founds his household, converses with his wife.
9. 'What may I bring to thee, curds, stirred drink, or liquor?' (Thus) I the wife asks her husband in the kingdom of king Parikshit.
10. Like light the ripe barley runs over beyond the mouth (of the vessels). The people thrive merrily in the kingdom of king Parikshit.

D.

11. Indra has awakened the poet, saying: 'Arise, move about, and sing; of me, the strong, verily, sing the praises; full every pious one shall offer thee (sacrificial reward)!'

12. Here, O cattle, ye shall be born, here, ye horses, here, ye domestics! And Pûshan also, who bestows a thousand (cows) as sacrificial reward, settles down here.
13. May these cattle, O Indra, not suffer harm, and may their owner not suffer harm; may the hostile folk, O Indra, may the thief not gain possession of them!
14. We shout to the hero with hymn and song we (shout) with a pleasing song. Take delight in our songs; may we not ever suffer harm!

X.

COSMOGONIC AND THEOSOPHIC HYMNS.

{12001}

XII, 1. Hymn to goddess Earth.

1. Truth, greatness, universal order (rita), strength. consecration, creative fervour (tapas), spiritual exaltation (brahma), the sacrifice, support the earth. May this earth, the mistress of that which was and shall be, prepare for us a broad domain!
2. The earth that has heights, and slopes, and great plains, that supports the plants of manifold virtue, free from the pressure that comes from the midst of men, she shall spread out for us, and fit. herself for us!
3. The earth upon which the sea, and the rivers and the waters, upon which food and the tribes of men have arisen, upon which this breathing, moving life exists, shall afford us precedence in drinking!
4. The earth whose are the four regions of space, upon which food and the tribes of men have arisen, which supports the manifold breathing, moving things, shall afford us cattle and other possessions also!
5. The earth upon which of old the first men unfolded themselves, upon which the gods overcame the Asuras, shall procure for us (all) kinds of cattle, horses, and fowls, good fortune, and glory!
6. The earth that supports all, furnishes wealth, the foundation, the golden-breasted resting-place of all living creatures, she that supports Agni Vaisvânara (the fire), and mates with Indra, the bull, shall furnish us with property!
7. The broad earth, which the sleepless gods ever attentively guard, shall milk for us precious honey, and, moreover, besprinkle us with glory!
8. That earth which formerly was water upon the ocean (of space), which the wise (seers) found out by their skilful devices; whose heart is in the highest heaven, immortal, surrounded by truth, shall bestow upon us brilliancy and strength, (and place us) in supreme sovereignty!
9. That earth upon which the attendant waters jointly flow by day and night unceasingly, shall pour out milk for us in rich streams, and, moreover, besprinkle us with glory!

10. The earth which the Asvins have measured, upon which Vishnu has stepped out, which Indra, the lord of might, has made friendly to himself; she, the mother, shall pour forth milk for me, the son!
11. Thy snowy mountain heights, and thy forests, O earth, shall be kind to us! The brown, the black, the red, the multi-coloured, the firm earth, that is protected by Indra, I have settled upon, not suppressed, not slain, not wounded.
12. Into thy rniddle set us, O earth, and into thy navel, into the nourishing strength that has grown tip from thy body; purify thyself for us! The earth is the mother, and I the son of the earth; Paro-anya is the father; he, too, shall save us!
13. The earth upon which they (the priests) inclose the altar (vedi), upon which they, devoted to all (holy) works, unfold the sacrifice, upon which are set up, in front of the sacrifice, the sacrificial posts, erect and brilliant, that earth shall prosper us, herself prospering!
14. Him that hates us, O earth, him that battles against us, him that is hostile towards us with his mind and his weapons, do thou subject to us, anticipating (our wish) by deed!
15. The mortals born of thee live on thee, thou supportest both bipeds and quadrupeds. Thine, O earth, are these five races of men, the mortals, upon whom the rising sun sheds undying light with his rays.
16. These creatures all together shall yield milk for us; do thou, O earth, give us the honey of speech!
17. Upon the firm, broad earth, the all-begetting mother of the plants, that is supported by (divine) law, upon her, propitious and kind, may we ever pass-our lives!
18. A great gathering-place thou, great (earth), hast become; great haste, commotion, and agitation are upon thee. Great Indra protects thee unceasingly. Do thou, O earth, cause us to brighten as if at the sight of gold: not any one shall hate us!
19. Agni (fire) is in the earth, in the plants, the waters hold Agni, Agni is in the stones; Agni is within men, Agnis (fires) are within cattle, within horses.
20. Agni glows from the sky, to Agni, the god, belongs the broad air. The mortals kindle Agni, the bearer of oblations, that loveth ghee.
21. The earth, clothed in Agni, with dark knees, shall make me brilliant and alert!
22. Upon the earth men give to the gods the sacrifice, the prepared oblation; upon the earth mortal men live pleasantly by food. May this earth give us breath and life, may she cause me to reach old age!
23. The fragrance, O earth, that has arisen upon thee, which the plants and the waters hold, which the Gandharvas and the Apsaras have partaken of, with that make me fragrant: not any one shall hate us!
24. That fragrance of thine which has entered into the lotus, that fragrance, O earth, which the immortals of yore gathered up at the marriage of Sûryâ, with that make me fragrant: not any one shall hate us!
25. That fragrance of thine which is in men, the loveliness and charm that is in male and female, that which is in steeds and heroes, that which is in the wild animals with trunks (elephants), the

lustre that is in the maiden, O earth, with that do thou blend us: not any one shall hate us!
26. Rock, stone, dust is this earth; this earth is supported, held together. To this golden-breasted earth I have rendered obeisance.
27. The earth, upon whom the forest-sprung trees ever stand firm, the all-nourishing, compact earth, do we invoke.
28. Rising or sitting, standing or walking, may we not stumble with our right or left foot upon the earth!
29. To the pure earth I speak, to the ground, the soil that has grown through the brahma (spiritual exaltation). Upon thee, that holdest nourishment, prosperity, food, and ghee, we would settle down, O earth!
30. Purified the waters shall flow for our bodies; what flows off from us that do we deposit upon him we dislike: with a purifier, O earth, do I purify myself!
31. Thy easterly regions, and thy northern, thy southerly (regions), O earth, and thy western, shall be kind to me as I walk (upon thee)! May I that have been placed into the world not fall down!
32. Do not drive us from the west, nor from the east; not from the north, and not from the south! Security be thou for us, O earth: waylayers shall not find us, hold far away (their) murderous weapon!
33. As long as I look out upon thee, O earth, with Sûrya (the sun) as my companion, so long shall my sight not fall, as year followeth upon year!
34. When, as I lie, I turn upon my right or left side, O earth; when stretched out we lie with our ribs upon thee pressing against (us), do not, O earth, that liest close to everything, there injure us!
35. What, O earth, I dig out of thee, quickly shall that grow again: may I not, O pure one, pierce thy vital spot, (and) not thy heart!
36. Thy summer, O earth, thy rainy season, thy autumn, winter, early spring, and spring; thy decreed yearly seasons, thy days and nights shall yield us milk
37. The pure earth that starts in fright away from the serpent, upon whom were the fires that are within the waters, she that delivers (to destruction) the blasphemous Dasyus, she that takes the side of Indra, not of Vritra, (that earth) adheres to Sakra (mighty Indra), the lusty bull.
38. Upon whom rests the sacrificial hut (sadas) and the (two) vehicles that hold the soma (havirdhâne), in whom the sacrificial post is fixed, upon whom the Brâhmanas praise (the gods) with riks and sâmans, knowing (also) the yagur-formulas; upon whom the serving-priests (ritvig) are employed so that Indra shall drink the soma;--
39. Upon whom the seers of yore, that created the beings, brought forth with their songs the cows, they the seven active (priests), by means of the satra-offerings, the sacrifices, and (their) creative fervour (tapas);--
40. May this earth point out to us the wealth that we-crave; may Bhaga (fortune) add his help, may Indra come here as (our) champion!
41. The earth upon whom the noisy mortals sing and dance, upon whom they fight, upon whom resounds the roaring drum, shall drive forth our enemies, shall make us free from rivals!

42. To the earth upon whom are food, and rice and barley, upon whom live these five races of men, to the earth, the wife of Parganya, that is fattened by rain, be reverence!
43. The earth upon whose ground the citadels constructed by the gods unfold themselves, every region of her that is the womb of all, Pragâpati shall make pleasant for us!
44. The earth that holds treasures manifold in secret places, wealth, jewels, and gold shall she give to me; she that bestows wealth liberally, the kindly goddess, wealth shall she bestow upon us!
45. The earth that holds people of manifold varied speech, of different customs, according to their habitations, as a reliable milch-cow that does not kick, shall she milk for me a thousand streams of wealth!
46. The serpent, the scorpion with thirsty fangs, that hibernating torpidly lies upon thee; the worm, and whatever living thing, O earth, moves in the rainy season, shall, when it creeps, not creep upon us: with what is auspicious (on thee) be gracious to us!
47. Thy many paths upon which people go, thy tracks for chariots and wagons to advance, upon which both good and evil men proceed, this road, free from enemies, and free from thieves, may we gain: with what is auspicious (on thee) be gracious to us!
48. The earth holds the fool and holds the wise, endures that good and bad dwell (upon her); she keeps company with the boar, gives herself up to the wild hog.
49. Thy forest animals, the wild animals homed in the woods, the man-eating lions, and tigers that roam; the ula, the wolf, mishap, injury (rikshikâ), and demons (rakshas), O earth, drive away from us!
50. The Gandharvas, the Apsaras, the Arâyas and Kimîdins; the Pisâkas and all demons (rakshas), these, O earth, hold from us!
51. The earth upon whom the biped birds fly together, the flamingoes, eagles, birds of prey, and fowls; upon whom Mâtarisvan, the wind, hastens, raising the dust, and tossing the trees-as the wind blows forth and back the flame bursts after;--
52. The earth upon whom day and night jointly, black and bright, have been decreed, the broad earth covered and enveloped with rain, shall kindly place us into every pleasant abode!
53. Heaven, and earth, and air have here given me expanse; Agni, Sûrya, the waters, and all the gods together have given me wisdom.
54. Mighty am I, 'Superior' (uttara) by name, upon the earth, conquering am I, all-conquering, completely conquering every region.
55. At that time, O goddess, when, spreading., (prathamânâ) forth, named (prithivî 'broad') by the gods, thou didst extend to greatness, then prosperity did enter thee, (and) thou didst fashion the four regions.
56. In the villages and in the wilderness, in the assembly-halls that are upon the earth; in the gatherings, and in the meetings, may we hold forth agreeably to thee!
57. As dust a steed did she, as soon as she was born, scatter these people, that dwelt upon the earth, she the lovely one, the leader, the guardian of the world, that holds the trees and plants.
58. The words I speak, honied do I speak them: the things I see they furnish me with. Brilliant I

am and alert: the others that rush (against me) do I beat down.
59. Gentle, fragrant, kindly, with the sweet drink (kîlâla) in her udder, rich in milk, the broad earth together with (her) milk shall give us courage!
60. She whom Visvakarman (the creator of all) did search out by means of oblations, when she had entered the surging (flood of the) atmosphere, she, the vessel destined to nourish, deposited in a secret place, became visible (to the gods) and the (heavenly) mothers.
61. Thou art the scatterer of men, the broadly expanding Aditi that yields milk according to wish. What is wanting in thee Pragâpati, first-born of the divine order (rita), shall supply for thee
62. Thy laps, O earth, free from ailment! Free from disease, shall be produced for us! May we attentively, throuoh our long lives, be bearers of bali-offerings to thee!
63. O mother earth, kindly set me down upon a well-founded place! With (father) heaven cooperating, O thou wise one, do thou place me into happiness and prosperity!

{13001}

XIII, 1. Prayer for sovereign power addressed to the god Rohita and his female Rohinî.

1. Rise up, O steed, that art within the waters, enter this kingdom, rich in liberal gifts! Rohita (the red sun) who has begotten this all, shall keep thee well-supported for sovereignty!
2. The steed that is within the waters has risen up: ascend upon the clans that are sprung from thee! Furnishing soma, the waters, plants, and cows, cause thou four-footed and two-footed creatures to enter here!
3. Do ye, strong Maruts, children of Prisni (the cloud), allied with Indra, crush the enemies! Rohita shall hear you, that give abundant gifts, the thrice seven Maruts, who take delight in sweet (nourishment)!
4. Rohita has climbed the heights, he has ascended them, he, the embryo of women, (has ascended) the womb of births. Closely united with these women they found out the six broad (directions); spying out a road he has brought hither sovereignty.
5. Hither to thee Rohita has brought sovereignty; he has dispersed the enemies: freedom from danger has resulted for thee. To thee heaven and earth together with the revatî and sakvarî-stanzas shall yield gifts at will!
6. Rohita produced heaven and earth; there Parameshthin (the lord on high) extended the thread (of the sacrifice). There Aga Ekapâda (the one-footed goat, the sun) did fix himself; he made firm the heavens and earth with his strength.
7. Rohita made firm heaven and earth, by him the (heavenly) light was established, by him the firmament. By him the atmosphere and the spaces were measured out, through him the gods obtained immortality.
8. Rohita did ponder the multiform (universe) while preparing (his) climbings and advances. Having ascended the heaven with great might, he shall anoint thy royalty with milk and ghee!

9. All thy climbings, advances, and all thy ascents with which thou, (Rohita, the sun), fillest the heavens and the atmosphere, having strengthened thyself with their brahma and payas (spiritual and physical essence) do thou keep awake (do thou watch over) among the people in the kingdom of the (earthly) Rohita (the king)!
10. The peoples that have originated from thy tapas (heat, or creative fervour), have followed here the calf, the gâyatri. They shall enter thee with kindly spirit; the calf Rohita with its mother shall come on!
11. High on the firmament Rohita has stood, a youth, a sage, begettinu all forms. As Agni he shines with piercing light, in the third space he did assume lovely (forms).
12. A bull with a thousand horns, Gâtavedas (fire), endowed with sacrifices of ghee, carrying soma upon his back, rich in heroes, he shall, when implored, not abandon me, nor may I abandon thee: abundance in cattle and abundance in heroes procure for me!
14. Rohita is the generator of the sacrifice, and its mouth; to Rohita I offer oblations with voice, ear, and mind. To Rohita the gods resort with glad mind: he shall cause me to rise through elevation derived from the assembly!
14. Rohita arranged a sacrifice for Visvakarman; from it these brilliant, qualities have come to me. Let me announce thy origin over the extent of the world!
15, Upon thee have ascended the brihatî and the pankti (metres), upon thee the kakubh with splendour, O Gâtavedas. Upon thee the vashat-call, whose syllables make an ushnihâ, has ascended, upon thee Rohita with his seed has ascended.
16. This one clothes himself in the womb of the earth, this one clothes himself in heaven, and in the atmosphere. This one at the station of the brown (sun) did attain unto the worlds of light.
17. O Vâkaspati (lord of speech), the earth shall be pleasant to us, pleasant our dwelling, agrecable our couches! Right here life's breath shall be to our friend; thee, O Parameshthin, Agni shall envelop in life and lustre!
18. O Vâkaspati, the five seasons that we have, which have come about as the creation of Visvakarman, rialit here (they and) life's breath shall be to our friend; thee, O Parameshthin, Rohita shall envelop in life and lustre!
19. O Vâkaspati, good cheer and spirit, cattle in our stable, children in our wombs beget thou! Right here life's breath shall be to our friend; thee, O Parameshthin, I envelop in life and lustre.
20. God Savitar and Agni shall envelop thee, Mitra and Varuna surround thee with lustre! Treading down all powers of grudge come thou hither: thou hast made this kingdom rich in liberal gifts.
21. Thou, O Rohita, whom the brindled cow, harnessed at the side, carries, goest with brilliance, causing the waters to flow.
22. Devoted to Rohita is Rohinî his mistress, with beautiful colour (complexion), great, and lustrous: through her may we conquer booty of every description, through her win every battle!
23. This seat, Rohinî, belongs to Rohita; yonder is the path on which the brindled (female) goes! Her the Gandharvas and the Kasyapas lead forth, her the sages guard with diligence.
24. The radiant bay steeds of the sun, the immortal, ever draw the delightful chariot. Rohita, the

drinker of ghee, the shining god, did enter the variegated heavens.
25. Rohita, the sharp-horned bull, who surpasses Agni and surpasses Sûrya, who props up the earth and the sky, out of him the gods frame the creations.
26. Rohita ascended the heaven from the great flood; Rohita has climbed all heights.
27. Create (the cow) that is rich in milk, drips with ghee: she is the milch-cowof the gods that does not refuse! Indra shall drink the Soma, there shall be secure possession; Agni shall sing praises: the enemies do thou drive out!
28. Agni kindled, spreads his flames, fortified by ghee, sprinkled with ghee. Victorious, all-conquering Agni shall slay them that are my rivals!
29. He shall slay them, shall burn the enemy that battles against us! With the flesh-devouring Agni do we burn our rivals.
30. Smite them down, O Indra, with the thunderbolt, with thy (strong) arm! Then have I overpowered my rivals with Agni's brilliant strengths.
31. O Agni, subject our rivals to us; confuse, O Brihaspati, the kinsman that is puffed up! O Indra and Agni, O Mitra and Varuna, subjected they shall be, unable to vent their wrath against us!
32. Do thou, god Sûrya (the sun), when thou risest, beat down my rivals, beat them down with a stone: they shall go to the nethermost darkness!
33. The calf of Virâg, the bull of prayers, carrying the bright (soma) upon his back, has ascended the atmosphere. A song accompanied by ghee they sing to the calf; himself brahma (spiritual exaltation) they swell him with their brahma (prayer).
34. Ascend the heavens, ascend the earth sovereignty ascend thou, and possessions ascend thou! Offspring ascend thou, and immortality ascend thou, unite thy body with Rohita!
35. The gods that hold sovereignty, who go about the sun, with these allied, Rohita, kindly disposed, shall bestow sovereignty upon thee!
36. The sacrifices purified by prayer lead thee forth; the bay steeds that travel upon the road carry thee: thou shinest across the swelling ocean.
37. In Rohita who conquers wealth, conquers cattle, and conquers booty, heaven and earth are fixed. Of thee that hast a thousand and seven births, let me announce the origin over the extent of the world!
38. Glorious thou goest to the intermediate directions and the directions (of space), glorious (in the sight) of animals and the tribes of men, glorious in the lap of the earth, of Aditi: may I like Savitar be lovely!
39. Being yonder thou knowest (what takes place) here; being here thou beholdest these things. Here (men) behold the inspired sun that shines upon the sky.
40. A god thou praisest the gods, thou movest within the flood. They kindle (him), a universal fire; him the highest sages know.
41. Below the superior (region), above the inferior (region) here, the cow has arisen supporting (her) calf by the foot. Whither is she turned; to which half (of the universe), forsooth, has she aone away; where, forsooth, does she beget? Verily not in this herd!

42. One-footed, two-footed, four-footed is she; eight-footed, nine-footed became she, the thousand-syllabled (consisting of thousand elements) pankti (quinary stanza) of the universe: the oceans from her flow forth upon (the world).
43. Ascending the heaven, immortal, receive kindly my song! The sacrifices purified by prayer lead thee forth; the bay steeds that travel upon the road carry thee.
44. That do I know of thee, O immortal, where thy march is upon the sky, where thy habitation is in the highest heaven.
45. Sûrya (the sun) surveys the sky, Sûrya the earth, Sûrya the waters. Sûrya is the single eye of being: he has ascended the great heavens.
46. The broad (directions) where the fagots that fence in (the fire), the earth turned itself into a fire-altar. There Rohita laid on for himself these two fires, cold and heat.
47. Laying on cold and heat, using the mountains as sacrificial posts, the two fires of Rohita who knows the (heavenly) light, into which (the fires) rain (flowed) as ghee, carried out the sacrifice.
48. The fire of Rohita who knows the (heavenly) light is kindled by prayer. From it heat, from it cold, from it the sacrifice was produced.
49. The two fires swelling through prayer, increased through prayer, sacrificed into with prayer; the two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.
50. One is deposited in truth, the other is kindled in the waters. The two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.
51. The fire which the wind brightens up, and that which Indra and Brahmanaspati (brighten up), the two fires of Rohita who knows the (heavenly) light, kindled through prayer, carried out the sacrifice.
52. Having fashioned the earth into an altar, having made the heavens (his) sacrificial reward, then having made heat into fire, Rohita created all that has breath through rain (serving) as ghee.
53. Rain fashioned itself into ghee, heat into fire, the earth into an altar. Then Agni by (his) songs fashioned the high mountains.
54. Having fashioned by means of songs the high (mountains), Rohita spake to the earth: In thee all shall be born, what is and what shall be.
55. The sacrifice first, (and then) what is and what shall be was born. From that this all was born, and whatever here appears, brought hither by the sage Rohita.
56. He who kicks a cow with his foot, and he who micturates towards the sun--of thee do I tear out the root; thou shalt henceforth not cast a shadow!
57. Thou that passest across me, casting thy shadow against me, between me and the fire--of thee do I tear out the root; thou shalt henceforth not cast a shadow!
58. He, O god Sûrya, that to-day passes between thee and me, upon him our evil dream, our foulness, and our misfortunes do we wipe off.
59. May we not miss our way, may we not, O Indra, miss the sacrifice of him that presses the soma; may.not the powers of grudge intercept us!

60. The (guiding) thread stretched out among the gods, that accomplishes the sacrifice, that, by pouring oblations, may we attain!

{11005}

XI, 5. Glorification of the sun, or the primeval principle, as a Brahman disciple.

1. The Brahmakârin (Brahmanical disciple) moves inciting both hemispheres of the world; in him the gods are harmonised. He holds the heavens and the earth, he fills the teacher with creative fervour (tapas).
2. The fathers, the divine folk, and all the gods severally follow the Brahmakârin; the Gandharvas did go after him, six thousand three hundred and thirty-three. He fills all the gods with creative fervour.
3. When the teacher receives the Brahmakârin as a disciple, he places him as a foetus inside (of his body). He carries him for three nights in his belly: when he is born the gods gather about to see him.
4. This earth is (his first) piece of firewood, the heaven the second, and the atmosphere also he fills with (the third) piece of firewood. The Brahmakârin. fills the worlds with his firewood, his girdle, his asceticism, and his creative fervour.
5. Prior to the brahma (spiritual exaltation) the Brahmakârin was born; clothed in heat, by creative fervour he arose. From him sprung the brâhmanam (Brahmanic life) and the highest brahma, and all the gods together with immortality (amrita).
6. The Brahmakârin advances, kindled by the firewood, clothed in the skin of the black antelope, consecrated, with long beard. Within the day he passes from the eastern to the northern sea; gathering together the worlds he repeatedly shapes them.
7. The Brahmakârin, begetting the brahma, the waters, the world, Pragâpati Parameshthin (he that stands in the hiahest place), and Virâg, having become an embryo in the womb of immortality, having forsooth, become Indra, pierced the Asuras.
8. The teacher fashioned these two hern spheres of the world, the broad and the deep, earth and heaven. These the Brahmakârin guards with his creative fervour (tapas): in him the gods are harmonised.
9. This broad earth and the heaven the Brahmakârin first brought hither as alms. Having made these into two sticks of firewood he reveres them upon them all beings have been founded.
10. One is on the hither side, the other on the farther side of the back of the heavens; secretly are deposited the two receptacles of the brâhmanam (Brahmanic life). These the Brahmakârin protects by his tapas (creative fervour); understandingly he performs that brahma (spiritual exaltation) solely.
11. One on the hither side, the other away from the earth, do the two Agnis come together between these two hemispheres (of the world). To them adhere the rays firmly; the Brahmakârin

by his tapas (creative fervour) enters into the (rays).
12. Shouting forth, thundering, red, white he carries a great penis along the earth. The Brahmakârin sprinkles seed upon the back of the earth; through it the four directions live.
13. Into fire, the sun, the moon, Mâtarisvan (wind), and the waters, the Brahmakârin places the firewood; the lights from these severally go into the clouds, from them come sacrificial butter, the purusha (primeval man), rain, and water.
14. Death is the teacher, (and) Varuna, Soma, the plants, milk; the clouds were the warriors: by these this light has been brought hither.
15. Varuna, having become the teacher, at home prepares the ghee solely. Whatever he desired from Pragâpati, that the Brahmakârin furnished, as Mitra (a friend) from his own Atman (spirit, or person).
16. The Brahmakârin is the teacher, the Brahmakârin Pragâpati. Pragâpati rules (shines forth, vi râgati); Virâg (heavenly power, or light) became Indra, the ruler.
17. Through holy disciplehood. (brahmakâryam), through tapas (creative fervour), the king protects his kingdom. The teacher by (his own) brahmakâryam (holy life) seeks (finds) the Brahmakârin.
18. Through holy disciplehood the maiden obtains a young husband, through holy disciplehood the steer, the horse seeks to obtain fodder.
19. Through holy disciplehood, through creative fervour, the gods drove away death. Indrajorsooth, by his holy disciplehood brought the light to the gods.
20. The plants, that which was and shall be, day and night, the tree, the year along with the seasons, have sprung from the Brahmakârin.
21. The earthly and the heavenly animals, the wild and the domestic, the wingless and the winged (animals), have sprung from the Brahmakârin.
22. All the creatures of Pragâpati (the creator) severally carry breath in their souls. All these the brahma, which has been brought hither in the Brahmakârin, protects.
23. This, that was set into motion by the gods, that is insurmountable, that moves shining, from it has sprung the brâhmanam (Brahmanical life), the highest brahma, and all the gods, together with immortality (amrita).
24, 25. The Brahmakârin carries the shining brahma: into this all the gods are woven. Producing in-breathing and out-breathing, as well as through-breathing; speech, mind, heart, brahma, and wisdom, do thou furnish us with sight, hearing, glory, food, semen, blood, and belly!
26. These things the Brahmakârin fashioned upon the back of the (heavenly) water. He stood in the sea kindled with tapas (creative fervour). He, when he has bathed, shines vigorously upon the earth, brown and ruddy.

{11004}

XI, 4. Prâna, life or breath, personified as the supreme spirit.

1. Reverence to Prâna, to whom all this (universe) is subject, who has become the lord of the all, on whom the all is supported!
2. Reverence, O Prâna, to thy roaring (wind), reverence, O Prâna, to thy thunder, reverence, O Prâna, to thy lightning, reverence, O Prâna, to thy rain!
When Prâna calls aloud to the plants with his thunder, they are fecundated, they conceive, and then are produced abundant (plants).
4. When the season has arrived, and Prâna calls aloud to the plants, then everything rejoices, whatsoever is upon the earth.
5. When Prâna has watered the great earth with rain, then the beasts rejoice; (they think): 'strength, forsooth, we shall now obtain.'
6. When they had been watered by Prâna, the plants spake in concert: 'thou hast, forsooth, prolonged our life, thou hast made us all fragrant.'
7. Reverence be, O Prâna, to thee coming, reverence to thee going; 'reverence to thee standing, and reverence, too, to thee sitting!
8. Reverence be to thee, O Prâna, when thou breatbest in (primate), reverence when thou breathest out! Reverence be to thee when thou art turned away, reverence to thee when thou art turned hither: to thee, entire, reverence be here!
9. Of thy dear form, O Prâna, of thy very dear form, of the healing power that is thine, give unto us, that we may live!
10. Prâna clothes the creatures, as a father his dear son. Prâna, truly, is the lord of all, of all that breathes, and does not breathe.
11. Prâna is death, Prâna is fever. The gods worship Prana. Prâna shall place the truth-speaker in the highest world
12. Prâna is Virâg (power, lustre), Prâna is Deshtrî (the divinity that guides): all worship Prâna. Prâna verily is sun and moon. They call Prâna Pragâpati.
13. Rice and barley are in-breathing and outbreathing. Prâna is called a steer. In-breathing forsooth, is founded upon barley; rice is called out-breathing.
14. Man breathes out and breathes in when within the womb. When thou, O Prâna, quickenest him, then is he born again.
15. They call Prâna Mâtarisvan (the wind); Prâna, forsooth, is called Vâta (the wind). The past and the future, the all, verily is supported upon Prâna.
16. The holy (âtharvana) plants, the magic (ângirasa) plants, the divine plants, and those produced by men, spring forth, when thou, O Prâna, quickenest them.
17, When Prâna has watered the great earth with rain, then the plants spring forth, and also every sort of herb.
18. Whoever, O Prâna, knows this regarding thee, and (knows) on what thou art supported, to

him all shall offer tribute in yonder highest world.
19. As all these creatures, O Prâna, offer thee tribute, so they shall offer tribute (in yonder world) to him who hears thee, O far-famed one!
20. He moves as an embryo within the gods; having arrived, and being in existence, he is born again. Having arisen he enters with his mights the present and the future, as a father (goes to) his son.
21. When as a swan he rises from the water he does not withdraw his one foot. If in truth he were to withdraw it, there would be neither to-day, nor to-morrow, no night and no day, never would the dawn appear.
22. With eight wheels, and one felloe he moves, containing a thousand sounds (elements), upward in the east, downward in the west. With (his) half he produced the whole world: what is the visible sign of his (other) half?
23. He who rules over this (all) derived from every source, and over everything that movesreverence be to thee, O Prâna, that wieldest a swift bow against others (the enemies)!
24. May Prâna, who rules over this (all) derived from every source, and over everything that moves, (may he) unwearied, strong through the brahma, adhere to me!
25. Erect he watches in those that sleep, nor does lie lie down across. No one has heard of his sleeping in those that sleep.
26. O Prâna, be not turned away from me, thou shalt not be other than myself! As the embryo of the waters (fire), thee, O Prâna, do bind to me, that I may live.

{09002}

IX, 2. Prayer to Kâma (love), personified as a primordial power.

1. To the bull that slays the enemy, to Kâma, do I render tribute with ghee, oblation, and (sacrificial) melted butter. Do thou, since thou hast been extolled, hurl down my enemies by thy great might!
2. The evil dream which is offensive to my mind and eye, which harasses and does not please me, that (dream) do I let loose upon my enemy. Having praised Kâma may I prevail!
3,. Evil dreams, O Kâma, and misfortune, O Kâma, childlessness, ill-health, and trouble, do thou, a strong lord, let loose upon him that designs evil against us!
4. Drive them away, O Kâma, thrust them away, O Kâma; may they that are my enemies fall into trouble! When they have been driven into the nethermost darkness, do thou, O Agni, burn up their d welling- places!
5. That milch-cow, O Kâma, whom the sages call Vâk Virâg (ruling, or resplendent speech), is said to be thy daughter; by her drive away my enemies; breath, cattle, and life shall give them a wide birth!
6. With the strength of Kâma, Indra, king Varuna, and Vishnu, with the impelling force (savena)

of Savitar, with the priestly power of Agni, do I drive forth the enemies, as a skilled steersman a boat.

7. My sturdy guardian, strong Kâma, shall procure for me full freedom from enmity! May the gods collectively be my refuge, may all the gods respond to this, my invocation!

8. Taking pleasure in this (sacrificial) melted butter, and ghee do ye, (O gods), of whom Kâma is the highest, be joyful in this place, procuring for me full freedom from enmity!

9. O Indra and Agni, and Kâma, having formed an alliance, do ye hurl down my enemies; when they have fallen into the nethermost darkness, do thou, O Agni, burn up after them their dwelling places!

10. Slay thou, O Kâma, those that are my enemies, hurl them down into blind darkness. Devoid of vigour, Without sap let them all be; they shall not live a single day!

11. Kâma has slain those that are my enemies, a broad space has he furnished me to thrive in. May the four directions of space bow down to me, and the six broad (regions) carry ghee to me!

12. They (the enemies) shall float down like a boat cut loose from its moorings! There is no returning again for those who have been struck by our missiles.

13. Agni is a defence, Indra a defence, Soma a defence. May the gods, who by their defence ward off (the enemy), ward him off!

14. With his men reduced, driven out, the hated (enemy) shall go, shunned by his own friends! And down upon the earth do the lightnings alight; may the strong god crush your enemies!

15. This mighty lightning supports both moveable and immoveable things, as well as all thunders. May the rising sun by his resources and his majesty hurl down my enemies, lie the mighty one!

16. With that triple-armoured powerful covering of thine, O Kâma, with the charm that has been made into an Invulnerate armour spread (over thee), with that do thou drive away those who are my enemies; may breath, cattle, and life give them a wide berth!

17. With the weapon with which the god drove forth the Asuras, with which Indra led the Dasyus to the nethermost darkness, with that do thou, O Kâma, drive forth far away from this world those who are my enemies!

18. As the gods drove forth the Asuras, as Indra. forced the demons into the nethermost darkness, thus do thou, O Kâma, drive forth far away from this world those who are my enemies!

19. Kâma was born at first; him neither the gods, nor the Fathers, nor men have equalled. To these art thou superior, and ever great; to thee, O Kâma, do I verily offer reverence.

20. As great as are the heavens and earth in extent, as far as the waters have swept, as far as fire; to these art thou superior, &c.

21. Great as are the directions (of space) and the intermediate direction on either side, great as are the regions and the vistas of the sky; to these art thou superior, &c.

22. As many bees, bats, kurûru-worms, as many vaghas and tree-serpents as there are; to these art thou superior, &c.

23. Superior art thou to all that winks (lives), superior to all that stands still (is not alive), superior to the ocean art thou, O Kâma, Manyu! To these art thou superior, &c.

24. Not, surely, does the wind equal Kâma, not the fire, not the sun, and not the moon. To these art thou superior, &c.
25. With those auspicious and gracious forms of thine, O Kâma, through which what thou wilst becometh reaL with these do thou enter into us, and elsewhere send the evil thoughts!

{19053}

XIX, 53. Prayer to Kâla (time), personified as a primordial power.

1. Time, the steed, runs with seven reins (rays), thousand-eyed, ageless, rich in seed. The seers, thinking holy thoughts, mount him, all the beings (worlds) are his wheels.
2. With seven wheels does this Time ride, seven naves has he, immortality is his axle. He carries hither all these beings (worlds). Time, the first god, now hastens onward.
3. A full jar has been placed upon Time; him, verily, we see existing in many forms. He carries away all these beings (worlds); they call him Time in the highest heaven.
4. He surely did bring hither all the beings (worlds), he surely did encompass all the beings (worlds). Being their father, he became their son; there is, verily, no other force, higher than he.
5. Time begot yonder heaven, Time also (begot) these earths. That which was, and that which shall be, urged forth by Time, spreads out.
6. Time created the earth, in Time the sun burns. In Time are all beings, in Time the eye looks abroad.
7. In Time mind is fixed, in Time breath (is fixed), in Time names (are fixed); when Time has arrived all these creatures rejoice.
8. In Time tapas (creative fervour) is fixed; in Time the highest (being is fixed); in Time brahma (spiritual exaltation) is fixed; Time is the lord of everything, he was the father of Pragâpati.
9. By him this (universe) was urged forth, by him it was begotten, and upon him this (universe) was founded. Time, truly, having become the brahma (spiritual exaltation), supports Parameshthin (the highest lord).
10. Time created the creatures (pragâh), and Time in the beginning (created) the lord of creatures (Prâgapati); the self-existing Kasyapa and the tapas (creative fervour) from Time were born.

{19054}

XIX, 54. Prayer to Kâla (time), personified as a primordial power.

1. From Time the waters did arise, from Time the brahma (spiritual exaltation), the tapas (creative fervour), the regions (of space did arise). Through Time the sun rises, in Time he goes down again.

2. Through Time the wind blows, through Time (exists) the great earth; the great sky is fixed in Time. In Time the son (Pragâpati) begot of yore that which was, and that which shall be.
3. From Time the Riks arose, the Yagus was born from Time; Time put forth the sacrifice, the imperishable share of the gods.
4. Upon Time the Gandharvas and Apsarases are founded, upon Time the worlds (are founded), in Time this Angiras and Atharvan rule over the heavens.
5. Having conquered this world and the highest world, and the holy (pure) worlds (and) their holy divisions; having by means of the brahma (spiritual exaltation) conquered all the worlds, Time, the highest God, forsooth, hastens onward.

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XI, 7. Apotheosis of the ukkhishta, the leavings of the sacrifice.

1. In the ukkhishta are deposited name (quality) and form, in the ukkhishta the world is deposited. Within the ukkhishta Indra and Agni, and the all are deposited.
2. In the ukkhishta heaven and earth, and all beings, are deposited; in the ukkhishta are deposited the waters, the ocean, the moon, and the wind.
3. In the ukkhishta are both being and non-being, death, strength (food), and Pragâpati. The (creatures) of the world are founded upon the ukkhishta; (also) that which is confined and that which is free, and the grace in me.
4. He who fastens what is firm, the strong, the leader, the brahma, the ten creators of the all, the divinities, are fixed on all sides to the ukkhishta as the (spokes of the) wheel to the nave.
5. Rik, Sâman, and Yagus, the singing of the sâmans, their introductions, and the stotras are in the ukkhishta. The sound 'him' is in the ukkhishta, and the modulations and the music of the sâman. That is in me.
6. The prayer to Indra and Agni (aindrâgnam), the call to the soma, as it is being purified (pâvamâmam), the mahânâmnî-verses, the singing of the mahâvrata, (these) divisions of the service are in the ukkhishta, as the embryo in the mother.
7. The ceremony of the consecration of the king (râgasûya), the vâgapeya, the agnishtoma, and the cattle-sacrifice belonging to it, the arka and the horse-sacrifice, and the most delightful (sacrifice) for which fresh barhis is strewn, are in the ukkhishta.
8. The preparation of the sacred fire (agnyâdheyam), the consecration for the soma-sacrifice (dikshâ), the sacrifice by which (special) wishes are fulfilled, together with the metres, the sacrifices that have passed out, and the extended sacrifices (satra), are lounded upon the ukkhishta.
9. The agnihotra, faith, the call vashat, vows and asceticism, sacrificial rewards, what is sacrificed (to the gods) and given (to the priests) are contained in the ukkhishta.
10. The (soma-sacrifice) that lasts one night (ekarâtra), and that which lasts two nights (dvirâtra),

the (condensed soma-sacrifice called) sadyahkrî, and
(that which is called) prakrî, the (Songs called) ukthya, are woven and deposited in the ukkhishta; (also the parts) of the sacrifice subtle through (higher) knowledge.
11. The soma-sacrifice that lasts four nights (katûrâtra), five nights (pañkarâtra), six nights (shadrâtra), and along (with them) those that last double the time; the sixteenfold stotra (shodasin), and the soma-sacrifice that lasts seven nights (saptarâtra), all the sacrifices which were founded upon immortality (amrita), were begotten of the ukkhishta.
12. The pratihâra-passages (in the sâman-songs), and their final syllables, the (soma-sacrifices called) visvagit and abhgit, the soma-sacrifice that ends
with the day (sâhna), and that which lasts into the next day (atirâtra), are in the ukkhishta--the soma-sacrifice also that lasts twelve days. That is in me.
13. Liberality, accomplishment, possession, the call svadhâ, nurture, immortality (amrita), and might, all inner desires are satisfied according to wish in the ukkhishta.
14. The nine earths, oceans, heavens, are founded upon the ukkhishta. The sun shines in the ukkhishta, and day and night also. That is in me.
15. The (soma-sacrifice called) upahavya, the offering on the middle day of a sacrifice lasting a year (vishûvant), and the sacrifices that are secretly presented, Ukkhishta, the sustainer of the universe, the father of the generator (Pragâpati), supports.
16. Ukkhishta, the father of the generator, the grandson of the spirit (asu), the primal ancestor (grandfather), the ruler of the universe, the lusty bull dwells upon the earth.
17. Order (rita), truth (satya), creative fervour (tapas), sovereignty, asceticism, law and works; past, future, strength, and prosperity, are in the ukkhishta-force in force.
18. Success, might, plans, dominion, sovereignty, the six broad (regions), the year, libation (idâ), the orders to the priests (praisha), the draughts of soma (graha), oblations (are founded) upon the ukkhishta.
19. The (liturgies called) katurhotârah, the âpri-hymns, the triennial sacrifices, the (formulas called) nîvid, the sacrifices, the priestly functions, the cattle-sacrifice and the soma-oblations connected with it, are in the ukkhishta.
20. The half-months and months, the divisions of the year together with the seasons, the resounding waters, thunder, the great Vedic canon (sruti) are in the ukkhishta.
21. Pebbles, sand, stones, herbs, plants, grass, clouds, lightning, rain, are attached to, and are founded upon the ukkhishta.
22. Success, attainment, accomplishment, control, greatness, prosperity, supreme attainment, and wellbeing rest upon, rest in, have been deposited in the ukkhishta.
23. Whatever breathes with breath, and sees with sight, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
24. The riks and the sâmans, the metres, the ancient legends (purânam) together with the yagus, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
25. In-breathing and out-breathing, sight, hearing, imperishableness and perishableness, all gods in the heavens, founded upon heaven, were born of the ukkhishta.

26. Joys, pleasures, delights, jubilation and merriment, all gods in the heavens, founded upon heaven, were born of the ukkhishta.
27. The gods, the (deceased) Fathers, men, Gandharvas and Apsaras, all gods in the heavens, founded upon heaven, were born of the ukkhishta.

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IX, 1. Hymn to the honey-lash of the Asvins.

1. From heaven, from earth, from the atmosphere, from the sea, from the fire, and from the wind, the honey-lash hath verily sprung. This, clothed in amrita (ambrosia), all the creatures revering, acclaim in their hearts.
2. Great sap of all forms (colours) it hath-they call thee moreover the seed of the ocean. Where the honey-lash comes bestowing gifts, there life's breath, and there immortality has settled down.
3. Men severally, contemplating it profoundly, behold its action upon the earth: from the fire and from the wind the honey-lash hath verily sprung, the strong child of the Maruts.
4. Mother of the Âdityas, daughter of the Vasus, breath of life of created beings, nave of immortality, the honey-lash, golden-coloured, dripping ghee, as a great embryo, moves among mortals.
5. The god's begot the lash of honey, from it came an embryo having all forms (colours). This, as soon as born, (while yet) young its mother nourishes; this, as soon as born, surveys all the worlds.
6. Who knows it and who perceives it, the inexhaustible, soma-holding cup that has come from the heart of it (the honey-lash)? 'Tis the wise priest: he shall derive inspiration from it!
7. He knows them, and he perceives them, the inexhaustible breasts of it (the honey-lash), that yield a thousand streams. Nourishment they pour out -without recalcitration.
8. The great (cow) that loudly gives forth the sound 'him,' that bestows strength, and goes with loud shouts to the holy act, bellowing with lust for the three (male) gharmas (fires), she lows, and drips with (streams) of milk.
9. When the waters, the mighty bulls, self-sovereign, wait upon (the cow), swollen with milk, (then) they, the waters, pour nourishment (upon her), and cause her to pour nourishment at will for him that knoweth this.
10. The thunder is thy voice, O Pragâpati; as a bull thou hurlest thy fire upon the earth. From the fire, and from the wind the honey-lash hath verily sprung, the strong child of the Maruts.
11. As the soma at the morn ing-pressure is dear to the Asvins, thus in my own person, O Asvins, lustre shall be sustained!
12. As the soma at the second (mid-day) pressure is dear to Indra and Agni, thus in my own person, O Indra, and Agni, lustre shall be sustained!
13. As the soma at the third pressure (evening) is dear to the Ribhus, thus in my own person, O Ribhus, lustre shall be sustained!

14. May I beget honey for myself; may I obtain honey for myself! Bringing milk, O Agni, I have come:. endow me with lustre!
15. Endow me, O Agni, with lustre, endow me with offspring and with life! May the gods take note of this (prayer) of mine; may Indra together with the Rishis (take note of it)!
16. As bees carry together honey upon honey, thus in my own person, O Asvins, lustre shall be sustained!
17. As the bees pile this honey upon honey, thus in my own person, O Asvins, lustre, brilliance, strength, and force shall be sustained!
18. The honey that is in the mountains, in the heights; in the cows, and in the horses; the honey which is in the surâ (brandy) as it is being poured out, that shall be in me!
19. O Asvins, lords of brightness, anoint me with the honey of the bee, that I may speak forceful speech among men!
20. The thunder is thy speech, O Pragâpati; as a bull thou hurlest thy fire upon earth and heaven. All animals live upon it (the earth), and she with it (Pragâpati's fire) fills nourishment and food.
21. The earth is the staff, the atmosphere the embryo, the heaven the whip (itself?), the lightning the whip-cord; of gold is the tip (of the whip?).
22. He that knoweth the seven honies of the whip becomes rich in honey; (to wit), the Brâhmana, the king, the cow, the ox, rice, barley, and honey as the seventh.
23. Rich in honey becomes he, rich in honey become his appurtenances, worlds rich in honey does he win, he that knoweth thus.
24. When in a bright sky it thunders, then Pragâpati manifests himself to (his) creatures (pragâh). Therefore do I stand with the sacred cord suspended from the right shoulder (prâkinopavita), saying, 'O Pragâpati, watch over me!' The creatures (pragâh) watch over him, Pragâpati watches over him, that knoweth thus.